THE LIBERATOR.

IS PUBLISHED WEEKLY

AT NO. 25, CORNHILL, BY

WM. LLOYD GARRISON AND I. K. YERRINGTON.

TERMS:

☞ TWO DOLLARS per annum, payable in advance—$2.50 at the end of six months—or $3.00 at the expiration of the year.

☞ All letters and communications must be post paid.

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

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

REFUGE OF OPPRESSION.

VOL. VII. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. NO. 23.

BOSTON, MASSACHUSETTS, [FRIDAY, JUNE 2, 1837.

OUR COUNTRY.

It would be well for our country, if there were no troubles in prospect which threaten to be more vexatious, and we may add, more disastrous, than those which relate to dollars and cents. It would be well if every existence as a nation were not to be put at hazard by the efforts of a set of men who value the Union less than the rights for which we profess to (and do) fight and die. We have watched the movements of these men with an anxiety commensurate with the immense interests involved, and we are constrained to say, the prospect darkens as we proceed. The seventy Anti-Slavery agents scattered throughout the Northern States, and the number is rapidly increasing, are fast alienating all of the same cause, are exciting an influence. We understand that the number of signatures to the Abolition memorials to the Legislature of Massachusetts, at the late session, was over 100,000. The number of societies and members has also greatly increased, as will be seen from the returns which the Anti-Slavery agents are now collecting. The party has already gained sufficient strength in some places to control the election; and wherever this power exists, it is exerted to the utmost. It is now evident that the Abolitionists will become a political party, while at the same time they profess to be religious men, and claim for their labors a place in every pulpit, and in every church. They have this important vantage ground, that *in the abstract their principles are correct*, and that all men should be free. Starting from this point, many good and conscientious men, besides many others who have no sympathy with the slaves, may be engaged will be induced to join the crusade, without stopping to inquire whether it is not likely to issue in the destruction of the Union, and the ruin of the latter. Let the spirit of the Abolitionists become the spirit of the Northern people, and the Union will be no more than fire in contact with water. Half a dozen Abolitionists[!] were sufficient to throw Congress into a whirlwind of excitement on several occasions during the last Session, and at one time there was a prospect that the House would break up in confusion. At the next session, the excitement will be fed not only by hundreds, and thousands, of Anti-Slavery petitions, and by the speeches of Mr. Adams and others of which they will be made the text, but by the representatives of the Abolitionists of Texas into the Union. This point will be opposed by many who are not abolitionists, while on the other hand it will be supported by the South with the energy of desperation. Were Congress content to abide by the spirit of the Constitution in leaving slavery to the disposal of the States in which it exists, the South would care little about the balance of power, being assured that in either case no attempt would be made to interfere with their 'social relations.' But the undersigned who have witnessed in the North, warm down to prepare for the struggle, in whatever shape it may come. The well known wish of the people of Texas to become incorporated with the Union presents an opportunity of increasing both the political and physical strength of the slaveholding States, which Southern statesmen will not fail to turn to the best account. In the mean time there is a reckless disregard to the Union, both at the North and the South, among a great number of men, which is sufficiently portentous. In both sections of the country, those who love the Union will be called upon to exercise considerable forbearance and duty, to join hands and counsels for its preservation.—*N. Y. Journal of Commerce.*

DR. CHANNING.

Mr. Preston, of South Carolina, in the course of the debate upon the question of censuring Mr. Adams, said of Dr. Channing:

'I look to a recent letter, published from a distinguished divine, distinguished for his extensive influence over the intellect and learning of his country, and what do you see? Why, I see selling the mantle of christian charity by wrapping it in the breast-plate of infidelity! I see the Bible called a leprosy, and whose laws are a curse to death. You see him holding up to the world these men as the defenders of the liberty of speech, of the liberty of speech, of writing, and of thinking. He has the effrontery to say that 'he is not even sure that he would have the power to deny to any, the liberty of writing what doubt, if it were not for the abolitionists.' Sir! it is such men as Dr. Channing who are now raising down upon public sentiment, and make the ground upon which your southern fanatics are to fight their battles. Tell us not the miserable stuff that we give them ground by making issues here. We must come to the conclusion that we are under, or give up our country to plunder and murder. Charge not with these things. We are false to our people if we remain silent. We have been too long and forbearance at your hands. Do you suppose that representatives from Massachusetts did not notice as their constituents would have done, if they had been here? If you intend to produce any such impression upon the country by now changing the issue, though abolitionists, I will be disabused and falsehood. No, sir! we have seen the lightning flash, and let us not close our eyes from its glare.'

PETITION FROM SLAVES.

Extract from a speech delivered at a glorification dinner in Charleston, S. C. by Mr. Preston of the U. S. Senate.

'He was in the House when it was supposed a member presented a petition from slaves. Never, could he forget that scene: he rushed involuntarily and unconsciously into the midst of the crowd that the phrenzy of the moment had seized upon him; he felt that the long dreaded crisis had at length burst upon them, that the Union was dissolved, that the bright star of the west was extinguished in the darkness of fierce and deadly contention. Next morning, that part of the House where southern members sat, was as a desert, and in it was occupied. The other side was filled with northern and eastern assembly.—The motion of the south had come like a thunder stroke upon them, and they felt all the depth of the difficulty into which they had plunged. Then was to be seen, continued Mr. Preston, the fatal effects of southern fashions. Had the southern statesmen been nurtured for two hours, the north would herself have done as justice, and return as a pledge of lasting security; but they looked round upon the ruins of their fabric, and the scattered embers of domestic party, feeling that they were southern statesmen—they dropped away by one and two into their seats, and left the great question where they found it.

'The wisdom of abolition, Mr. Preston said, he regarded apart from and totally disconnected with every other. Here he felt only that he was a WE MUST UNITE! And now he saw the abolitionists who expected to crush them by addressing to them, motives of fear. He had seen them in the forbearance of their object, pour out money like water, and he believed they were ready to shed southern blood for it, to pour out blood like water. Fanaticism know no fear.'

A SEDITIOUS MOVEMENT (!!!)

A handbill was posted yesterday through town for the call of an abolition meeting in Albany at the house of Mr Sprout to discuss the question, whether upon *Christian principles, a slaveholder is entitled to church fellowship.*

We understand Mr. Sprout is the pastor of a congregation composed chiefly of aliens; and that all who are in the habit of reading the Albany Journal know, that it is a sedition and treason for a citizen of the government which protects them. No! the public mind may be dangerously excited on one delicate question. There are no like doubts of sound discretion; and for all beneficial purposes, the discussion of such questions can only engender an unchristian feeling, and excite the warm feelings of the same parties, who were the happiness and prosperity of his country endangered.—*Pittsburg Manufacturer.*

SLAVERY.

WM. GOODELL'S REPLY TO LEONARD BACON.

The Friend of Man, for April and May, contains four long, and very able letters, in reply to a pamphlet addressed by William Goodell to Leonard Bacon, in reply to a Letter from the latter to Gerrit Smith in defence of the Colonization Society, which was adopted by the General Association of Connecticut in June last. We present the following extract, regretting that we have not room for the whole pamphlet.

Arouse yourself, sir, I beseech you, from the slumber of dreaming that the North Carolinians will ever come before posterity as a link in a chain which the Christian men of those parts of the Union indissolubly connected. Arouse yourself, sir, only connected it with the events of the *current year!* But, sir, let me remind you that it stands with more closely connected with another train of events, of which your memory can scarcely need any refreshment! Let me present you a few items from the beginning of the chain for which I claim a place in every pulpit, and in every church. They have this important vantage ground, that *in the abstract their principles are correct*, and that all men should be free. Starting from this point, many good and conscientious men, besides many others who have no sympathy with the slaves, may be engaged will be induced to join the crusade, without stopping to inquire whether it is not likely to issue in the destruction of the Union, and the ruin of the latter. Let the spirit of the Abolitionists become the spirit of the Northern people, and the Union will be no more than fire in contact with water. Half a dozen Abolitionists[!] were sufficient to throw Congress into a whirlwind of excitement on several occasions during the last Session, and at one time there was a prospect that the House would break up in confusion. At the next session, the excitement will be fed not only by hundreds, and thousands, of Anti-Slavery petitions, and by the speeches of Mr. Adams and others of which they will be made the text, but by the representatives of the abolitionists of Texas into the Union. This point will be opposed by many who are not abolitionists, while on the other hand it will be supported by the South with the energy of desperation. Were Congress content to abide by the spirit of the Constitution in leaving slavery to the disposal of the States in which it exists, the South would care little about the balance of power, being assured that in either case no attempt would be made to interfere with their 'social relations.' But the undersigned who have witnessed in the North, warm down to prepare for the struggle, in whatever shape it may come. The well known wish of the people of Texas to become incorporated with the Union presents an opportunity of increasing both the political and physical strength of the slaveholding States, which Southern statesmen will not fail to turn to the best account. In the mean time there is a reckless disregard to the Union, both at the North and the South, among a great number of men, which is sufficiently portentous. In both sections of the country, those who love the Union will be called upon to exercise considerable forbearance and duty, to join hands and counsels for its preservation.—*N. Y. Journal of Commerce.*

DR. CHANNING.

Mr. Preston, of South Carolina, in the course of the debate upon the question of censuring Mr. Adams, said of Dr. Channing:

'I look to a recent letter, published from a distinguished divine, distinguished for his extensive influence over the intellect and learning of his country, and what do you see? Why, I see selling the mantle of christian charity by wrapping it in the breast-plate of infidelity! I see the Bible called a leprosy, and whose laws are a curse to death. You see him holding up to the world these men as the defenders of the liberty of speech, of the liberty of writing, and of thinking. He has the effrontery to say that 'he is not even sure that he would have the power to deny to any, the liberty of writing what doubt, if it were not for the abolitionists.' Sir! it is such men as Dr. Channing who are now raising down upon public sentiment, and make the ground upon which your southern fanatics are to fight their battles. Tell us not the miserable stuff that we give them ground by making issues here. We must come to the conclusion that we are under, or give up our country to plunder and murder. Charge not with these things. We are false to our people if we remain silent. We have been too long and forbearance at your hands. Do you suppose that representatives from Massachusetts did not notice as their constituents would have done, if they had been here? If you intend to produce any such impression upon the country by now changing the issue, though abolitionists, I will be disabused and falsehood. No, sir! we have seen the lightning flash, and let us not close our eyes from its glare.'

PETITION FROM SLAVES.

Extract from a speech delivered at a glorification dinner in Charleston, S. C. by Mr. Preston of the U. S. Senate.

'He was in the House when it was supposed a member presented a petition from slaves. Never, could he forget that scene: he rushed involuntarily and unconsciously into the midst of the crowd that the phrenzy of the moment had seized upon him; he felt that the long dreaded crisis had at length burst upon them, that the Union was dissolved, that the bright star of the west was extinguished in the darkness of fierce and deadly contention. Next morning, that part of the House where southern members sat, was as a desert, and in it was occupied. The other side was filled with northern and eastern assembly.—The motion of the south had come like a thunder stroke upon them, and they felt all the depth of the difficulty into which they had plunged. Then was to be seen, continued Mr. Preston, the fatal effects of southern fashions. Had the southern statesmen been nurtured for two hours, the north would herself have done as justice, and return as a pledge of lasting security; but they looked round upon the ruins of their fabric, and the scattered embers of domestic party, feeling that they were southern statesmen—they dropped away by one and two into their seats, and left the great question where they found it.

'The wisdom of abolition, Mr. Preston said, he regarded apart from and totally disconnected with every other. Here he felt only that 'he was a WE MUST UNITE! And now he saw the abolitionists who expected to crush them by addressing to them, motives of fear. He had seen them in the forbearance of their object, pour out money like water, and he believed they were ready to shed southern blood for it, to pour out blood like water. Fanaticism know no fear.'

A SEDITIOUS MOVEMENT (!!!)

A handbill was posted yesterday through town for the call of an abolition meeting in Albany at the house of Mr Sprout to discuss the question, whether upon *Christian principles, a slaveholder is entitled to church fellowship.*

We understand Mr. Sprout is the pastor of a congregation composed chiefly of aliens; and that all who are in the habit of reading the Albany Journal know, that it is a sedition and treason for a citizen of the government which protects them. No! the public mind may be dangerously excited on one delicate question. There are no like doubts of sound discretion; and for all beneficial purposes, the discussion of such questions can only engender an unchristian feeling, and excite the warm feelings of the same parties, who were the happiness and prosperity of his country endangered.—*Pittsburg Manufacturer.*

THE LIBERATOR.

WM. GOODELL'S REPLY TO LEONARD BACON.

The Friend of Man, for April and May, contains four long, and very able letters, in reply to a pamphlet addressed by William Goodell to Leonard Bacon, in reply to a Letter from the latter to Gerrit Smith in defence of the Colonization Society, which was adopted by the General Association of Connecticut in June last. We present the following extract, regretting that we have not room for the whole pamphlet.

Arouse yourself, sir, I beseech you, from the slumber of dreaming that the North Carolinians will ever come before posterity as a link in a chain which the Christian men of those parts of the Union indissolubly connected. Arouse yourself, sir, only connected it with the events of the *current year!* But, sir, let me remind you that it stands with more closely connected with another train of events, of which your memory can scarcely need any refreshment! Let me present you a few items from the beginning of the chain for which I claim a place in every pulpit, and in every church. They have this important vantage ground, that *in the abstract their principles are correct*, and that all men should be free. Starting from this point, many good and conscientious men, besides many others who have no sympathy with the slaves, may be engaged will be induced to join the crusade, without stopping to inquire whether it is not likely to issue in the destruction of the Union, and the ruin of the latter. Let the spirit of the Abolitionists become the spirit of the Northern people, and the Union will be no more than fire in contact with water. Half a dozen Abolitionists[!] were sufficient to throw Congress into a whirlwind of excitement on several occasions during the last Session, and at one time there was a prospect that the House would break up in confusion. At the next session, the excitement will be fed not only by hundreds, and thousands, of Anti-Slavery petitions, and by the speeches of Mr. Adams and others of which they will be made the text, but by the representatives of the abolitionists of Texas into the Union. This point will be opposed by many who are not abolitionists, while on the other hand it will be supported by the South with the energy of desperation. Were Congress content to abide by the spirit of the Constitution in leaving slavery to the disposal of the States in which it exists, the South would care little about the balance of power, being assured that in either case no attempt would be made to interfere with their 'social relations.' But the undersigned who have witnessed in the North, warm down to prepare for the struggle, in whatever shape it may come. The well known wish of the people of Texas to become incorporated with the Union presents an opportunity of increasing both the political and physical strength of the slaveholding States, which Southern statesmen will not fail to turn to the best account. In the mean time there is a reckless disregard to the Union, both at the North and the South, among a great number of men, which is sufficiently portentous. In both sections of the country, those who love the Union will be called upon to exercise considerable forbearance and duty, to join hands and counsels for its preservation.—*N. Y. Journal of Commerce.*

DR. CHANNING.

Mr. Preston, of South Carolina, in the course of the debate upon the question of censuring Mr. Adams, said of Dr. Channing:

'I look to a recent letter, published from a distinguished divine, distinguished for his extensive influence over the intellect and learning of his country, and what do you see? Why, I see selling the mantle of christian charity by wrapping it in the breast-plate of infidelity! I see the Bible called a leprosy, and whose laws are a curse to death. You see him holding up to the world these men as the defenders of the liberty of speech, of the liberty of writing, and of thinking. He has the effrontery to say that 'he is not even sure that he would have the power to deny to any, the liberty of writing what doubt, if it were not for the abolitionists.' Sir! it is such men as Dr. Channing who are now raising down upon public sentiment, and make the ground upon which your southern fanatics are to fight their battles. Tell us not the miserable stuff that we give them ground by making issues here. We must come to the conclusion that we are under, or give up our country to plunder and murder. Charge not with these things. We are false to our people if we remain silent. We have been too long and forbearance at your hands. Do you suppose that representatives from Massachusetts did not notice as their constituents would have done, if they had been here? If you intend to produce any such impression upon the country by now changing the issue, though abolitionists, I will be disabused and falsehood. No, sir! we have seen the lightning flash, and let us not close our eyes from its glare.'

PETITION FROM SLAVES.

Extract from a speech delivered at a glorification dinner in Charleston, S. C. by Mr. Preston of the U. S. Senate.

'He was in the House when it was supposed a member presented a petition from slaves. Never, could he forget that scene: he rushed involuntarily and unconsciously into the midst of the crowd that the phrenzy of the moment had seized upon him; he felt that the long dreaded crisis had at length burst upon them, that the Union was dissolved, that the bright star of the west was extinguished in the darkness of fierce and deadly contention. Next morning, that part of the House where southern members sat, was as a desert, and in it was occupied. The other side was filled with northern and eastern assembly.—The motion of the south had come like a thunder stroke upon them, and they felt all the depth of the difficulty into which they had plunged. Then was to be seen, continued Mr. Preston, the fatal effects of southern fashions. Had the southern statesmen been nurtured for two hours, the north would herself have done as justice, and return as a pledge of lasting security; but they looked round upon the ruins of their fabric, and the scattered embers of domestic party, feeling that they were southern statesmen—they dropped away by one and two into their seats, and left the great question where they found it.

'The wisdom of abolition, Mr. Preston said, he regarded apart from and totally disconnected with every other. Here he felt only that 'he was a WE MUST UNITE! And now he saw the abolitionists who expected to crush them by addressing to them, motives of fear. He had seen them in the forbearance of their object, pour out money like water, and he believed they were ready to shed southern blood for it, to pour out blood like water. Fanaticism know no fear.'

A SEDITIOUS MOVEMENT (!!!)

A handbill was posted yesterday through town for the call of an abolition meeting in Albany at the house of Mr Sprout to discuss the question, whether upon *Christian principles, a slaveholder is entitled to church fellowship.*

We understand Mr. Sprout is the pastor of a congregation composed chiefly of aliens; and that all who are in the habit of reading the Albany Journal know, that it is a sedition and treason for a citizen of the government which protects them. No! the public mind may be dangerously excited on one delicate question. There are no like doubts of sound discretion; and for all beneficial purposes, the discussion of such questions can only engender an unchristian feeling, and excite the warm feelings of the same parties, who were the happiness and prosperity of his country endangered.—*Pittsburg Manufacturer.*

THE CRUELTY OF SLAVERY.

The attentive readers of Anti-Slavery publications are well aware, that the instances of greatest cruelty are uniformly given on the testimony of slaveholders themselves. So far as our own editorial labors have extended, we have abstained from giving the more outrageous instances of cruelty, unless able to quote from southern publications, or to refer to the actors by name. Were we to tell of hanging down men with ropes, to bring them to death by inches, with slow fires, and shooting strangers with small shot, on the suspicion of their being runaway slaves, on the mere testimony of some northern traveller, we should at once lose the confidence of the majority of our readers. But who can forbid us to publish the statements of slaveholders themselves? Who can refuse to believe the official publication of a chivalrous South Carolinian? The following we take from the Georgia Constitutionalist of a recent date:—

AIKEN, (S. C.) December 20, 1836.

'To the Editor of the Constitutionalist:

I have just returned from an inquest I held over the dead body of a negro man belonging to Mr. Jesse Carter, who died a few days since, in this District, (Barnwell,) on Saturday last. He came to his death by *whipping*—and said that other attempts to take him had been made, but he had succeeded in all, so that he would not be taken. When taken he was nearly naked, and had a large dirk or knife, and a heavy club. He was at first, (before he was taken,) very violent in him found it absolutely necessary, shot at with small shot, with the intention of merely crippling him. He was then secured and taken to a house so disabled as to be compelled to surrender. He kept in the sum of a creek in a very dense swamp down on the plantation where he was shot. He died in the house, in my presence, in the pursuit of him. As soon as the negro was taken, the best medical aid was produced, but he died on the same evening. One of the witnesses at the inquisition, stated that the negro boy said he was from Mississippi, and belonged to so many persons, that he did not know who his master was, but again he said his master's name was Brown. He said his name was Sam, and, when asked by another witness, who his master was, he muttered something like Augusta, or Augustus. The boy was apparently above 35 or 40 years of age, about six feet high, slightly yellow in the face, very long beard or whiskers, and very stout built, and a stern countenance; and appeared to have been a runaway for a long time.

WILLIAM H. PETTIGREW,

Coroner, (Ex Officio) Barnwell Dist., S. C.

☞ The Mississippi and other papers will please copy the above.'

REMARKS.

1. This murder was perpetrated by persons who pretended to no claim of property in the individual victim. They suspected him of belonging to somebody else.

2. It was not committed in the heat of passion, but in cold-blooded regard to the system which forbids the slave to run away, or even to dare to take the man with as little injury as possible to the property, but no care for the rights or feelings of the victim.

3. The negro well understood the odds against him, yet he run the risk of small shot and larger, rather than be dragged into slavery.

4. This publication is entirely called forth by a tender regard to the feelings of the master, if master the poor man had, and is designed to show that honorable being, that though the murderers regarded not the life of his man, they did all they could, both by 'small shot' and 'medical aid,' to save the life of his property.

5. This 'boy' was 'slightly yellow in the face,' of a 'stern countenance,' &c., hence he might have been the son of one of the southern signers of the great 'compact'!

6. This is an official statement made unblushingly, and published without a blush, of a fact of recent occurrence. It shows the tone of southern feeling; it stands the exponent of southern practice. The murder was perpetrated in the most deliberate manner, as a systematic business affair.—*Qr. Anti-Slavery Magazine.*

HORRID BARBARITY.

'To say nothing of the system of slavery, as such, which is in itself so horrible, that it should be the inseparable evils, let me give you one case, which, though among the worse, is not very distinct. It was in Georgia. A man had a negro boy, to avoid a whipping, perhaps for trifles. His master pursued and overtook him within the precincts of his own family, brought the poor boy home, and, at length on a bench, binding him fast with his face down, ordered the overseer to take out his knife, which he successively pulled out of pocket, from the least to the greatest, cutting them round the edges with his knife. His finger-nails, in the mean time, he had carefully pared off, and smooth with his head, and to clip the clinks, severely whipped and salted him every. Under the Jewish dispensation, a servant was to lose his tooth's sake, but not so in the South. The subject of this cruel treatment is now living within a few miles of Newark, N. J. The author of the deed, I do not object, form to substantiate the facts of the case—it took place some years since in a Christian family, and was done by a man, who, for years, was a member of the church, and who believed himself to be a Christian. Yet, he was considered by the best of his neighbors, as a kind, and even a pious man. Some days after, he had a negro woman, whom he had severely whipped, and, in the mean time, in a rage, spitted, 'The nasty, dirty slut and the impudence to pull at a member of the edge.' This is tender mercy, and yet Mr. Dwight tells us that slaves have comfortably, have no care, and often more clear money than their masters.' What a happy condition! what a paradise on earth! Strange he don't exchange places with some of them! '50 years ago, it was a heinous offence to be a man, and perhaps makes 50 dollars for his master; in that time, seems to be glorious liberality. It is much more reasonable, that a man, engage to his wife's house, after he had done his task, and expected to be within his house, which is seldom the case long at a time. And his family, after a day's work, on the Sabbath, or by night, which is generally the only time given, will yield him 'vegetable food and poultry.' Poultry and be a shinin, clean grain to his sordid master. But I will not enlarge.'

—Correspondent of the Marysville (Tennessee) Intel.

THE TENDER MERCIES OF SLAVERY.

'Colonel Moore's face was a good deal flushed, and I judged he had been drinking. This was a practice very unusual with him. For though every dinner at his house, was a pretty sure to end by putting the greater part of the guests upon the floor, Colonel Moore generally passed the bottle, under the table. But, his physician had forbidden it, and commonly rose, to retire, a sober man, from his own table. It was too plain, that on the present occasion, he had forgotten his accustomed sobriety. Some little, trifling, matter, had, I suppose, provoked Billy, and tied him to the tree. More than twenty long strokes, some of them six or seven feet in length, had been given, when I, for the first time, saw the rods at the same time, one standing on each side of the culprit: one of them having his left hand. I, at first, thought, that this case the pain inflicted by the double blows of the hickory, was so intense, that Billy never uttered so much as a groan; and I do believe, that a minute, or two, after the two minutes after he received the first stroke. His whole body close to the trunk of the tree, around which his arms and legs were lashed; drew his shoulders up to his head like a dying man; and trembled, or rather shivered, in all his members. The blood trickled down his shoulders, and, in a few minutes, lay in small puddles at the root of the tree. I saw flakes of flesh, as long as my finger, fall out of the gashes in his back; and I believe he was insensible during all the time that he was receiving the last two hundred lashes. When the whole five hundred lashes had been counted, by the person appointed to inflict the cruel, dirty, job, he had been up was unbound, and laid in the shade of the tree upon which I sat. The gentlemen who had done the whipping, right on the tree, he joined, with, their friends, then came under the tree, and drank punch until their dinner was made ready under a tent of pine boughs, not a short distance.

After dinner, Billy, who had been groaning on the ground where he was laid, was taken up, placed on a horse, and sent home by Lucy and Frank, who had been brought to the gallows, and conveyed to the dwelling of his late master, where he was confined to the house and yard, for the space of three months, and was never worth much afterwards, while I remained in Georgia.

'Lucy and Frank, they had been half an hour upon the gallows, were cut down, and suffered to drop into a body hole that had been dug underneath the gallows, where they were suspended. As they grave closed, they were buried.

'They worship on Thursday, and the whole assembled body, with the exception of those who were sent home to bury their dead, did not leave the place altogether until the next Monday morning. Waggons, carts, and carriages were brought out upon the ground, booths and tents erected for the convenience and accommodation of the multitude, and the terrible spectacle was made a festival. Hundreds were assembled by music, dancing, trading in hogs, vendibles, drinking, fighting, and every other species of amusement and excess to which the southern people are addicted.

I had to work in the day time, but went every night to witness this funeral carnival; the numbers instead of being diminished, by the morning, rather than diminish, during the Friday and Saturday that followed the execution. It was not until Sabbey afternoon that the crowd began seriously to think of, and on Monday morning, after breakfast time, the last waggon left the ground, now trampled into dust as dry as ashes, and as light as ashes, and the murderers was left to the solitude of the woods.'

Certainly, those who were hanged well deserved their punishment; but it was a very arbitrary exercise of power, to whip a man until he was insensible, because he did not prevent a murder which was committed without his knowledge; and, I feel not understand the right of punishing him, because he was so weak or timorous as to refrain from the disclosure of the murder, which was done without his knowledge.—*Memoirs of Charles Ball, the Slave.*

MORE RELIGIOUS TESTIMONY.

Slavery is sinful in itself, and the Church of God, on the subject of slavery were unanimously adopted by the Presbytery of Ontego, N. Y. Feb. 11, 1837:

Slavery is sinful in itself, accountable and immortal beings as will be found at the last day, to have violated a sacredly possessing the power of moral action. It holds men, who were created equally with ourselves, in a state of bondage, for the sole gratification of the existence and comfort of others. It breaks in upon sacred, divinely constituted relations of life, and violates the rights of man. It is a sin so aggravating relation, the source of all others, cannot exist, and in its direct tendency, is subversive of the social, public, and political, welfare of the nation. It destroys children to sound, and sever their parents, and renders it impossible for parents to train up their children, in the nurture and admonition of the Lord. It deprives female chastity of its protection, and opens the flood-gates of licentiousness. In a word, it violates the claimed by God, the rights of God, the rights of man, and pulls the property, the morals, and even the life of the slave, in the power of the master; it subverts the rights of the master, by giving to the slave, the power of life and death, over his master; it is sanctioned by the divine law of love. The authority it claims is usurpation, and the subjection it exacts is tyranny. Without the knowledge, rather than it understand the right of punishing him, because he was so weak or timorous as to refrain from the disclosure of the murder, which was done without his knowledge.—*Memoirs of Charles Ball, the Slave.*

MORE RELIGIOUS TESTIMONY.

Slavery is sinful in itself, and the Church of God, on the subject of slavery were unanimously adopted by the Presbytery of Ontego, N. Y. Feb. 11, 1837:

Slavery is sinful in itself, accountable and immortal beings as will be found at the last day, to have violated a sacredly possessing the power of moral action. It holds men, who were created equally with ourselves, in a state of bondage, for the sole gratification of the existence and comfort of others. It breaks in upon sacred, divinely constituted relations of life, and violates the rights of man. It is a sin so aggravating relation, the source of all others, cannot exist, and in its direct tendency, is subversive of the social, public, and political, welfare of the nation. It destroys children to sound, and sever their parents, and renders it impossible for parents to train up their children, in the nurture and admonition of the Lord. It deprives female chastity of its protection, and opens the flood-gates of licentiousness. In a word, it violates the claimed by God, the rights of God, the rights of man, and pulls the property, the morals, and even the life of the slave, in the power of the master; it subverts the rights of the master, by giving to the slave, the power of life and death, over his master; it is sanctioned by the divine law of love. The authority it claims is usurpation, and the subjection it exacts is tyranny. Without the knowledge, rather than it understand the right of punishing him, because he was so weak or timorous as to refrain from the disclosure of the murder, which was done without his knowledge.—*Memoirs of Charles Ball, the Slave.*

Why do the Southerners groan and the Colonization Society cry a fair thing? It is because their profit is in the blood of the slaves. Let the slaves be all set free to-day, let them be made citizens, instead of being sold to a worthless, and colonizing world, and the Southern Colonization Society, will be left without a single slave to colonize, and they will be left without a single slave to be sold, and the prejudice of color is hourly growing less, and the Southern Colonization Society,

MEETINGS OF THE AMERICAN ANTI-SLAVERY SOCIETY.

TUESDAY, 10 o'clock, A. M.

The annual meeting of the American Anti-Slavery Society was held in Zion's Church, Tuesday, May 9th, 10 o'clock, in the Tabernacle Church, Arthur Tappan in the chair.

On motion of James G. Birney,

Resolved, That all plans for the extinction of slavery, which are gradual in their character, are inefficient, under existing circumstances, to accomplish their professed objects.

On motion of Charles Gardner,

Resolved, That sufficient evidence has been given to the world of the existence of a slaughterous spirit, that the immediate emancipation of the colored people is morally right, and politically safe.

On motion of Orange Scott,

Resolved, That the doctrines and precepts of our holy religion abundantly sustain our national declaration, that all men are created equal, that they are endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness, and therefore *the condemnation of American slavery* is equally demanded by our professions as republicans and as christians.

Resolved, That slavery as it exists in this country, is a violation of that section of the United States Constitution which provides that 'no person shall be deprived of life, liberty, or property, without due process of law;' and believe that system ought to cease and be discontinued *instantly and forever*.

On motion of Charles C. Burleigh,

Resolved, That we value highly and feel greatly cheered and strengthened in our work by the warm expressions of christian sympathy, and by the faithful remonstrances which have been addressed by British christians to the abolitionists and the people of these United States in regard to the great sin of our nation, and that we most earnestly entreat them to persevere in their 'work of faith and labor of love, and patience of hope' in respect to this subject, assuring them that their labor is not in vain in the Lord.

4 o'clock, P. M.

The society met for the transaction of business. In the absence of the President, Gerrit Smith, one of the Vice-Presidents took the chair, James S. Gibbons and Oliver Johnson, were appointed Assistant Secretaries, pro tem. A letter was offered by Charles Stuart.

About 150 persons enrolled their names as delegates and members from various States.

On motion, it was then voted to amend the 5th Article of the Constitution of the society, by striking out the words, 'a Secretary of Foreign Correspondence, a Secretary of Domestic Correspondence, a Recording Secretary,' and inserting the words, 'a Recording Secretary and Corresponding Secretaries.'

At a subsequent meeting, it was also voted to amend the 8th Article of the Constitution, by inserting after the word 'body,' 4th line, 'and of the office of Secretary or Treasurer.'

Committees were then appointed, consisting of one from each state represented, to nominate officers for the ensuing year, and to prepare business for *the subsequent meetings*.

At the stage of the proceedings, J. Blanchard, an agent of the society, communicated some interesting and valuable information relative to the recent Pro-slavery Convention, at Harrisburg, and submitted two resolutions in regard to its proceedings, which after some interesting discussion, were referred to a committee, consisting of Nathan Stem, Wm. Goodell, J. G. Birney, Alvan Stewart, and Otis Thompson.

The committee to nominate officers, made the following report, which was unanimously adopted.

PRESIDENT.
ARTHUR TAPPAN.

VICE-PRESIDENTS.

Samuel Fessenden, Maine,
George Kent, New Hampshire,
Rowland T. Robinson, Vermont,
Francis Jackson, Massachusetts,
Josiah Cady, Rhode Island,
Eli Ives, Connecticut,
Gerrit Smith, New York,
Wm. R. Weeks, New Jersey,
Abraham L. Pennypacker, Pennsylvania,
Samuel of Smith, Delaware,
John Needles, Maryland,
James G. Birney, Ohio,
Nathaniel Field, Indiana,
David Nelson, Illinois,
Robert Stuart, Michigan,
Samuel F. Phenix, Wisconsin.
William Jay, Elisur Wright, Secretaries of Correspondence.
John Rankin, Treasurer.

MANAGERS.

Maine—Swan L. Pomroy; David Thurston; Calvin Newman, Nathan Winslow; Samuel M. Pond.
New Hampshire—David Roop; Jonathan Peaslee; Daniel Hoit; Calvin Cutler; John Farmer.
Vermont—Harvey P. Leavitt; Kish Bailey; David M. Camp; C. L. Knapp; A. B. Allen; Amos Farnsworth.
Massachusetts—Wm. Lloyd Garrison; Samuel Oswood; Geo. B. Whittier; Samuel J. May; Ellis Grey Loring; James Wallery; Amos Farnsworth.
Rhode Island—James Eames; Henry Cushing; William Adams; John G. Clark; William Buffum.
Connecticut—Melvin Copeland; Geo. W. Benson; Horace Cowles; Jahiel C. Beman; Leicester A. Sawyer.
New York—Beriah Green; Alvan Stewart; Wm. Goodell; Henry Brewster; R. P. G. Wright; Charles Marriott; Elon Galusha; Daniel Frost; George Bourne; Edward C. Delavan.
New Jersey—George W. Eaton; James Kenious; James Cook; James Shaw; Thomas Shaw; Amos White.
Pennsylvania—Benjamin Lundy; James Forten, Sen.; Thomas Whitson; Peter Wright; Robert Purvis; F. J. Le Moyne; Wm. A. Blair; J. P. Gazzam; Lindley Coates; Nathan Stem.
Ohio—John Rankin; Robert Stewart; Leicester King; James C. Jackson; Jonathan Dury; John M. Sterling; Asa Mahan; Benjamin Stanton; Wm. Hallam W. Bancroft; George Carey.
Indiana—Luke Mussell; John Bailey; Wm. Twining.
Illinois—James M. Buchanan; William Stewart; Asa Turner; George Gale; George Kimball.
Delaware—Charles W. Denison; Jonathan Jennings.
Michigan—J. P. Cleveland; Arthur L. Porter; William Kirkland; Herbert Williams; James B. Whitcomb.
Wisconsin—D. S. Holloway.

On motion, Resolved that a committee be appointed to inquire how far the present commercial distress of the country is to be attributed to the extent one of the system of slavery.

The following persons were appointed as the committee, viz. Elisur Wright, jr; Wm. Goodell; Lewis Tappan; Alvan Stewart; Gerrit Smith; James Walker; H. C. Wright; Peter Wright.

WEDNESDAY, 8 o'clock, May 10th.

In the absence of the President, Gerrit Smith, Esq., took the chair, and Rev. O. Wescott of Ohio, opened the meeting with prayer.

The committee on business, reported a plan to secure harmony and efficiency in the operations of the parent and state societies, in their relation to each other, which after discussion and amendment was adopted as follows:

1. Each state society to have its depository, to be kept by it, or in such other way as the friends of the cause may determine, and located according to its direction.

2. Each state to have at least one general agent, appointed by it, and if the state society shall not receive sufficient funds for his support, the deficiency shall be made up by the parent society, out of any money received from the treasury.

3. At the annual meeting in New York, a sum to be pledged on behalf of each state auxiliary to the parent society, and if any state or local societies or individuals pledge or contribute, then or subsequently, to the parent society, the pledge or contribution to be considered to be pledged to redeem the pledge made by the state auxiliary to which they are located; and the treasurer of the parent society is hereby directed, to credit such moneys received from societies or individuals in said state, to the credit of the state pledge, till such pledge is redeemed.

WEDNESDAY, 3 o'clock P. M.

James G. Birney, one of the Vice Presidents in the Chair.

On motion, James B. Gibbons and Jno. E. Fellows were appointed Assistant Secretaries of the Treasury and Publishing Agent.

Pledges were then given, by the delegations from the various states, to the amount of FORTY SEVEN THOUSAND DOLLARS.

Resolved, That it be recommended to every anti-Slavery society to hold a meeting on the fourth of July or first day of January, to pray for the people and give donations for the benefit of the cause, and that the work be begun in this Tabernacle society, and that it is hoped, the success, brother and sister may give one dollar each, and that brethren and sisters of greater pecuniary ability, may measure themselves by the Lord's rule. This society is also hoped addresses may be made on such occasions, having the necessities of the cause for the main object.

The committee to which was referred the resolutions relative to the Pennsylvania Pro-Slavery Convention, reported that they could not agree on the subject, and asked to be discharged—report accepted.

The resolutions then coming up for consideration, after considerable discussion, were adopted as follows:

Resolved, That the failure of the recent Pro-Slavery Convention, to get up a mob, while at Harrisburg, on the 1st of May inst, furnishes new occasion of gratitude to God, and fresh proof that the wisdom of this world is foolishness with Him.

Resolved, That the bold, independent, and successful stand taken in favor of the 'Integrity of the Union,' and against slavery in that Convention, by Thaddeus Stevens, Esq., justly entitles him to the thanks of every lover of freedom.

THURSDAY MORNING, May 11, 1837.

Peter Wright of Philadelphia, in the Chair. Prayer by Rev. O. Wescott.

Elisur Wright, jr. from the committee of business, presented the following resolution, which was adopted:

Whereas, The refusal of the government of the United States to recognize the independence of the long established and well sustained government of Hayti, in contradiction of our publicly announced principles of international policy, and to the incontrovertible fact of our more intimate relations with many nations, at whose courts we maintain expensive missions, betrays a subservicncy of our national policy to the interests of slavery, which is highly disgraceful to our national character, and calls upon us as citizens of a free country, to memorialize Congress to recognize the national independence of Hayti, and place our relations with it on the same footing of equality and courtesy as with other nations.

J. G. Whittier presented two resolutions on the subject of political action, which, after considerable discussion, were referred to the following committee: viz. Orange Scott, C. L. Garrison, J. G. Whittier, H. B. Stanton.

On motion of Wm. Goodell,

Resolved, That if the Congress of the United States had the power to establish slavery in the District of Columbia, it has of course, the power to abolish it; and the assertion, that it has no power to not abolish slavery, is equivalent to an admission that slavery in the District of Columbia legally exists; and therefore in either case, it ought instantly to cease.

Resolved, That the history of the last two years has abundantly proved to the people here, and to posterity for their own right of petition, for freedom of debate in their House of Representatives, or for the security of their property in the District of Columbia, so long as slavery exists in the District; and therefore the people of the United States, in addition to their solemn duty of petitioning Congress for freedom, are called upon, by a regard to their own inalienable rights as men and as citizens, to pour in their petitions to Congress, year after year, until the seat of the national government shall become the habitation of freemen.

On motion of Simeon S. Jocelyn,

Resolved, That we hail the '*Colored American*,' published in this city, and edited by our brother, SAMUEL E. CORNISH, with peculiar satisfaction; and recommend its patronage to our colored brethren and the public generally, as well adapted to elevate and inform colored Americans, to correct public prejudice, and to promote the sacred cause of immediate emancipation.

Wm. L. Garrison, from the committee on political action, reported the following resolution, which was adopted:

Resolved, As the sense of this society, that while abolitionists ought neither to organize a third political party, nor as abolitionists to attach themselves to any existing party, the people of all parties are authorized, and by the principles of our civil and religious institutions, to refuse to support any man for office, who will not sustain the freedom of speech, freedom of the press, the rights of petition, and the abolition of slavery and the slave trade in the District of Columbia and the territories, and who will not oppose the introduction of any new slave state into the Union.

Charles Stuart introduced a resolution in relation to the sin and danger of war, which after considerable discussion, was laid upon the table, and subsequently not called up.

Resolved, That the society recommend the formation of juvenile anti-slavery societies in all our cities and towns, to the end that the rising generation may be instructed in the subject of human rights, and made to understand the true principles of civil and religious liberty; and that the members of these societies be invited to contribute each one cent a week to the society.

On motion of Jehiel C. Beman,

Resolved, that it be recommended to the Anti-Slavery Society to exercise their influence for the appointment of committees, to investigate the moral and civil condition of the colored people in their vicinity, and to ascertain their exertions for education, and business, with a view to encourage their improvement in these respects, and to remove any embarrassments under which they labor.

THURSDAY, 3 P. M.

James G. Birney in the Chair.

A letter was received from Enmor Kimber, of Kimberton, Pa. proposing that the circumstances of the late outrage on John Hopper of this city, while in Savannah, Georgia, be represented to the chief magistrate of the nation. Whereupon, on motion of J. G. Whittier,

Resolved, That a committee of three be appointed to represent to the President of the United States, and request him to communicate the same to the President of the United States.

Wm. Lloyd Garrison, Henry Brewster, were appointed the committee.

On motion of C. Stuart,

Resolved, That in the great dependence of every righteous effort is upon God, and as prayer is the appointed medium of his blessing, fervent and persevering prayer be recommended to all the friends of God and man, on behalf of immediate and thorough emancipation.

On motion of H. B. Stanton,

Resolved, That this society earnestly recommend to auxiliary societies, and individual abolitionists, to take measures for the circulation of the Anti-Slavery Almanac, so that it may, if possible, be placed in every family in the land.

TEXAS.

Wm. Lloyd Garrison introduced the following, which were adopted:

Whereas, The invasion and revolution of Texas by a portion of the people of this country, contrary to the faith of treaties, and without any cause found in the laws of God, or the moral sense of mankind, with the horrible design to introduce slavery and the slave-trade into a territory, from which those abominations have been swept away by the Mexican government;

And whereas, this base and treacherous conduct has been ushered in by our government, in the most clearly evincive sympathy and approval, and which deserves the strongest condemnation of the civilized world:

And whereas, the independence of Texas has been recognized by the Congress and government of the United States, under circumstances of such circumstance more pregnant with pernicious consequences to our country;

And whereas, it is the avowed determination, on the part of Texas and the slaveholding States, to attempt the annexation of Texas to the American Union, as a means of perpetuating and extending the secure protection of the American government;

And whereas, such an annexation would manifestly tend to the dissolution of the Union, to the moral and political degradation and enslavement of the people of the free states, to the perpetuity of the African slave trade, to a bloody war, to the ruin of the horrors of the foreign and domestic slave trade: Therefore,

Resolved, That by the solemn duty of every minister of the gospel—of all religious denominations—of all political parties—of every state legislature—of the national legislature—of the Congress—and especially of the people, at the Consecrating States—to lift up their voices in solemn protest against the annexation of Texas, with all the means and influences in their power, and to the extinction of Texas into the American Union, which would be a most corrupt and corrupting act of slaveryism.

Resolved, That every friend of the cause of anti-slavery society be requested to hold a meeting on the fourth of July or first day of January, to pray for the people and give donations for the benefit of this cause, and

[From the N. B. Herald of Freedom.]

LADIES' CONVENTION.

The Editor of this paper, with the large number of the friends of the cause, who have been in attendance at the Ladies' Anti-Slavery Convention, in New-York, and subsequently in Boston, will be gratified at the satisfaction in all who shall read the resolutions of both the bodies of the last week.

On the morning of the 5th, after a pleasant ride from Providence, we reached Boston, I found myself in the 'Hotel of America,' and for what? To attend a female convention! Once, I should have thought it a very strange thing, that my daughter is out in the streets of America, but her daughters will ever thus pass the circumstance of their existence, I hope, I believe, I know. I should be sorry or house to be found in such an assembly, than was enjoyed by those of our sisters who held a seat in the meeting-house on Friday afternoon, when the memorial declaration was sent forth to the world. It is indeed a better struggle for liberty now than then.

Yesterday the hall, which was occupied by Mr. Dresser, and some ladies from Providence, (one colored) to the temperance house, where some hot the predecessors of free labor once used. Here we met Mrs. S. Robinson, and other abolition friends. I was happy, in the early stages of this journey, to have our feelings tested with regard to that bitter prejudice against the colored race, which I have certainly indulged, and to find it giving place to better feelings. In the cabin of the boat, our colored companions sat down to the table with us, and in the carriage—sat with us at the table of a public boarding-house—walked in company with us to meeting. Yesterday morning, we entered the hall, attended the meeting of the American A. S. Society. It was addressed by J. G. Birney and other abolitionists, and the resolutions of the society were in my view, surpassed—thrown into the shade, by Rev. Mr. Gardner, a colored clergyman from Philadelphia. His little speech was the most masterly manner.—Among other things, he proved by the relation of many touching facts, that his complexion, his color, rendered it peculiarly difficult, task, thought I, himself a standing monument—a present witness to the truth of his argument.

At four o'clock that day, our convention was assembled at the 3d free church. Miss Mott, of Philadelphia, in the chair, (they had a preliminary meeting on Monday.) Meeting called to order, Miss Mary Parker, of Boston, secretary. Prayer by the convention; Mrs. Child of Boston, Lucretia Mott, Grace Douglas, colored lady, and Sarah A. Grimke of Philadelphia, Mrs. Dr. Cox of New York city, and Mrs. Storrs of Utica, Vice Presidents. Secretaries, Mary Grew and Sarah Pugh of Philadelphia, and Mary E. Wilkins of Boston. Mrs. Dr. Cox, Meeting opened by reading a portion of scripture and prayer, by Miss Parker. The same voice which in the morning had sent forth the call to prayer, in the designs that we shall sometimes work in the open vineyard and not always in its shady ether. Sister Grimke, who was the first to give the gospel liberally that we step out out of what the Lord assigns to us as the appropriate sphere of christian females.

BILLINGSGATE ABUSE.

Having perused the preceding thrilling account of the Ladies' Anti-Slavery Convention, in the New-York, our readers are invited to peruse the following wise, indecent and barbarous description, from the pen of a leading colonizationist, W. L. STONE.

Extract from an Editorial Article in the 'New York Commercial Advertiser,' of May 17th, 1837.

The dames of England, doubtless, studied the writings of the Apostle Paul with more critical attention than do those of our own day—and hence apparent with '*shamefacedness*' and proper sensions. Were it not so, our city would not have been the theatre for such an Amazonian farce as was enacted therein, during several days of last week.

The play house was the Abolition church at the corner of Broadway and Chambers street—and the scenes enacted deserve the critical pen of the moral historionic amateur and historian of Little Bellington. The audience was chiefly of the Amazon Commons would have been astounded at the cloth of petticoats which gathered around the rostrum which we have referred, and which darkened the world twice a day; and we should have been the attempt of Sir Thomas Littleton, or any body else, to cajole the aforesaid speaker out of his opinion.

It was in the vicinity of Philip street, that John Knox published a work entitled '*The First blast of the Trumpet against the Monstrous Regiment of Women*.' Now, that the Amazons have taken the men in this city, last week—but no John Knox among them, else we should have had a 'blast' blown in the ears of the fair, that would have made them startled the old Puritan from his slumber of centuries. Not only was there a monstrous regiment of women, but there was also a mob of men, swarming from the east and the west—the north and the south—from Charleston, in the person of Mr. Hamilton, to Boston, in the person of Mr. Child—and from Cohohit and Petticoat Lane, in Connecticut, in the sweet persons of—we know not whom. Interspersed among the throng were two interesting communicants—the good old town of Guilford, were not misrepresented in this good Conference of Christian of the feminine gender, the person plural.'

The convention to which we refer, was nothing less than a GRAND FEMALE ABOLITION CONVENTION. Yes, most unbelieving reader; it is a fact of most ludicrous solemnity, that 'our female friends' have been assembled and that most exceedingly happy Union, have been lifting up their voices like the sound of an octave flute—in accord all in concordance with the Abolitionists convent with 'the charming Mr. George Thompson,—of Glasgow, and along shore. The spinster has thrown aside her spinning wheel, the matron her knitting, the matron her darning-needle—the sweet novelist her crow-quill; The young mother has left her cradle to take her pen, the maiden her lute, the widow maid her pots and frying-pans—to discuss the weighty matters of state—to decide upon intricate questions of international law, and to lay down the aviordupoise exactness, the balances of power. The convention was *sitting*—we beg pardon of the mistress of the ceremonies, for using so vulgar an expression—we meant to say, the convention was in session several days, and from the accounts given by the newspapers, the proceedings were so—[what other phrase shall we use?—there being no chairmen or presidents—and presidentesses and vice-presidentesses are long words for resolutions and euphonious enunciation]—we repeat—they [aye, that's the word]—the governesses, the stoves to imitate the proceedings of the public meetings of the male sex. Well, there was a lecture, a stage, or forum, on which sat the governesses, like Juno, and her maids of honor.

Then up rose the resolutions *spontaneously* out and dried before hand—and orators—we beg pardon—*oratoresses*—to move, second, elucidate and enforce them. Then, moreover, were put, carried, and regularly introduced to the audience. And oh what eloquence, breathed sweetly forth from the mouths of those fair orators! What poetical! How floricultural their metaphors! How genial their invective! How soothing their indignation! Oh, sweet, sweet, sweet! Yet, how sweet! How hardened your sympathizing hearts to a degree of indoration prompting you to shut your doors and deprive the public of the right of the privilege of drinking from those rich rivers of rhetoric which flowed through the broad aisle; of quaffing a goblet of those bright, bright gems of genius, of those sparkling, gushing, ever-flowing? The Post Plead was a safety-fund bank-note, in comparison with that of our greatly shrunk sex in this matter of political philanthropy and—

(From the Friend of Man.)

A NATION CRUSHED IN THE EMBRACE OF SLAVERY.

DEAR BRETHREN,—A few days since, I went to a city in the state of Ohio, to lecture on slavery. Six weeks ago, it was an enterprising, prosperous and populous city, containing 50,000 inhabitants, and presented a fair front of stores and lofty edifices, rising in the—the stores full of customers—the busy merchants and clerks in them—the busy mechanics and the busy people in the streets, and the busy wagons and apprentices; and the laborers were standing about the corners of the streets, seeking employment to earn their bread, and finding none. Some three or four hundred men were in the park, and there, a little after mid-day, trying to raise the hat, and to dissipate the horrors around them.

I inquired the cause, and was told that the city had been overbuilt, and that the mechanics in the city had failed in business, and that the merchants in the city had failed in business, and that the people in the country had no money to pay the mechanics.

The closing scene was one of deep and thrilling interest. The Rev. Mr. Gardner, in the chair was such a commanding dignity—such a gentleness, manner, and manifest regard to the feelings of all present, that I felt assured, that the most very determined, undisciplined course, that she could be said of all the officers of the convention, and proved by one instinctive impulse, we rendered to the Rev. Mr. Gardner, and a very grateful thanks. We would not award to any one the honor of yielding to mental precedency, or say who acted best in part. Their work was truly arduous and in performing it, they displayed a spirit of wisdom, a large, generous disposition of heart—and real wisdom, conscience of mind. After the closing prayer, there was with the presenting of the hand, the mingling of hearts, the glistening of tear drops, and the breathing of fervent aspirations to heaven, and we parted.

Yesterday the hall was but a faint idea of the meeting, but have, I trust more deeply impressed meeting, with a sense of the obligations and high responsibilities which the convention and of the guilt she has incurred by so long attempting to hurl from the rubbish of worldly customs and fashionable folly, the sacred principles of millennial glory enhance, she begins to appreciate the guilt she has so long abused, and to extend her influence to a broader channel, she ventures to step from the accustomed circle in which she lived and to lift the voice be heard beyond the walls of her own dwelling. The sighings of the prisoner and the groaning cries of bleeding humanity have entered and affected her heart; and instead of pouring forth sympathies in unavailing tears with no correspondence, she begins to feel that it is her duty, independence, to the rescue of her sisters in bonds. The celestial fire of true benevolence is kindled in her bosom, and the fire of indignation and flame warm and animate her heart, no deadly persuasion can check its holy aspirings or still its wakening energy. The spirit of christian duty, I think, do much toward elevating the females of America to the rank in the scale of being to which as the wives and daughters of freemen they should from the morning dawn of our independence, be placed. Yet they cannot emerge from the secluded walks of private life and act as christians in the great moral enterprise, while they are kept back by the frowns of the world, and calling forth severe and madversions, even from professedly christian ministers. But from shall we fear and error? The Lord has showed us by the blessings he has bestowed upon labors which females have performed out of the sphere of their duty, that in the sphere, the designs that we shall sometimes work in the open vineyard and not always in its shady ether. Sister Grimke, who was the first to give the gospel liberally that we step out out of what the Lord assigns to us as the appropriate sphere of christian females.

BILLINGSGATE ABUSE.

Having perused the preceding thrilling account of the Ladies' Anti-Slavery Convention, in the New-York, our readers are invited to peruse the following wise, indecent and barbarous description, from the pen of a leading colonizationist, W. L. STONE.

Extract from an Editorial Article in the 'New York Commercial Advertiser,' of May 17th, 1837.

The dames of England, doubtless, studied the writings of the Apostle Paul with more critical attention than do those of our own day—and hence apparent with '*shamefacedness*' and proper sensions. Were it not so, our city would not have been the theatre for such an Amazonian farce as was enacted therein, during several days of last week.

The play house was the Abolition church at the corner of Broadway and Chambers street—and the scenes enacted deserve the critical pen of the moral historionic amateur and historian of Little Bellington. The audience was chiefly of the Amazon Commons would have been astounded at the cloth of petticoats which gathered around the rostrum which we have referred, and which darkened the world twice a day; and we should have been the attempt of Sir Thomas Littleton, or any body else, to cajole the aforesaid speaker out of his opinion.

It was in the vicinity of Philip street, that John Knox published a work entitled '*The First blast of the Trumpet against the Monstrous Regiment of Women*.' Now, that the Amazons have taken the men in this city, last week—but no John Knox among them, else we should have had a 'blast' blown in the ears of the fair, that would have made them startled the old Puritan from his slumber of centuries. Not only was there a monstrous regiment of women, but there was also a mob of men, swarming from the east and the west—the north and the south—from Charleston, in the person of Mr. Hamilton, to Boston, in the person of Mr. Child—and from Cohohit and Petticoat Lane, in Connecticut, in the sweet persons of—we know not whom. Interspersed among the throng were two interesting communicants—the good old town of Guilford, were not misrepresented in this good Conference of Christian of the feminine gender, the person plural.'

The convention to which we refer, were nothing less than a GRAND FEMALE ABOLITION CONVENTION. Yes, most unbelieving reader; it is a fact of most ludicrous solemnity, that 'our female friends' have been assembled and that most exceedingly happy Union, have been lifting up their voices like the sound of an octave flute—in accord all in concordance with the Abolitionists convent with 'the charming Mr. George Thompson,—of Glasgow, and along shore. The spinster has thrown aside her spinning wheel, the matron her knitting, the matron her darning-needle—the sweet novelist her crow-quill; The young mother has left her cradle to take her pen, the maiden her lute, the widow maid her pots and frying-pans—to discuss the weighty matters of state—to decide upon intricate questions of international law, and to lay down the aviordupoise exactness, the balances of power. The convention was *sitting*—we beg pardon of the mistress of the ceremonies, for using so vulgar an expression—we meant to say, the convention was in session several days, and from the accounts given by the newspapers, the proceedings were so—[what other phrase shall we use?—there being no chairmen or presidents—and presidentesses and vice-presidentesses are long words for resolutions and euphonious enunciation]—we repeat—they [aye, that's the word]—the governesses, the stoves to imitate the proceedings of the public meetings of the male sex. Well, there was a lecture, a stage, or forum, on which sat the governesses, like Juno, and her maids of honor.

Then up rose the resolutions *spontaneously* out and dried before hand—and orators—we beg pardon—*oratoresses*—to move, second, elucidate and enforce them. Then, moreover, were put, carried, and regularly introduced to the audience. And oh what eloquence, breathed sweetly forth from the mouths of those fair orators! What poetical! How floricultural their metaphors! How genial their invective! How soothing their indignation! Oh, sweet, sweet, sweet! Yet, how sweet! How hardened your sympathizing hearts to a degree of indoration prompting you to shut your doors and deprive the public of the right of the privilege of drinking from those rich rivers of rhetoric which flowed through the broad aisle; of quaffing a goblet of those bright, bright gems of genius, of those sparkling, gushing, ever-flowing? The Post Plead was a safety-fund bank-note, in comparison with that of our greatly shrunk sex in this matter of political philanthropy and—

JOURNAL OF THE TIMES.

BOSTON

FRIDAY, JUNE 8.

NEW-ENGLAND ANTI-SLAVERY CONVENTION.

BOSTON, May 30, 1837.

Pursuant to a call, signed by the officers of the Massachusetts, Maine, New Hampshire, Rhode Island and Vermont Anti-Slavery Societies, the Fourth Anti-Slavery Convention of New-England and the Adjoining States, in the Methodist meeting-house in Church street, at 10 o'clock, A. M.

CHARLES FITCH, of Boston, called the convention to order, and nominated SAMUEL M. POND, of Maine, for President pro tem.

The committee appointed at a preliminary meeting yesterday, to nominate officers of the convention, made a Report, and the following gentlemen were elected:

PRESIDENT.

SAMUEL M. POND, of Maine.

VICE-PRESIDENTS.

DAVID ROOT, of New Hampshire.
JONATHAN WARD, "
FRANCIS JACKSON, of Massachusetts.
ISAAC WINSLOW, "
GARDNER B. PERRY, "
TIMOTHY MERRITT, "
GEORGE BOURNE, of New-York.
JAMES C. BURRITT, of Vermont.
PELEG CLARKE, of Rhode-Island.

SECRETARIES.

WM. BASSETT, of Massachusetts.
WM. M. CHACE, of Rhode Island.
OLIVER JOHNSON, of Vermont.

TREASURER.

JOHN E. FULLER.

The convention then appointed the following committees:

Committee on Finance—John E. Fuller and Nathaniel Southard.

Committee to prepare a roll of members—Joshua Coffin, Nathaniel Southard, and O. P. Bacon.

Committee on business—Henry B. Stanton, J. G. Whittier, Wm. Lloyd Garrison, Charles Fitch, Wm. Goodell, James G. Birney, Amos A. Phelps, Samuel J. May.

The convention having been organized, prayer was offered by Rev. SAMUEL J. MAY.

HENRY B. STANTON, Chairman of the Committee on Business, presented a series of resolutions on the subject of slavery in the District of Columbia, the internal slave trade, and the annexation of Texas.

On motion of A. A. PHELPS, the following resolutions being a part of the report of the Business Committee, were taken up for consideration.

DISTRICT OF COLUMBIA.

1. *Resolved*, That slavery in the District of Columbia has no warrant or sanction from the Constitution of the United States, but is a direct contravention of the great purposes for which the Constitution was framed.

2. *Resolved*, That slavery in the District owes its present existence not to the Act of Congress, restoring and perpetuating it, where it would otherwise have been left without any legal support or sanction whatever, but standing only upon its own execrable foundation of robbery and wrong.

3. *Resolved*, That the people of the free States, by permitting their own representatives to perpetuate and to re-establish SLAVERY in the District, and to enact laws from time to time for its recognition and security, have given, and are still giving, a direct and powerful support to the entire system of slavery, and to all the unrounted horrors of that traffic in human flesh, which is making the American name a by-word and a reproach, and building against us the displeasure of Heaven.

4. *Resolved*, Therefore, that it is the solemn duty of the citizens of the free States to offer, at the next session of Congress, their united and earnest remonstrance against the continuance of slavery in the District of Columbia; and to see to it, that through the prejudices, the intimidation, or the venality of their representatives, they are no longer made accessories to the guilt, the shame, and the abomination.

The Convention adjourned to 3 o'clock, P. M.

AFTERNOON SESSION.

Prayer was offered by Timothy Merritt.

On motion of JOHN E. FULLER,

Resolved, That this convention present, who wish to take part in the proceedings of this Convention, and who are friendly to the immediate abolition of slavery, be invited to participate in the same.

ORANGE SCOTT made a statement in relation to the New York Conference of the M. E. Church, and produced the following resolution adopted by that Conference last year, in relation to an allegation made by Mr. Stanton in the morning:

"*Resolved*, That, although we would not condemn any man, or withhold our fellowship from him on account of his opinions, merely, in reference to the subject of abolitionism, yet we are decidedly of the opinion, that prudence ought to be used, and that better than the condition of the northern servants or laborers. If those who say such things believe them to be true, why do they not persevere in them, and make a great danger of exciting northern insurrections by what they say of our laborers, as there is of exciting southern insurrections by what they say of our slaves? Why then do they not forbear to publish their views, lest they should excite northern insurrections? Besides, how can they proclaim such sentiments for it that northern legislatures encourage the instruction of the laboring people, while the Southern legislatures forbid teaching the slaves under severe penalties, through fear that if the slaves should be taught to read and write, they will not be contented with their present condition? Why do they ascribe all the difference in the two cases to the greater humanity of the Northern legislatures? or to the fact that the Southern legislatures know it to be falsehood when any pretend that the condition of the slaves is as good as the condition of the Northern laborers? It is possible, Sir, that you may wish to know more about the case of the laborers, and I therefore ask the questions aime to be on the side of truth and humanity, whether that be the popular side or not, and aware of the danger of being in the attempt to exercise the same candor towards those from whom he dissents, that he desires of them towards himself. He is therefore yours with great respect,

* The name of the writer was given in the letter sent to Mr. Calhoun; but he has thought it the better way to suppress it in the copy for publication.

LIGHT FROM THE SOUTH.

The editor of the "Christian Soldier and Evangelist, in a letter written from Philadelphia, says—

In the afternoon, I attended the colored Presbyterian church, in S. 7th street, below Shippen, under the care of the venerable and beloved brother Gardner, whose manly address gained him so much honor at the late anniversary in New-York. I had not, however, the pleasure of hearing him preach; but intended with deep interest to hear the close of a practical sermon by a beloved brother, a member of the Assembly from Tennessee. He had never before addressed a large congregation of colored people; and his emotions were often too powerful for utterance, and excited the deepest sympathy in his audience. I hope he will have the time in which the pastor referred to it in his annunciation of the monthly concert of prayer for the slaves. Our Tennessee brother, in the conclusion of his address, took my hand in both of his, and with tears streaming down his cheeks, said, 'Brother Leavitt, such a scene as this is worth all the world!' It is much to become of this guilty land? You talk about slavery, but you know nothing about it. If you lived where you could see it in the trembling season, twice, three, or five droves in a day, passing along the south, hundred in a drove, passing along to the south, hundred in a drove, and ironed and coupled with a long chain in companies of 40 to 60, barefoot, pinched with the frost, and driven with a long whip, you would know something of what I mean.' I rejoice that the Southern Christian Herald is at last giving their firm integrity, and will never suffer their mouths to be gagged from rebuking oppression, nor themselves to be fellowshipped by the church with those who make merchandize of the bodies and souls of their brethren. Those mountains may yet prove the refuge of liberty, where Christian humanity may find a shelter against the violence of popular fury, the tyranny of iniquitous laws, and the more grievous oppression of ecclesiastical corruption and intolerance.

At Houston, Texas, on the 2nd May, Rice was selling at 15 to 20 dollars per barrel. Pork, 20 per bushel. Other things in proportion. The price of human flesh not stated.

SOCIETY MEETINGS.

OBIT SOCIETY.

The Boston Female Anti-Slavery Society, in the Methodist meeting-house in Church street, at 10 o'clock, A. M.

CHARLES FITCH, of Boston, called the convention to order, and nominated SAMUEL M. POND, of Maine, for President pro tem.

The committee appointed at a preliminary meeting yesterday, to nominate officers of the convention, made a Report, and the following gentlemen were elected:

PRESIDENT.

SAMUEL M. POND, of Maine.

VICE-PRESIDENTS.

DAVID ROOT, of New Hampshire.
JONATHAN WARD, "
FRANCIS JACKSON, of Massachusetts.
ISAAC WINSLOW, "
GARDNER B. PERRY, "
TIMOTHY MERRITT, "
GEORGE BOURNE, of New-York.
JAMES C. BURRITT, of Vermont.
PELEG CLARKE, of Rhode-Island.

SECRETARIES.

WM. BASSETT, of Massachusetts.
WM. M. CHACE, of Rhode Island.
OLIVER JOHNSON, of Vermont.

TREASURER.

JOHN E. FULLER.

The convention then appointed the following committees:

Committee on Finance—John E. Fuller and Nathaniel Southard.

Committee to prepare a roll of members—Joshua Coffin, Nathaniel Southard, and O. P. Bacon.

Committee on business—Henry B. Stanton, J. G. Whittier, Wm. Lloyd Garrison, Charles Fitch, Wm. Goodell, James G. Birney, Amos A. Phelps, Samuel J. May.

The convention having been organized, prayer was offered by Rev. SAMUEL J. MAY.

HENRY B. STANTON, Chairman of the Committee on Business, presented a series of resolutions on the subject of slavery in the District of Columbia, the internal slave trade, and the annexation of Texas.

On motion of A. A. PHELPS, the following resolutions being a part of the report of the Business Committee, were taken up for consideration.

DISTRICT OF COLUMBIA.

1. *Resolved*, That slavery in the District of Columbia has no warrant or sanction from the Constitution of the United States, but is a direct contravention of the great purposes for which the Constitution was framed.

2. *Resolved*, That slavery in the District owes its present existence not to the Act of Congress, restoring and perpetuating it, where it would otherwise have been left without any legal support or sanction whatever, but standing only upon its own execrable foundation of robbery and wrong.

3. *Resolved*, That the people of the free States, by permitting their own representatives to perpetuate and to re-establish SLAVERY in the District, and to enact laws from time to time for its recognition and security, have given, and are still giving, a direct and powerful support to the entire system of slavery, and to all the unrounted horrors of that traffic in human flesh, which is making the American name a by-word and a reproach, and building against us the displeasure of Heaven.

4. *Resolved*, Therefore, that it is the solemn duty of the citizens of the free States to offer, at the next session of Congress, their united and earnest remonstrance against the continuance of slavery in the District of Columbia; and to see to it, that through the prejudices, the intimidation, or the venality of their representatives, they are no longer made accessories to the guilt, the shame, and the abomination.

The Convention adjourned to 3 o'clock, P. M.

AFTERNOON SESSION.

Prayer was offered by Timothy Merritt.

On motion of JOHN E. FULLER,

Resolved, That this convention present, who wish to take part in the proceedings of this Convention, and who are friendly to the immediate abolition of slavery, be invited to participate in the same.

ORANGE SCOTT made a statement in relation to the New York Conference of the M. E. Church, and produced the following resolution adopted by that Conference last year, in relation to an allegation made by Mr. Stanton in the morning:

"*Resolved*, That, although we would not condemn any man, or withhold our fellowship from him on account of his opinions, merely, in reference to the subject of abolitionism, yet we are decidedly of the opinion, that prudence ought to be used, and that better than the condition of the northern servants or laborers. If those who say such things believe them to be true, why do they not persevere in them, and make a great danger of exciting northern insurrections by what they say of our laborers, as there is of exciting southern insurrections by what they say of our slaves? Why then do they not forbear to publish their views, lest they should excite northern insurrections? Besides, how can they proclaim such sentiments for it that northern legislatures encourage the instruction of the laboring people, while the Southern legislatures forbid teaching the slaves under severe penalties, through fear that if the slaves should be taught to read and write, they will not be contented with their present condition? Why do they ascribe all the difference in the two cases to the greater humanity of the Northern legislatures? or to the fact that the Southern legislatures know it to be falsehood when any pretend that the condition of the slaves is as good as the condition of the Northern laborers? It is possible, Sir, that you may wish to know more about the case of the laborers, and I therefore ask questions aime to be on the side of truth and humanity, whether that be the popular side or not, and aware of the danger of being in the attempt to exercise the same candor towards those from whom he dissents, that he desires of them towards himself. He is therefore yours with great respect,

* The name of the writer was given in the letter sent to Mr. Calhoun; but he has thought it the better way to suppress it in the copy for publication.

LIGHT FROM THE SOUTH.

The editor of the "Christian Soldier and Evangelist, in a letter written from Philadelphia, says—

In the afternoon, I attended the colored Presbyterian church, in S. 7th street, below Shippen, under the care of the venerable and beloved brother Gardner, whose manly address gained him so much honor at the late anniversary in New-York. I had not, however, the pleasure of hearing him preach; but intended with deep interest to hear the close of a practical sermon by a beloved brother, a member of the Assembly from Tennessee. He had never before addressed a large congregation of colored people; and his emotions were often too powerful for utterance, and excited the deepest sympathy in his audience. I hope he will have the time in which the pastor referred to it in his annunciation of the monthly concert of prayer for the slaves. Our Tennessee brother, in the conclusion of his address, took my hand in both of his, and with tears streaming down his cheeks, said, 'Brother Leavitt, such a scene as this is worth all the world!' It is much to become of this guilty land? You talk about slavery, but you know nothing about it. If you lived where you could see it in the trembling season, twice, three, or five droves in a day, passing along to the south, hundred in a drove, passing along to the south, hundred in a drove, and ironed and coupled with a long chain in companies of 40 to 60, barefoot, pinched with the frost, and driven with a long whip, you would know something of what I mean.' I rejoice that the Southern Christian Herald is at last giving their firm integrity, and will never suffer their mouths to be gagged from rebuking oppression, nor themselves to be fellowshipped by the church with those who make merchandize of the bodies and souls of their brethren. Those mountains may yet prove the refuge of liberty, where Christian humanity may find a shelter against the violence of popular fury, the tyranny of iniquitous laws, and the more grievous oppression of ecclesiastical corruption and intolerance.

At Houston, Texas, on the 2nd May, Rice was selling at 15 to 20 dollars per barrel. Pork, 20 per bushel. Other things in proportion. The price of human flesh not stated.

SOCIETY MEETINGS.

OBIT SOCIETY.

The Boston Female Anti-Slavery Society, in the Methodist meeting-house in Church street, at 10 o'clock, A. M.

CHARLES FITCH, of Boston, called the convention to order, and nominated SAMUEL M. POND, of Maine, for President pro tem.

The committee appointed at a preliminary meeting yesterday, to nominate officers of the convention, made a Report, and the following gentlemen were elected:

PRESIDENT.

SAMUEL M. POND, of Maine.

VICE-PRESIDENTS.

DAVID ROOT, of New Hampshire.
JONATHAN WARD, "
FRANCIS JACKSON, of Massachusetts.
ISAAC WINSLOW, "
GARDNER B. PERRY, "
TIMOTHY MERRITT, "
GEORGE BOURNE, of New-York.
JAMES C. BURRITT, of Vermont.
PELEG CLARKE, of Rhode-Island.

SECRETARIES.

WM. BASSETT, of Massachusetts.
WM. M. CHACE, of Rhode Island.
OLIVER JOHNSON, of Vermont.

TREASURER.

JOHN E. FULLER.

The convention then appointed the following committees:

Committee on Finance—John E. Fuller and Nathaniel Southard.

Committee to prepare a roll of members—Joshua Coffin, Nathaniel Southard, and O. P. Bacon.

Committee on business—Henry B. Stanton, J. G. Whittier, Wm. Lloyd Garrison, Charles Fitch, Wm. Goodell, James G. Birney, Amos A. Phelps, Samuel J. May.

The convention having been organized, prayer was offered by Rev. SAMUEL J. MAY.

HENRY B. STANTON, Chairman of the Committee on Business, presented a series of resolutions on the subject of slavery in the District of Columbia, the internal slave trade, and the annexation of Texas.

On motion of A. A. PHELPS, the following resolutions being a part of the report of the Business Committee, were taken up for consideration.

DISTRICT OF COLUMBIA.

1. *Resolved*, That slavery in the District of Columbia has no warrant or sanction from the Constitution of the United States, but is a direct contravention of the great purposes for which the Constitution was framed.

2. *Resolved*, That slavery in the District owes its present existence not to the Act of Congress, restoring and perpetuating it, where it would otherwise have been left without any legal support or sanction whatever, but standing only upon its own execrable foundation of robbery and wrong.

3. *Resolved*, That the people of the free States, by permitting their own representatives to perpetuate and to re-establish SLAVERY in the District, and to enact laws from time to time for its recognition and security, have given, and are still giving, a direct and powerful support to the entire system of slavery, and to all the unrounted horrors of that traffic in human flesh, which is making the American name a by-word and a reproach, and building against us the displeasure of Heaven.

4. *Resolved*, Therefore, that it is the solemn duty of the citizens of the free States to offer, at the next session of Congress, their united and earnest remonstrance against the continuance of slavery in the District of Columbia; and to see to it, that through the prejudices, the intimidation, or the venality of their representatives, they are no longer made accessories to the guilt, the shame, and the abomination.

The Convention adjourned to 3 o'clock, P. M.

AFTERNOON SESSION.

Prayer was offered by Timothy Merritt.

On motion of JOHN E. FULLER,

Resolved, That this convention present, who wish to take part in the proceedings of this Convention, and who are friendly to the immediate abolition of slavery, be invited to participate in the same.

ORANGE SCOTT made a statement in relation to the New York Conference of the M. E. Church, and produced the following resolution adopted by that Conference last year, in relation to an allegation made by Mr. Stanton in the morning:

"*Resolved*, That, although we would not condemn any man, or withhold our fellowship from him on account of his opinions, merely, in reference to the subject of abolitionism, yet we are decidedly of the opinion, that prudence ought to be used, and that better than the condition of the northern servants or laborers. If those who say such things believe them to be true, why do they not persevere in them, and make a great danger of exciting northern insurrections by what they say of our laborers, as there is of exciting southern insurrections by what they say of our slaves? Why then do they not forbear to publish their views, lest they should excite northern insurrections? Besides, how can they proclaim such sentiments for it that northern legislatures encourage the instruction of the laboring people, while the Southern legislatures forbid teaching the slaves under severe penalties, through fear that if the slaves should be taught to read and write, they will not be contented with their present condition? Why do they ascribe all the difference in the two cases to the greater humanity of the Northern legislatures? or to the fact that the Southern legislatures know it to be falsehood when any pretend that the condition of the slaves is as good as the condition of the Northern laborers? It is possible, Sir, that you may wish to know more about the case of the laborers, and I therefore ask questions aime to be on the side of truth and humanity, whether that be the popular side or not, and aware of the danger of being in the attempt to exercise the same candor towards those from whom he dissents, that he desires of them towards himself. He is therefore yours with great respect,

* The name of the writer was given in the letter sent to Mr. Calhoun; but he has thought it the better way to suppress it in the copy for publication.

LIGHT FROM THE SOUTH.

The editor of the "Christian Soldier and Evangelist, in a letter written from Philadelphia, says—

In the afternoon, I attended the colored Presbyterian church, in S. 7th street, below Shippen, under the care of the venerable and beloved brother Gardner, whose manly address gained him so much honor at the late anniversary in New-York. I had not, however, the pleasure of hearing him preach; but intended with deep interest to hear the close of a practical sermon by a beloved brother, a member of the Assembly from Tennessee. He had never before addressed a large congregation of colored people; and his emotions were often too powerful for utterance, and excited the deepest sympathy in his audience. I hope he will have the time in which the pastor referred to it in his annunciation of the monthly concert of prayer for the slaves. Our Tennessee brother, in the conclusion of his address, took my hand in both of his, and with tears streaming down his cheeks, said, 'Brother Leavitt, such a scene as this is worth all the world!' It is much to become of this guilty land? You talk about slavery, but you know nothing about it. If you lived where you could see it in the trembling season, twice, three, or five droves in a day, passing along to the south, hundred in a drove, passing along to the south, hundred in a drove, and ironed and coupled with a long chain in companies of 40 to 60, barefoot, pinched with the frost, and driven with a long whip, you would know something of what I mean.' I rejoice that the Southern Christian Herald is at last giving their firm integrity, and will never suffer their mouths to be gagged from rebuking oppression, nor themselves to be fellowshipped by the church with those who make merchandize of the bodies and souls of their brethren. Those mountains may yet prove the refuge of liberty, where Christian humanity may find a shelter against the violence of popular fury, the tyranny of iniquitous laws, and the more grievous oppression of ecclesiastical corruption and intolerance.

At Houston, Texas, on the 2nd May, Rice was selling at 15 to 20 dollars per barrel. Pork, 20 per bushel. Other things in proportion. The price of human flesh not stated.

LITERARY.

(For the Literary Gem.)

THE KUNAWA'S SONG.

Tune—Young Lochinvar.

Ho! ho! ho! my lone Kunawa's lair
The roll of the lion, the roar of the bear
My shield hangeth yonder by spring like a star
Bright, the arrows, as I wind and bend my bow
Ho! ho! ho! my lone Kunawa's lair
All smiling and free in the sunshine's fair ray.
I pounce on a bear, which I bound from the shore
Ho! ho! ho! my lone Kunawa's lair
Then I wind the horn, as I wind their roar
My lone hearing round, echoed forth through the wood,
The dogs in pursuit, I follow, I follow
Ho! ho! ho! my lone Kunawa's lair
Onto I traversed, and wove his fate
Till Canada's vine cut my tyrant from me.
I'm free, I am free, on the wind and the wave!
There long for me but the man who shall see me a slave!
Pierced and lacerated, I swore revenge
Shall on my dear head, shall thy sharp bosom smite
Yet cursed be my soul. May the blood and the tears
Of dowgwiddie curse, blast each blade which it rears!
Fly, fly, brothers, fly, though the cool driver rower,
Has fill to your flight, yet the fleet, fleet, and not shine
On, fly to the land where no bondman can be,
Where Britain's free flag waves alone o'er the free!
Where we who before you have fled from despair,
In freedom's altar, pour, pour, a welcome you there!

L. N.

THE LONELY TREE.

BY MRS. ABDY.

Thou lonely tree, that on the mountain standing,
Frownest in gradeur on the vale below,
Is thy magnificence our eyes awakening—
No soothing fellowship is thine to know?
Each wild flower that thy tranquil vale embosoms,
Sense is its social; this more blest than thee,
Yet with kindred them, and with the bee blossoms,
Yet cursed by thy doll