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FREEDOM SE

VOL. IX. BOSTON, FRIDAY, FEBRUARY 8, 1839. NO. 6.

OUR COUNTRY IS THE WORLD, OUR CONTRYMEN ARE ALL MANKIND.

WM. LLOYD GARRISON, Editor. ISAAC KNAPP, Printer.

REFUGE OF OPPRESSION.

TRACYISM.

The Rev. Joseph Tracy has retired from the editorial chair of the New York Observer. Previous to his withdrawal, in commenting upon an article from the pen of the editor of the Emancipator, respecting the pro-slavery spirit of the various ecclesiastical bodies in this country, he makes the following characteristic observations. We comment, in this department of our paper, upon a portion of them.

We cannot dwell upon these attacks on the ministers of Christ, which would appear more in place if published in some paper devoted to infidelity and Atheism, than in a paper which makes high pretensions to Christian principle. We pass them without further remark, because the public has been long enough, to estimate them at their true value. We only invite attention, especially to the last half of the paragraph of the extract, that it seems that the agitators at the North, generally, are to be shaken, they are to suffer a radical revolution and convulsion, by which the Anti-Slavery Society is to be shaken off from them, and from all pastors whom the Anti-Slavery Society seems to be to branch as a property. It seems that it is determined upon, that where the majority of a church having Anti-Slavery members will believe so as to excommunicate that slander, he must be deposed. All church divided. This doctrine was announced in the Liberator, four or five years ago, and has been reiterated in practice in various forms in the intervals. But we have not before seen it so plainly avowed in the official paper of the parent Society.

Will the pastors and members of churches look at this picture? Here is an executive committee, the central power of a great association, which has spent some of some tens of thousands of dollars annually, sending forth its publications and travelling agents all various parts of the land, at its own discretion, and demanding how pastors and churches must receive and treat its messengers and its mandates, on pain of the displeasure of the parent, or the division of the church. Let it be remembered, that men are sometimes called pro-slavery, because they refuse to read some notice from the pulpit, which they think will not edify, or were prejudiced; because they give nothing to the funds of the Anti-Slavery Society; because they do not sign their wives' petitions; because they do not vote for some certain candidate for office; and for many other reasons. It is impossible to know beforehand, what decision of the Anti-Slavery Society, or any other society, it is therefore; also the Tract Society, and the Temperance, and the Bible Society, and the Sabbath Society, and the Colonization Society, and the Sunday School Society, and the Sabbath School Society, and the Society for the Suppression of Intemperance, and the Society for the Suppression of Dancing, and the Society for the Suppression of Tobacco, and the Society for the Suppression of Tobacco, and the Society for the Suppression of Tobacco

☞ The writer of the following is a brother of C. C. and W. H. Burleigh, whose labors in the anti-slavery cause are well known.

A CALL FOR VIGILANCE.

OXFORD, Jan. 15th, 1839.

DEAR SIR:

I have noticed, with some solicitude, the warning given in the last Liberator, concerning an effort being made, through clerical influence, to revolutionize the present organization of the Massachusetts A. S. Society. I am convinced, from the limited means I have had for ascertaining the hostility of the clergy to the present organization, and past management of that society, that there is a disposition apparent, (to say the least,) to effect such a change, at almost any hazard. I hope that you have sounded the alarm aright, and trust that the trumpet is not blown in vain. There are enough of those who love the slave, and the holy cause of emancipation, (abolitionists good and true,) who can rally to the charge, and support the old *tried* friends of the cause—men, that will never consent to see the *clerical* garb of *expediency* wrapt around them, until smothered, they sink into eternal silence. No circumstance, I am convinced, more disastrous to the welfare and efficiency of the Anti-Slavery Society, could happen, than to have the reins of government thus fall into the hands of the clergy. Almost as soon would I trust them in the hands of slaveholders themselves. In either case, the cause of anti-slavery would, doubtless, receive its 'quietus,' and be consigned to the grave of oblivion, or only live in the history of the past.

No moral reform, that is not borne on the breath of popular favor, ought ever to be under the exclusive management of the clergy. As soon expect water to run up hill, or the unsupported body to disregard the laws of gravity, and '*fall up*' instead of down, as to the clergy, '*at bat*,' will set their faces against 'the will of the brotherhood,' and stem the tide of opinion poured forth by the purse-proud aristocrats of the land. The mobocratic gentlemen of 'property and standing'—the 'fine-coat' gentry—have a vast deal of influence over many of the delighted watchmen of Zion.

Had I the ear of every abolitionist, I would say—never surrender the persecuted, hated, but just and holy cause of our bleeding, manacled brother, the slave, into their hands. Recent events have developed enough to satisfy all as to what would be the result of such a step. Friend of the slave, never take it. Should you now prove recreant, the bondman will clank his chains in despair—beholding, as he must, the last ray of hope dimmed by the chilling fogs of expediency.

I yield into the hands of the clergy the anti-slavery cause, and the robbers and oppressors of God's poor might justly hold a grand festival of rejoicing. The intolerable rights of the slave would not be all that would be invaded. Our rights would be quite eloven down and trampled in the dust, and our lips padlocked, even in prayer.

As a specimen of what abolitionists may expect from clerical influence, I would refer them to Prof. Emerson's letter to the Rev. Dr. Osgood. The Professor's sayle of moral vision, though so obfuscated as to shock the nerves of every friend of humanity, is not *more* obtuse than that of thousands of our '*good men*.' What have the friends of the unpopular cause of the slave to hope from such men? Verily, nothing. They are the very men who would rivet more the loose and fallen shackles of the slave—men who apply opiates to the awakened conscience of the slaveholder. If slavery was never abolished till by the efforts of such men, it would remain, with all its woes and damning guilt, till that great day, when the angel, standing upon the sea and land, shall swear by Him that liveth forever and ever, 'that time shall be no longer.' Let abolitionists, then, guard the interests of their society, and not discard its true friends, as they hope to be instrumental in ushering in the day of universal emancipation.

There is one more topic on which I would touch, notwithstanding my prolixity, viz. the 'call for a new journal. Why is there a call for a new paper? Have we not already one to which all may have access? one that has proved true and faithful from the beginning, and stemmed a tide of opposition unparalleled in virulence and bitterness? Has the Liberator proved recreant to the interests of the colored man? Never. Then why divide its limited support with another? Would we not do better to concentrate our strength? I am sickened and die, through a meagre patronage? Too great danger, I fear, to risk the trial.

For one who loves the rights of the colored man, I can say, the Liberator is dear to me, as being one of the pioneers in the great contest for human liberty—dear as being an instrument, through God, of breaking the slumbers and arousing the energies of this guilty nation; and *doubly dear*, as being the advocate of full and free discussion on all interesting subjects. Is it less valuable for advocating the principles of non-resistance? I trust not. I have never enrolled my name on the constitution of any Peace Society, though I approve of peace principles. Still, I must confess, that I believe the Non-Resistants have the example of Christ and the teaching of the whole gospel in their favor.

It is my solemn conviction, that the day will come when principles similar to those adopted by the Non-Resistance Society, will govern the whole christian world.

Finally, my friend, be not disheartened. Amid all this turmoil and commotion, bear yourself straightly on, as you have ever done; and the God of the oppressed will, ultimately, crown your labors with victory. Yours for the oppressed,

JOHN O. BURLEIGH.

FIRST ANNUAL MEETING OF THE NORFOLK COUNTY ANTI-SLAVERY SOCIETY.

The Society met, pursuant to notice given, in the Town-Hall, Dedham, the 22d ult. Erastus Worthington, Esq. one of the Vice Presidents, in the chair. An appropriate prayer was offered by Rev. N. S. Spaulding, of Dorchester. On motion, a committee of two was appointed to prepare a roll of the meeting, consisting of Rev. Messrs. Spaulding and Harlow.

It was unanimously voted, that all members of Anti-Slavery Societies, and all friends of the cause of immediate abolition of slavery present, whether from Norfolk County or from abroad, be respectfully invited to participate in the proceedings of the meeting. Reports from the Secretary and Treasurer were presented and accepted. The subject of making new arrangements, and the benefits which would result from the plan of employing a permanent agent and lecturer for the County, was discussed, but no other action was taken on the subject.

The Resolutions passed by the Worcester County, North Division, Anti-Slavery Society, at its last meeting, held at Fitchburg, January 24, was reported by the Committee on Business, and read; and, on motion of Orin P. Bacon, voted, unanimously, that the resolutions, and the subjects embraced in them, be indefinitely postponed.

The Committee appointed to nominate a list of officers, made the following report. The report was unanimously accepted.

President—Stephen Howe, Weymouth.

Vice-Presidents—Jacob Ide, Medway; Erasmus Worthington, Dedham; Lysander Richards, Braintree; Silas Ripley, Foxborough; Samuel Philbrick, Brookline; Philo Sanford, Wrentham; Daniel Butler, Dorchester.

Corresponding Secretary—George Newcomb, Quincy.

Recording Secretary—Orin P. Bacon, Dorchester.

Treasurer—Simeon B. Carpenter, Dedham.

Auditor—Jason Messinger, Dedham.

Managers—Sewell Harding, Medway; David Sanford, Medway Village; Preston Pond, Wrentham; Richard Clapp, Dorchester; Robert Thompson, Dedham; Elphalet Rhodes, Walpole.

Voted adjourn to 2 o'clock, P. M.

AFTERNOON. Society met pursuant to adjournment.

The President, Gen. Appleton Howe, in the chair. On motion of Rev. Sewell Harding, voted, that the Treasurer of each town anti-slavery society in the County be requested to pay all the funds designed for the County, State, or National Anti-Slavery Society, over to the Treasurer of this Society, who will attend to the disbursement of all funds, and will receipt for the same. The committee on business reported the resolve that follows, on which remarks were made by Rev. Messrs. Butler and Wise.

Resolved, That this Society feel an increased confidence in the righteousness of its cause, and the members pledge themselves to make unremitting efforts in its behalf.

The committee presented the following resolutions, which were advocated by Rev. Messrs. Wise and Torrey, Dr. Carpenter of Bristol County, and others, and they were adopted:

Resolved, That, at this crisis in our nation's history, the toleration of slavery at the seat of the General Government is unwise and despotic; and the refusal of Congress to receive and act upon petitions presented by the free citizens of our country, is a daring outrage upon the rights of the people.

Resolved, That we have cause for gratitude in view of the rapid advance of Anti-Slavery sentiments in the country, and we pledge ourselves for the future, that the doctrines of immediate and universal emancipation will be embraced by all who have no pecuniary interest in the system of slavery.

Rev. Daniel Wise, of Quincy, presented the following preamble and resolution, which he sustained in a very cogent and spirited manner:

Whereas, the Liberator, in the hands of William Lloyd Garrison, has been for eight years the most intrepid champion and the sharpest sword in the anti-slavery war;—and whereas, neither the Liberator, nor its manly and talented editor, has departed from the Heaven-descended principles of our common cause; Therefore

Resolved, That we sternly repudiate any measures which may be taken to supplant either that paper or its editor; and we hereby pledge ourselves to do our utmost to sustain them both.

The Rev. Messrs. Torrey, of Salem, and Harding, of Medway, also addressed the meeting on the above resolution.

In consequence of the extreme lateness of the hour, it was, on motion of Rev. Mr. Harding, laid on the table for discussion at the next meeting of the Society.

Voted, That the Treasurer of the Society be authorized to pay all contingent expenses of the Society the past and the ensuing year.

Voted, That the next quarterly meeting of the Society be held at Dorchester.

Voted to adjourn to the 4th Wednesday of April next.

ORIN P. BACON, *Rec. Sec'ry.*

Dorchester, Jan. 25th, 1839.

'DIVIDE AND CONQUER.'

FRIEND GARRISON,—It was a favorite maxim among the Romans, 'to divide and conquer.' And such, it seems to me, is the maxim practised upon by those now engaged in the abolition cause. The late movements in your State, in respect to another paper as the organ of the State Society, goes far to confirm such an inference. Why had not those zealous friends in the cause of God and humanity, boldly forth, on some other occasions they have not hesitated to do, and advocated the measure plainly, candidly, and openly, that other friends throughout the State and elsewhere, might have had an opportunity to examine the grounds on which the recommendation of such measure was based? Why was not the subject broached until within a few weeks of the State annual meeting? And then only in such a manner as was calculated to insure them success in their favorite scheme? Was it because they feared to defend the cause of the Liberator, or such men as are 'chased by the sound of a shaking leaf?' Nay—the many labored and spirited ebullitions, contained in certain letters in the last number of the Liberator, repudiates such an idea. Why, then, but to enable them to effect that secretly, which was evident could not be done openly? If the establishment of another paper is fraught with so many advantages as is strenuously affirmed, why have not those valiant soldiers, who have fought so bravely, pointed before to this important breach, and thus increased individual inquiry have come to the pending meeting, ready and prepared to act? But for the note of alarm given in the Liberator, abolitionists would have remained as ignorant in regard to this subject, as the South Sea Islanders. The plain inference, then, and the only one to me, is, that it was the intention of an interested few to take the meeting by surprise, in respect to this subject, and thus effect indirectly, what could not be done openly and fairly. Whether such a paper as the proposed one is needed or not, is another matter. The manner in which the subject has been managed, is highly reprehensible.

Resolved, That in our view, the 'bone of Mr. Garrison' is a wonderful one, and, by Providence, to burst asunder the bands of prejudice, and arouse and enlist the best energies of our nation, in behalf of the slave; and that it is the duty of all true abolitionists to contribute of their means to the support of the Liberator, which is a powerful engine of diffusing correct anti-slavery intelligence and principles, and to do all in their power to sustain its editor in his arduous labors of equal rights to all.

Resolved, That we will lay aside prejudice, and, with a generous and liberal spirit, consider it a privilege and duty to espouse the bleeding cause of the suffering, down-trodden slave; and will labor to preserve purity and good feelings among our members.

Voted, That the above obituary, resolutions and report of the Society, be sent to the editor of the Liberator for insertion.

PAULINA GERRY, *Rec. Sec.*

LYNN, Jan. 28, 1839.

DR. GARRISON:

In your comments on my letter, in the last week's Liberator, you have on one point done me great injustice, by repeating your former assertion as to the origin of the Fitchburg resolutions, after I had stated to you plainly that it is incorrect. With the exception of one word only, which was suggested by Br. Simeon on my showing him the resolutions (as stated in my former article) their authorship belongs exclusively and entirely to myself. Mr. Torrey never had any hand in them,—never suggested a phrase nor a word; nor was a phrase or word ever suggested, (with the above exception,) after they were written at the table on which I am now writing, till done by the business Committee at Fitchburg. If Mr. Torrey made any alterations in the draught sent to Salem, I know not what they were. Those adopted at Fitchburg were written after these were sent away, and before they were returned. These were brought from Salem, and handed me at the depot in this town, as I stepped into the cars for Boston, after the ones adopted at Fitchburg had been completed; and after that, I never had a moment's time to make any use of any suggestion, which might have been made by Mr. Torrey.

You observe, you were in the office all the time I was present; and inquire why I did not put the manuscript in your hands, if I wanted it to have it with you? This is a mistake. I enquired for you on going to the office, and was told you were out. (1) I had laid the manuscript on your table, and was reading when you came in. (2) On coming into the office, you called my attention to a subject, which, in type, which diverted my mind from the subject of the resolutions. After leaving the office, attending to several errands, and bespeaking my seat in the stage for Fitchburg, it occurred to me that I had said nothing on the subject I was about to bring up at the meeting. (3) But, being fatigued, and knowing I must leave at 4 o'clock the next morning, I satisfied myself at the time with the thought that, if I had not opened the subject to you, I had left it where you would know of it. If I had had any agency in promoting the object, I should have gone back, and taken the resolutions from your office.

By the above, let me not be misunderstood. I feel that I have been guilty of a wrong—a wrong, which I much regret—for which you will forgive me much sooner than I can myself forgive myself. But did one open to, and freely converse with you on the subject of the contemplated paper, before I carried it before any anti-slavery society. I had no wish to keep the matter from you—I had no object on earth in view but the good of the slave—on the other hand, I designed you should know what I was about the evening before I went to Fitchburg. Why I did not, I have explained to you. Of the impropriety of laying the matter before any other man or any society, before I had talked it over with you, I had then thought but little. But I have since been made sensible of it, and brought to feel it deeply. I am now well aware, that, standing as I did on terms of the most intimate friendship and confidence with you, justice required that I should have made you fully aware of what I desired in relation to a paper, before I attempted to get action upon it by any body else. And that I did not do so, I have been most sorry ever since I left home, and the bitterest enemy I have will never censure me more for this neglect, than I shall blame myself.

The impression you have been told I made on the meeting at Fall River, is a misrepresentation of what I said. As I have been, and shall be, as has been reported, that there were but fifteen hundred copies of the Liberator in circulation, or that it had but fifteen hundred subscribers. I never intimated that you favored *my project*; (3) and if I had, your article on the subject was in the meeting, it would have been read, and seen to produce by any one who opposed me. In answer to the single question, whether *any* organ of the State Society was needed, I stated, I had been told you had proposed the establishment of one to the Board of Managers. A. St. CLAIR.

(3) It was so understood by those at the meeting in Fall River.

TO THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

GARTHERMTON, Jan. 15th, 1839.

DEAR BRETHREN AND SISTERS:

We deeply regret that it is not in our power to be with you on the interesting occasion of our anniversary; but, as early and true friends of the cause, and as members of your Society, we trust an apology is unnecessary for sending a few unpremeditated lines of our thoughts to you on paper. We see with uneasiness fresh symptoms of division in our ranks. And can it be that any true friend of the slave will seek to break our forces, when *all* our strength is needed to meet the enemy? Never, never, very union, energy, and good faith, more essential than at this perilous moment. Dear brethren, yet a little longer let us work shoulder to shoulder, and the victory is won. Oh, by our common persecutions, by our mutual sacrifices, by the redeeming love, which we have tasted together, by the blessed communion of soul we have so often shared, by the strong, cheerful words of encouragement we have spoken to each other, by the prayers that have fallen on our fainting hearts like dews from Heaven, by our fervent hopes and our high resolves, we beseech you, by the cause of suffering humanity—by all these, we conjure you let not the spirit of discord have place among us. What is it that interrupts our harmony in this good work? Surely all is not right with us. If, since we, each one, left our homes, we search our hearts humbly and prayerfully, lest peradventure God should see lurking there some pride of personal or professional dignity, some preferences in favor of sect or party, which fetter our exertions and impede our progress. He requires our undivided hearts. He has looked again, and saw it was the cause of God and liberty. She then resolved to forego all minor considerations, and make the cause of God her first, her first, her only, her peace, and her memory is blessed. She is removed to that world where truth is a good cause is unstained with danger or censure, defeat or disappointment.

At a meeting of the Stoneham F. A. S. Society, held on Wednesday, Jan. 30, the following resolutions were adopted unanimously:

Resolved, That we deeply lament the death of our President, Mrs. Sarah Gerry. In her the sister has lost a friend, able and active; the Society an efficient, faithful co-worker, and each member a judicious counsellor; and that our best testimony of respect and regret shall (relying on him who came to preach deliverance to the captive) be manifested by more active energy and zeal in the cause of the poor and needy.

Resolved, That we approve of the course of Mr. Garrison, as editor of the Liberator, and sincerely deprecate the late movements of certain clerical abolitionists, in relation to the paper, the Liberator, and separate us from our great polar-star and highly gifted guide, by establishing an anti-slavery paper as an organ of the State Society.

Resolved, That we acknowledge Mr. Garrison's right to that invaluable privilege, freedom of speech, and while we claim the right to dissent from him on some points, we most cheerfully reciprocate the same, and abhor that spirit of exclusiveness which would limit free discussion, or undervalue the labors of one of the most intrepid champions of our cause.

Resolved, That in our view, the 'bone of Mr. Garrison' is a wonderful one, and, by Providence, to burst asunder the bands of prejudice, and arouse and enlist the best energies of our nation, in behalf of the slave; and that it is the duty of all true abolitionists to contribute of their means to the support of the Liberator, which is a powerful engine of diffusing correct anti-slavery intelligence and principles, and to do all in their power to sustain its editor in his arduous labors of equal rights to all.

Resolved, That we will lay aside prejudice, and, with a generous and liberal spirit, consider it a privilege and duty to espouse the bleeding cause of the suffering, down-trodden slave; and will labor to preserve purity and good feelings among our members.

Voted, That the above obituary, resolutions and report of the Society, be sent to the editor of the Liberator for insertion.

PAULINA GERRY, *Rec. Sec.*

OBITUARY.

Died, in Stoneham, Jan. 14, Mrs. Sarah Gerry, President of the Female Anti-Slavery Society, age 69. She was of early, and for nearly a century, a devout christian church, and her life was a good illustration of the religion she professed. Possessing more than ordinary intellectual endowments, they were well cultivated, and devoted to the cause of truth. She was an active, consistent, cheerful and intelligent christian. The Society will long remember with gratitude, and we hope with a spirit of emulation, the energy, firmness and perseverance with which she engaged in the cause of Anti-Slavery. When the subject was first presented, and she saw her own society and church tempest-tost, reeling to and fro, she paused and hesitated. But, after a short season of prayer, she looked again, and saw it was the cause of God and liberty. She then resolved to forego all minor considerations, and make the cause of God her first, her only, her peace, and her memory is blessed. She is removed to that world where truth is a good cause is unstained with danger or censure, defeat or disappointment.

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Voted, That the above obituary, resolutions and report of the Society, be sent to the editor of the Liberator for insertion.

PAULINA GERRY, *Rec. Sec.*

EQUAL RIGHTS.

MR. EDITOR:

I have seen in the Commercial Gazette of Wednesday last, a scurrilous communication, ridiculing the petition of nearly seven hundred highly respectable Indies of Lynn, praying our Legislature to abolish the distinction which the laws make in regard to color. That a paper of such character should publish a paper ever willing to truckle to Southern bravado and Southern insult,—should publish such a communication, is perhaps not to be wondered at. But what adds to the ridiculous character of this communication, is, that the writer seems to be unacquainted with the consequences which their proceedings will bring upon them, by an obscure allusion to a circumstance which recently transpired in a village in Maine. As the writer has alluded to the 'circumstance,' let the facts be known; for I am sure they will do no harm to the importance of correct principle, to the raising up of the influence of African, and to the lasting honor of the young lady who has taken so bold and honorable a stand.

The young lady, to whom the writer alludes, is no less than Miss Harriet Hallowell, the daughter of Dea. Ebenezer Dole of Hallowell, Me. a pioneer in the glorious cause of the slave, and distinguished as a christian and philanthropist. The young lady is beautiful, intelligent, educated and refined, the pride and ornament of her sex in that vicinity, and has been distinguished for her zeal and spirit in the abolition cause. The individual with whom she committed the crime (!) of riding and walking in the broad light of noon-day, is Mr. Remond, a highly educated and polished gentleman of color, who is itinerating in the cause as a Lecturer; and so far as morals, education and gentlemanly deportment are concerned, he stands infinitely above most of the young men of Hallowell. As to Mr. R. being obliged to leave town, it is utterly untrue, and nothing can be more false and malicious than the statement that the young lady has been 'hooted from good society.' It will take something more than the raining of a few hoed young men, (some of whom, to our disgrace, call themselves abolitionists) to 'hoot' such a lady from good society. ONE WHO KNOWS.

PLOTTERS—EXPLANATIONS—POLITICAL ACTION, &c.

FRIEND GARRISON:

I perceive by the last Liberator, that the Secretary of the Boston Committee respecting Gerrit Smith's proposition exactly correct. I, said, that, if I recollect, the error is not to be wondered at.

My motion was, that all that part of the report which *dissented* from Gerrit Smith's proposition, respecting reorganizing the anti-slavery society, be stricken out. I, for one, unwilling the Massachusetts A. Slavery Society should express a sentiment opposed to him on the subject of political action; and I am now of the opinion, that the great body of Massachusetts abolitionists are with him on that subject. (1)

I see by the Advocate of Freedom, that Dr. Farnsworth and myself are put down, (I suppose by friend Codding,) among the plotters.' (2) Be this as it may, I am willing all my plottings should be published through the length and breadth of the earth. If I am a plotter, I am sorry that I shall bring you in as a *partner*. After I saw your article, headed, 'Watchman, what of the night?' I addressed a letter to you, inquiring if a small weekly anti-slavery paper could not be published by *individuals*, on friendly terms with the Liberator. It appeared to me that the wants of the cause *might* justify this. This sentiment I expressed to one more individual, in a letter of the same date. In both cases, I opposed the notion of making the new paper the organ of the State Society. I was not even in favor of doing this, that it would be best to have a new paper on any principle. But the more I have reflected upon the subject, the more I have been confirmed in my convictions, (3) that such a paper, devoted wholly to high-toned abolitionism, political action, &c. is needed; and that thousands of copies may be circulated in the State, without detriment to the Liberator. I am also still opposed to all attempts to make said paper the organ of the State Society. (4) If such a paper is needed, it can, and will be established by individuals. And in the language of brother May, I would say, 'when we want an official organ, let us speak with a trumpet.'

But you will perhaps ask, are you not in favor of the new organization? It is truly necessary to answer this question, after having endorsed through the columns of the Liberator, Gerrit Smith's proposition for remodelling the anti-slavery societies.

I will, however, say, that providing abolitionists cannot be brought to take right ground (and the proposition quoted from Smith is with reference to political action, I would go not only for *one*, but *many* new organizations—new organizations in all the States, counties, and towns throughout the country. (6) And I fear we shall have to come to this, especially in those portions of the country where the great body of the leading abolitionists 'acknowledge allegiance to no human government'—'repudiate all HUMAN POLITICS' (i. e. according to Webster, the science of government;)—and 'cassell,' or 'apply their principles to all existing civil, political, and ecclesiastical institutions.' Dignify such sentiments with the name of 'NON-RESISTANCE,' if you please, or with the still more plausible appellation of 'PEACE.' (7) Still, I trust, men of discernment will see what they are, and to what they tend. (8) Although I am willing my name may be mentioned and propagate what sentiments he pleases, yet, in my judgment, the more disconnected such sentiments are with abolitionism, the better.

I shall continue to take the Liberator, if ten thousand other papers should be established; but the pine of free discussion will never induce me to read arguments to prove that the 'moon is made of green cheese,' nor any other equally ridiculous notion. (9) I am for using the paper of the Liberator, and half a quarters of the paper is as much as I can find time to read. When the *no human government theory* shall become the leading topic of the Liberator, I may wish to be off. I may, perhaps, be as bigoted as to say that all the abolitionists in Massachusetts should have the Liberator, or go out of the State for a paper, (9) though I am disposed to take it myself. And though I do not like to pay my money for that with which I have no sympathy rather than with colonization or slavery, (10) yet I shall continue to take the tares with the wheat in *small quantities*, for the present.

Yours, for Garrison and the Liberator *as they were*,

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(1) Nineteen-twentieths of the delegates at the annual meeting entertained a different opinion.

(2) We are not responsible for what Mr. Codding has done, and have no reason to believe that he, or our friend Dr. Farnsworth in any plot. The letter which bro. S. addressed to us, and of which he speaks, was frank and manly; and we thank him for it.

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NEW BEDFORD, Jan. 25th 1839.

FRIEND GARRISON:—After reading your editorial remarks on the proceedings of the Bristol County meeting, I felt it my duty to pen a few lines to you, as I was one of the Business Committee, and I hope you and the friends would consider me accessary to the adoption of the fourth and fifth resolutions passed by that meeting. I will give you a brief but correct statement relative to the mode by which they were brought before the meeting. I should premise at the outset, before they were offered to the meeting, which was at a late hour in the afternoon. Before the question of adoption was taken, many friends who opposed the resolutions, from the neighboring towns, had left the meeting. The question was finally taken, only 45 voted—24 in the affirmative, and 21 in the negative. Furthermore, the impression was made, that you was in favor of the project. A powerful appeal was made to the colored people present, to support the resolutions, without effect, for all of them, and the entire delegation from New Bedford, with one solitary exception, voted against them. I can assure you that nineteen twentieths of the abolitionists in this town are opposed to this new scheme. The time is fast drawing near when the friends of the people stood alone, and sustained you and your paper, in the glorious course of the slave, and distinguished as a christian and philanthropist. The young lady is beautiful, intelligent, educated and refined, the pride and ornament of her sex in that vicinity, and has been distinguished for her zeal and spirit in the abolition cause. The individual with whom she committed the crime (!) of riding and walking in the broad light of noon-day, is Mr. Remond, a highly educated and polished gentleman of color, who is itinerating in the cause as a Lecturer; and so far as morals, education and gentlemanly deportment are concerned, he stands infinitely above most of the young men of Hallowell. As to Mr. R. being obliged to leave town, it is utterly untrue, and nothing can be more false and malicious than the statement that the young lady has been 'hooted from good society.' It will take something more than the raining of a few hoed young men, (some of whom, to our disgrace, call themselves abolitionists) to 'hoot' such a lady from good society. ONE WHO KNOWS.

AFFAIR AT CARLISLE.

MR. EDITOR:—I have before me a letter signed by Preserved Smith, of this town, under the caption of '*False Charges Refuted*.' Although addressed to Mr. St. Clair, yet it contains an article of a public nature, in reference to myself, which I shall, in a passing notice. I will study brevity, and omit but little space. When plain facts of the case are seen, and the dust which Mr. Smith has sought is brushed away, all will have been made plain as necessary. Especially since—for a very good reason, doubtless—the public are informed that he will be unable, for a season, to make a public address against *facts*, which are a stubborn thing.

Does the gentleman in question pretend to say *all*, or in fact any of the charges brought against him? Not at all. He says, 'I am charged with saying in a *public manner*, 'That no public minister is identified with the anti-slavery cause, and that that agitator, Stanton, is a mean man, also as being the instigator of the recent mob, this town.'

Mr. St. Clair charges Rev. Mr. Smith with such thing, nor has any one else to my knowledge. He is said to have uttered this objectionable language on a 'certain occasion.' Will he deny it? If so, I am prepared to prove it by evidence that will by him, without doubt, be considered the most credible source.'

If Mr. Smith can make the public believe he is priised as they are of the craven stand he has taken, and the influence he has exerted, that he has been abused, or misrepresented, I am mistaken. It is not, nor has it been, my business, to proferssed minister of Christ,' or any one else, should charge him with giving sanction to, encouraging the late disgraceful proceedings of the mobocratic in this place, since they have appeared in his stand in justification of their conduct. The fact speaks for itself.

I ask what better course to encourage mobocracy could have been pursued, than that which the gentleman was pleased to take? I refer to the his remarks made after reading the notice of the lectures. This charge he has not denied, or hint publicly. Then again, might not the friends of the slave expect violence, when, after public notice had by permission been given, they was ejected out of the house of their property, by a *mob*, *clandestine* manner? Let the public judge.

As much, Mr. Editor, as you may wish to learn that the cause of abolition, instead of being *promoted* by such unchristian means [?] has been greatly retarded, I, as a citizen, by no means endorsed through the columns of the Liberator, Gerrit Smith's proposition for remodelling the anti-slavery societies.

I will, however, say, that providing abolitionists cannot be brought to take right ground (and the proposition quoted from Smith with respect to political action, I would go not only for *one*, but *many* new organizations—new organizations in all the States, counties, and towns throughout the country. (6) And I fear we shall have to come to this, especially in those portions of the country where the great body of the leading abolitionists 'acknowledge allegiance to no human government'—'repudiate all HUMAN POLITICS' (i. e. according to Webster, the science of government;)—and 'cassell,' or 'apply their principles to all existing civil, political, and ecclesiastical institutions.' Dignify such sentiments with the name of 'NON-RESISTANCE,' if you please, or with the still more plausible appellation of 'PEACE.' (7) Still, I trust, men of discernment will see what they are, and to what they tend. (8) Although I am willing my name may be mentioned and propagate what sentiments he pleases, yet, in my judgment, the more disconnected such sentiments are with abolitionism, the better.

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HOLLISTON, Jan. 21, 1839.

WILLIAM L. GARRISON: DEAR SIR:—I take pleasure in forwarding to you the following resolutions, in reference to a list of resolutions offered by A. St. Clair, and passed at Fitchburg, Jan. 23, 1839.

1st. Resolved, That we fully appreciate and concur in the views of political action, contained in these resolutions.

2d. Resolved, That we do not see the necessity of establishing the paper therein recommended.

3d. Resolved, That our confidence in the honesty and uprightness of Wm. Lloyd Garrison as a philanthropist, remains unshaken, and we cheerfully commend the Liberator, of which he is editor, to the friends of human freedom, as a paper well adapted to promote the interests of the crushed and trodden slave.

The last two resolutions were passed unanimously.

By request, E. DAVIS,
President H. A. S. S.

At a meeting of the Uxbridge Anti-Slavery Society, held January 21st, 1839, it was

Resolved, That, in the opinion of the members of this society, it is inexpedient for the Massachusetts Anti-Slavery Society, or its Executive Committee, to establish a paper to be supported by the funds of said society.

CHARLES ELLIS, *Secretary.*

POLITICAL ACTION—OPPOSITION TO THE LIBERATOR.

In a letter signed "Brutus," we find the following, which we publish, although it is a little in the dirty waters of politics, and apprehensive that the Anti-Slavery question will be mingled with *party politics*. It is but a little more than a year ago, that a gentleman in my neighborhood declined attending an abolition meeting on the Sabbath, on the ground that it was made a political question, 'But things are changed now.' To the question, 'Has anything been said or done in this meeting that has suddenly become a matter of political action?' I reply, and is the subject upon which we are now discussing, a *sweet trifle*.

I was really surprised to see that nearly all the leading articles of this project for a new political paper were by ordained ministers of Christ. Truly, 'thinks I to myself,' this proposition comes in such a clerical shape, that it must be an abolition. Who are these men? Image, we may well question it. Who are these men? The first present stands the Rev. Charles T. Torrey; the second the Rev. Amos A. Phelps and Rev. Alanson St. Clair; the third, Rev. Gerrit Smith, Rev. Daniel Wise, Rev. Thomas Cornell, Rev. Jas. H. Harris, Dr. Jas. W. Alexander, &c. &c. I must confess that I am not altogether the patience of his Holiness, Pope Gregory, of the annual meeting)—probably the Rev. Thomas T. Woolsey was *lifting*' somewhere, for I think I did not see him—Rev. Hiram Cummings, (the same who thought that slavery should still continue, because he thought that slavery had become a abolitionist, and yet, after every body had become an abolitionist, it was formally abolished by some legislature,) and (*almost*) the Rev. Henry B. Stanton and Richard Goddings. *Apropos*, I remember of hearing Henry B. Stanton lecture at Alexander, about two years ago. He was accompanied by John E. Fulmer, who was good to get subscribers for the Liberator, but who was on an undertook to assist him. He extolled the paper almost to the very heavens; and said much more in its favor than I could have said, had I been a Garrisonite. I, said he, 'the very motto at the head of the paper of the subscription.' He said the paper was the price of the subscription." He said the paper was the price of the Liberator, and never he found a person who took the Liberator, *were not to find a sound and whole-hearted abolitionist*. Speaking of the charges which were so often brought against its editor of illiteracy, personal abuse, &c. &c. he said they were made because the world did not approach his position, nor appreciate his motives. He was too far ahead of public opinion to be popular. He was the great pioneer in this contest, whose duty it was to cut a path, and prepare a way through the dense wilderness. 'Why,' said he, 'Garrison is the great pioneer of the great body of the professed friends of freedom. He outstrips us all; and we must be content to follow on a humble distance after him.' He then pretend to speak for his principles, but this is the substance of it. But now, instead of being ten years behind, you are ten years behind; or, rather, you never got up to the course! For if political action be the only criterion by which to judge of a man's abolitionism, then you never were an abolitionist, because you never approved of that action in the sense in which it is now understood. Of course, you cannot be a reformer in the cause, as you never supported it. Truly, I had thought that Henry B. Stanton was made of different materials than he has proved himself to whether he will be willing to be a reformer, or, rather, to have any such reproach as 'reformer' fastened upon his admission, I know not.

Smith's letter, I am willing to hear, and shall be ready to answer any such reproach as 'reformer' fastened upon his admission, I know not.

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I have written in haste, and in a rather rude manner, but I will be known as the abolitionists, to mitigate the sympathy planned of, they are 'seen by the world' as they are in their dotage, and occasion of reply.

Yours, &c.,
J. W. STACY.

Northright ago, but want of room.]

The following colored.

man's Gazette of the Times of Tuesday, Boston, contained Mr. B. at Towns the closing of the the abolitionists. of the paper be to go into a acquainted with essary for us to of our first start after the first all readers of the it while high-abolitionists as being it, to happen, a sensation, without fear of *ugly* head the world, and the spirit which is now so *rife* amongst us is not to be destroyed, I should not wonder if you, who have been the beasts, under God, of arousing this nation to an intolerable slumbers, and of forming the multitude associations which are now spreading over the land, slavery, should yourself be driven from the slavery ranks, by making the terms of admission to you cannot subscribe to. This seems to me to be the inevitable tendency of the efforts which are now making to declare it the duty of every abolitionist to become a politician, and go to the polls.

The word in regard to binding men's consciences. Mr. Stanton said in the Convention, that if men did not vote, he was in to put his thumb upon their consciences, they must be put under their consciences under his thumb. He seem by this, that if a man joins an anti-slavery society, he puts his conscience in the keeping of the society. If this be true, I, for one, should like to know it. I never intended to place my conscience in the keeping of any man, or of any set of men. And if, by joining a member of an anti-slavery society, I have to be deprived of my individual freedom as to be compelled to go to the polls and vote, whether I think it right or not, then I beg to be excused from further action in the premises, and permitted to take my name off the book.

I trust that many of those who have embraced this new movement soon see their error, and return to the business work, and their 'appropriate sphere'; for, I confess, the efforts with ere long go out from the premises, lest they are not of us.

TRUTH TELLER.

Lynn, Mass.

NORTHUMPTON AND BRAINTREE FEMALE EMANCIPATION SOCIETY.

At a special meeting of this Society, held on the day preceding the annual meeting of the Massachusetts Society, the following resolution was passed with a dissenting voice.

Resolved, That, from our formation in 1835, to the present time, we have considered the Liberator as identified with the anti-slavery cause; and that, in our judgment, the unmanifested increase of the friends of the cause is mainly owing to the untiring labors, the uncompromising firmness and the unyielding fidelity of the conductor of that paper: and that, all attempts to weaken the influence of a work, the offspring of a new age, whether intentional or unintentional, covert or open, shall meet with our unqualified condemnation; and we would at this time express to the editor of the Liberator, for the slaves' sake, our warmest appreciation, and all the support in our power.

In behalf of the Society,
HANNAH PIERCE, *President*.
MARY WESTON, *Secretary*.

CORRECTION.

MR. GARRISON: SIR,—My physician has forbidden the use of the pen in correspondence or otherwise, for at least one, and perhaps for three months to come. Meanwhile I violate the rule now, merely to say, that I learn from Mr. St. Clair, that I misapprehended his statement to me in regard to the *advocacy* in *public meeting*, of the resolutions at Fitchburg. He says that he and Mr. Grover were the only persons who *advocated* them *before the public meeting*, but that Dea. Everett and others expressed themselves fully in favor of them in conference, and in private conversation. I misunderstood him in this respect. This statement, however, will correct the error.

Yours, A. A. PHELPS.

P. S. There are several things in your notes which deserve a passing notice, but my health will not permit attention to them, at present. I can only say, the idea of a party was not in my mind, when I wrote my letter of inquiry, by mail, to Mr. Torrey, the next day after the article, 'Watchman, what of the night' appeared. I did not receive his reply until Tuesday evening of the next week. Early Wednesday morning, you had *his* article, and before the middle of the forenoon, my accompanying remarks. These documents, as *then* sent you, were 'short.' Both together make but a *single column*. Every thing additional has been added since. Having set this right, I will only add, that I learned from Mr. Johnson, too late for any correction in your list, that your engagements with the printer, *this* year, render it absolutely imperative on you to have your paper ready for the press by Thursday morning; and that the power of delay, in the premises is not yours, this year, in the same sense in which it was the last. This being the case, I cheerfully exonerate you from all blame, in not delaying the paper as desired, unless your contract admits of exceptions, in extreme cases; and except so far as this may fairly be considered such a case.

BE FAITHFUL AND TRUE.

Extract of a letter from an abolition brother in the State of Ohio:

'I have taken no kind of interest in the political newspaper for several years, considering it as a great source of corruption, and a tool of the devil. The religious newspapers, so called, I consider to be still worse—directed by blind leaders of the blind—subservient to the cause of sectarianism and the reign of Anti-Christ—which, I believe, is the worst kind of slavery, and standing pledged to the support of human government in the work of butchery in the world's great slaughter-house.

What first induced me to take the Liberator was the prospectus of the first volume. May the Lord sustain you in the cause of emancipation and universal peace! If you, my dear brother, would be supported of God, I entreat you, by his mercies, that you dash not with untempered mortar; but persevere in a course independent of the influence or control of any combination of men. Let the consequences be what they may, follow the teachings of the spirit of Jesus. What God says, that do—though you may have to draw the knife and slay Isaac. Better your paper should be discontinued, than that you should betray the cause you love. Let no man, not fit to advance the cause of truth, in this corrupt age, in this day of burning, in this day of the battle of the great God, unless he can offer his own heart's blood on the altar—unless he knows what it is to be crucified with Christ; I do not say these things, because I discover anything that looks like flinching—O, no! I say them, because I know you will be tried. I speak, because you will not have to wrestle against flesh and blood, but against principalities and powers, against SPIRITUAL WICKEDNESS in high places. Yes, my brother, you will be the friends of the slave when by so doing they can promote their self-interest. It is a defect of vision to see objects double. The Bible commands an eye single, and singleness of heart.'

ASHFIELD A. S. SOCIETY.

At a meeting of the Ashfield A. S. Society, held on the evening of Jan. 16, 1839, the following resolutions were unanimously adopted:

1. Resolved, That, although we regret to see Mr. Garrison employ his powerful pen in advocating a theory which we consider visionary and impracticable, yet we have full confidence in his ability and willingness to advocate the Anti-Slavery cause in all its bearings.

2. Resolved, That we do not see the necessity, at present, of establishing another paper in this State, for the purpose of urging the political duties of abolitionists; but fear that such a measure would be productive of great evil to the whole cause.

Voted, That the Secretary be requested to send a copy of these resolutions to our delegate who is now in Boston, with a request that he should present them to the annual convention of the Mass. A. S. Society.

J. DEMENT, *Secretary*.

SPRING ARBOR, Jan. 18, 1839.

MY DEAR BROTHER GARRISON,—A few days ago, the first number of Volume 8 of the Liberator, came to my hand, and I have perused it. On reading the Prospectus to the work, my mind was forcibly struck with the sentiments contained therein, as carrying the true principles and spirit of the gospel, as I have understood them for many years, further forward than I have ever seen, in any of our modern publication. If you have redeemed, and shall continue to redeem your pledge contained in the Prospectus, I should like to read the paper, and do accordingly send for it. Enclosed are two dollars fifty cents, the terms for the Liberator one year. Please forward me one copy of the 8th volume.

Heartily desiring that *all* opposition of *every* kind, may cease throughout the world, I subscribe myself a friend to all mankind,

WILLIAM SMITH.

BURLINGTON, Vt. Dec. 20th, 1839.

TO MR. GARRISON: SIR—You will receive $7.00. Please continue your highly valuable paper, and not the fear for the Peace principles it advocates.

MASSACHUSETTS LEGISLATURE.

Mr. Packard, of Shelburne, on the 23d, offered a resolution, which was adopted, 'That the committee on the Judiciary be directed to consider the expediency of making towns liable for injuries done by mobs, and whether any alteration is necessary in the law relating to riots.

On the 22nd, Mr. Bradburn, of Nantucket, presented an order, appointing a joint special committee to consider the protection of citizens of Massachusetts from violence and outrage, in other States, and in other States. Mr. Bradburn, in support of his order, said, that citizens of the State whose complexion was perhaps not so light as that of Daniel Webster, were liable to be imprisoned in Slave States; and if they could not go to the expense of prosecuting, they could not get out of slavery. The order was adopted; and Messrs. Kimball, of Worcester, and Parks of Suffolk, Senators; and Messrs. Bradburn, Fuller, of Franklin, and Thornton of Lancaster, appointed the committee. Those who have petitions in their knowledge, of such outrages, should lose no time in making them, that the committee, formed, to some one of the committee. Mr. Bradburn, the mover, is at the Massachusetts Hotel.

On the same day, in Senate, Mr. Willard of Middlesex, moved for a similar committee to consider the resolutions of the State of Georgia on the case of Philo Brook and others. Mr. Hallowell, Representative of Maine, in his speech, last evening, said, that if the right of the Slaves, can hardly be maintained, consists of Messrs. Willard, and Upham, Senators and Messrs. Brimmer of Boston, Stickney of Lynn, and Torrey of Abington.

ANOTHER SIGN. In the last number of the N. York Observer is a long letter from that notable personage, the Rev. Joseph Tracy, giving a sketch of the doings of the State anti-slavery meeting in this city. It concludes with the following significant paragraph, respecting the new movement:

The Orthodox Congregational churches in this city have now no trouble from abolitionism; and throughout the State the conviction is gaining ground among that denomination, that the Society is at war with them, [!!!] and cannot be sustained by them. Some of them doubtless hope that the present movement will lead to an abolitionism in which they can consistently engage. As to the result, the *safest* prediction is, that 'time will show.'

BOSTON,

FRIDAY, JANUARY 25, 1839.

LETTER TO JOHN QUINCY ADAMS.

SIR—There are two parties in this country, who are equally puzzled to reconcile your abhorrence of slavery, with your determination not to vote for its abolition in the District of Columbia—the slaveholders of the South, and the abolitionists of the North. The former, on your theory of human rights, the former understand that you agree in principle with those, who, by the help of God, are resolved upon subverting a foul and bloody system. The latter understand, that, on your theory and practice, the latter perceive that you are not, in concert with all that is despotic and inhuman in the land. You are claimed and rejected by both, at the same moment. If you would abandon your theory, the slaveholders would cease to be alarmed, and by giving it a practical application, you would insure for yourself the entire confidence of the abolitionists. Resolving to do neither, you serve but to awaken suspicion on the one hand, and to give annoyance on the other.

It Destiny has marked you for a doubtful path, disclaiming, as a representative of the people, those duties which you are sworn to perform, you are warned that your days are numbered, and that you will not survive the present session. Be not alarmed. All danger of assassination is over. The increasing prayer unavoidable opposition to the prayer of those who are supplicating Congress to let the oppressed go free under its jurisdiction, you have avoided the pains, and will not therefore receive the honors of martyrdom. Sir, it is to your inquiries, that I wish to direct your attention. Some time has elapsed—sufficient, at least, to admit of a radical change in your views—since you avowed your fixed determination to oppose the abolition of slavery in the District of Columbia. In this interval, you have had time to reflect on the conflicting sentiments against the slave system and all its abettors. You have used an abolition dialect, and allowed of no compromise with slavery. It was supposed by your southern brethren, that you were in earnest. You have not been disappointed. By this imprudence, you stirred up murderous feelings in their hearts; and hence their threats of assassination. Your case, however, is not without a precedent. There is more than one instance on record, in which a *hoyas* language has subjected a man not only to danger, but to death.

Let me assure you, that, so long as you are known to entertain your present views, with regard to the abolition of slavery in the District, not a hair of your head will be touched. Not a single Southern will be shed, by any southern desperado. As fire is extinguished by the application of water, so is the wrath of the slaveholder appeased by the assurance that the immediate emancipation of his slaves is not a religious duty. True, by the faithful presentation of the unmeaning anti-slavery resolutions, year after year, you cannot cease to give offence to southern representatives—not, indeed, as an object of their dislike personally, but as a witness of the amazing growth of anti-slavery sentiment in the country; but they will no longer pretend to regard the Abolitionist as a traitor, nor threaten your existence, assassins as they are in spirit. No, sir, you have no cause to apprehend bodily harm. If, when about to present a fresh number of abolition petitions, you are careful to preface the act with the statement that you are in duty bound, in opposition to the prayer of the petitioners, rely upon it you will escape all the dire civility. It may not suit the temper of the House to accede to your prayer, to refer the memorials to a committee, select or otherwise; but you will escape the insults and the abuse, you have undergone at other occasions. It has been your misfortune to be misunderstood by the 'chivalry of the South,' and hence the peril of your situation.

There are three classes of Americans, who are excempted by the South from the indictment of Lynch law and the doom of martyrdom. The first are those who are against meddling with the slave system: the second, those who advocate a gradual emancipation, to be commenced at the end of a generation or two; the third, those who insist upon transporting our free colored citizens to the coast of Africa. All these may participate in the benefits arising from 'our glorious Union,' and find protection under the wings of the American eagle. In the South, there is no law, no constitution, no country. They are against banishing citizens on account of their complexion; against the gradual abandonment of atrocious iniquity; against letting slavery and its abettors alone. They believe in the duty of immediate emancipation, and viewing every fetter, that holds a fellow-being in bondage, as a blow; in recognizing and treating man as man, irrespective of clime or complexion; in the oneness and equality of the human race. For this cause, they are placed under a ban of outracism, and treated as outlaws.

To which of these parties do you belong? Not to the last, as you have expressly declared in your recent speech. Not to the first, it is certain; for you do not feel indignant at the existence of slavery, and you evince a longing desire to have the merits of the whole question open to discussion on the floor of Congress. As to the scheme of African expatriation, I am not aware that you have given to it any countenance; in fact which you have spoken of it, with the gratitude and admiration of the colored race universally. In their name, I thank you for having kept yourself aloof from that stupendous folly and most unnatural crusade. Unless I greatly err in my conjectures, you are willing to be placed in the second class of Americans. You truly remark, at the close of your speech, that all such persons are at once set down by abolitionists as enemies of the cause. It is an intelligible, self-evident proposition, that he who is for the continuance of slavery, on whatever pretext, or for any duration of time, is the enemy of liberty. He may persuade himself that he is doing God service: it is not so much a question of motive, as it is of fact. I care not by what process of reasoning the conclusion is drawn, that it is right for one man to reduce his fellow-man in bondage. It degrades humanity; and the consequence is the same, whether it be the result of blindness of vision, or iniquity of spirit.

That you can suffer yourself, in the year 1839, to be deluded into the belief, that the gradual emancipation of our slaves is compatible with the claims of humanity and the dictates of reason, is matter of grief and surprise. That southern men have been justified in inferring from the premises you have laid down, as to the inherent wickedness of slavery, or for any duration of time, of immediate abolition, is quite apparent. Here is a paragraph extracted from your eloquent introduction to the memoir of Elijah P. Lovejoy:

'If the African's slavery be piracy, human reason cannot reason, and human feeling refuse to be conscious, that the essence of the crime consists not in the trade, but in the slavery. Trade has nothing in itself criminal by the law of nations. Slavery has made up by any law or compact of nations. It is one of the enormous crimes against the rights of man, from reciprocal wants and reciprocal good will. Trade therefore, can be made criminal only by the nature of the article in which it deals. Slave trade is slavery, and not the purchase and sale, or the transportation of the slave, which constitutes the iniquity of the African slave trade. The moral principle, then, which dictated the interdict of the African slave trade, *pronounced at once the sentence of condemnation upon slavery*.'

This argument seems to me to be clear and conclusive. If it be right to hold men as property, it is also right to sell them as property. If the system of slavery ought not to be abolished immediately, there ought to be no prohibition of the slave trade. Slavery and slave trade are inseparable, as cause and effect. When, therefore, Congress pronounced the foreign slave-trade to be piracy, it stamped the brand of piracy (not technically, but in essence) upon the slave-system; and in doing so, all those, who should be detected in carrying on the former, so as to constitute piracy, it declared that every slaveholder ought to be capitally published as a pirate. I maintain that if that law of Congress be founded in reason and equity, then, instead of allowing slaveholders to occupy seats in either branch of the national legislature, we ought to treat them as the greatest felons of our race. Of the motives of those who engage in the foreign slave-trade, the national statute takes no cognizance. It is immaterial for what purpose, or on what pretext, men prosecute that trade; if they are caught in the act, their death warrant is sealed. So, it matters not what are the motives or the intentions of slaveholders; the slaves being found in their hands, they are equally deserving of the same fate. In either case, as you justly remark, the existence of the crime consists not in the trade, but in the slavery.'

No wonder, sir, after the utterance of such sentiments, that the slaveholding banditti drew the inference that you were an abolitionist, and that henceforth in the way your determination to labor for the immediate abolition of slavery in the Seat of Government. No wonder they have threatened to destroy your life, unless you will satisfy them that you do not mean what you say. Especially had they good cause to regard you as among the most fanatical abolitionists, when they read the following resolutions, which you had written by you to some of your constituents, pending the late election in your own district:

'Should the people of the 12th Congressional District of Massachusetts again see fit to station me as their sentinel on the watch-tower of the Union, I will *not expect from me consent, acquiescence, or compromise, with this system, or with any or its parts*.' Unyielding hostility against it is interwoven with every pulsation of my heart. Resistance against it, feeble and inefficient as the last exertion of a dying man, I shall still be heard, while the power of utterance shall remain, and shall never cease, till the pitcher shall be broken at the fountain, and the wheel falls to the earth as it was, and the spirit unto God who gave it.'

This is the promise, the pledge, the dialect of an abolitionist. When I first read this expression of your views, I was constrained to believe that you would sustain the prayer of those who supplicate Congress to emancipate the slaves in the District of Columbia. Your language was too plain to authorize any other construction. I have never understood that you endorse the doctrine of George McDuffie and John C. Calhoun, that Congress has no constitutional power to abolish slavery in the District or Territory over which it has exclusive jurisdiction. In conceding the power to Congress, you acknowledge the right of that body to emancipate the slaves in the District. If were one of your constituents, I should feel justified in saying that you have deceived me in fact, though not in intention. 'The people of the 12th Congressional District' were assured by you, that in case they saw fit to re-elect you as their representative, they might not expect from you any compromise, acquiescence, or promise with this system, [slavery,] or *with any of its parts*.' The idea conveyed in this pledge was not merely that you would persevere in defending the principle of anti-slavery petition, but that you would vote, if opportunity were presented, for the abolition of slavery and the slave-trade, in accordance with the wishes of your constituents. Great as is their veneration for you, can you suppose, for one moment, that they would have given you their suffrages, with a distinct understanding that you would vote, in the Hall of Congress, on the floor of Congress, to reject their prayers? No. It is for them to decide, whether you have not betrayed them. Your language now is, 'If the question were to be put this day, I would vote against it'—i. e. the abolition of slavery. 'I may what my opinions, (and I say it here, openly,) that the abolitionists and the anti-slavery societies may like, in regard to me, what course they please.' If, sir, you had been as explicit in your declarations at the time your election was pending, as you now are, in assuming your constituents would have cast their votes for some other candidate. You have mitigated the rage of the South, and perhaps saved your life, by these declarations; but, many will think, at the costly sacrifice of honor and humanity.

I shall have occasion to write you in another letter.

Yours, respectfully,
WM. LLOYD GARRISON.

NO CHOICE IN THE FOURTH DISTRICT!

A third trial to elect a Representative to Congress in the Fourth District, came on Monday last. The result is—no choice; thanks to the unswerving integrity of the political friends of bleeding humanity. The whole number of votes in December was 8457—on Monday, 8603—being an increase of 416. It will be perceived that large gains were made for Mr. Parmenter, and that he lacks but a very few votes of an election. The result in Woburn looks suspicious, as against of the extraordinary increase of votes for the Democratic candidate, notwithstanding efforts were made by the leaders of the democratic party to cut Mr. P. and to corrupt the integrity of the democratic abolitionists. We understand that a very artful pamphlet, on the abolition question, written by Mr. B. F. Hallett, was distributed through the District, on the eve of the election; but we have no fear that the friends of sold himself to the present administration, and is now to be ranked among the most servile tools of southern slaveholders. If any abolitionists can be influenced by him to cast their votes for William Parmenter, it only proves that they have not yet learned to think and act. The understanding and conscience of Mr. Hallett are on our side of the question; but his heart and his interests incline him to take sides against us. It will be a losing concern to him, for time and eternity. Verily, his desertion of the anti-slavery cause, of which formerly occupied as the advocate of anti-masonry, down to his present grovelling position as the apologist of slaveholders and the champion of rum-sellers, is something worse than 'a step from the sublime to the ridiculous'—it is a stride from good to evil, from honor to infamy.

The Whigs must now be satisfied that the election of Mr. Brooks is out of the question. The special friends of that gentleman have frequently declared, that he has no prejudice against the colored race; but this be so, surely he will not persist in allowing himself to be run again, and *run down*, as he may be. Flushed with the hopes of victory, in view of the present returns, the partizans of Mr. Parmenter feel sure of his election on the 29th inst. Mr. Brooks, who formerly occupied as the advocate of anti-masonry, down to his present grovelling position as the apologist of slaveholders and the champion of rum-sellers, is something worse than 'a step from the sublime to the ridiculous'—it is a stride from good to evil, from honor to infamy.

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At each trial, there has been a steady increase of scattering votes; which shows that men are beginning to act above party trammels, and to carry their consciences to the polls. It cannot, it should not be disguised, however, that there are many professed abolitionists in the District, who would prefer a slaveholder, who love their party more than they regard the iniquity of justice. A tremendous responsibility will rest upon them, if, forgetting their solemn pledges and abandoning their anti-slavery principles, they allow themselves to become the tools of demagogues, to the triumph of the enemies of our righteous cause.

	1st Trial, Dec. 17, 1838.			2d Trial, Feb. 4, 1839.			
	Democ.	Whig.	Scatter.	Democ.	Whig.	Scatter.	Total.
Acton,	12	121	32	16	142	54	
Ashby,	50	69	7	57	68	4	
Bedford,	35	70	20	37	84	21	
Boxford,	31	33	8	29	35	10	
Burlington,	16	42		15	54		
Cambridge,	639	348	64	633	312	70	
Carlisle,	49	49	15	52	62	17	
Charlestown,	604	675	62	558	623	51	
Chelmsford,	162	97	11	152	127	10	
Concord,	152	154	5	159	161	5	
Dracut,	19	172	8	54	57		
Framingham,	179	139	4	150	133	32	
Groton,	154	58	41	164	98	39	
Lexington,	103	97	14	115	118	9	
Lincoln,	61	16	5	77	16	4	
Littleton,	30	38	10	149	42	25	
Malden,	109	190	3	103	206	13	
Marlborough,	61	172	10	129	207	11	
Medford,	142	182	9	156	185	7	
Pepperell,	82	111	27	92	132	24	
Shirley,	26	13	25	32	55	13	
Stoneham,	44	77	33	35	76	33	
Stow,	81	81	1	111	80	1	
Sudbury,	60	116	19	42	140	15	
Tewksbury,	154	141	16	171	151	21	
Tyngsboro',	34	52		36	60		
Waltham,	160	167	10	132	136	17	
Watertown,	62	68	17	74	72	17	
Wayland,	54	63	1	58	63	1	
W. Cambridge,	128	128	1	128	128	1	
Westford,	75	49	43	80	76	50	
Weston,	57	49	10	60	49	10	
Woburn,	86	195	67	117	243	76	
23 towns,	3948	3987	622	3794	4479	730	

To the Editor of the Liberator.

DEAR SIR—Having been induced to take the position we now occupy as superintendents of the business concerns of the Liberator, by a sense of its value to the cause of humanity, we ask it of you, in behalf of that cause, and as due to ourselves, to give the enclosed article a place in your columns.

We have observed in you a disposition to suppress the eulogistic portions of letters and documents in those cases where you have a right to do so; but we see no reason why these should not be made known views of the editor of the Herald of Freedom should be kept from your readers, merely because there flows out of the necessity of the case a strain of approving language in them. We therefore request that this article may be inserted entire.

FRANCIS JACKSON,
EDMUND QUINCY,
WM. BASSETT, Committee.

From the Herald of Freedom.

MASSACHUSETTS.

We have been surprised at the strange proposal in the resolution quoted from the Liberator, for the establishment of a state anti-slavery paper in the old Commonwealth. We don't know but it will be regarded by our brethren in that state, as a proper 'offer' to meddle with the proposal. But we cannot refrain—though it late to affect, so far as our small influence might, the movement contemplated, which we probably communicated this week. There are three grounds on which we oppose it. Urging *political* action independent of party; *exclusive* devotion to anti-slavery; and *control* by the State Society.

As to the first, we believe in political action, and all other, with the force and the single-eyed constancy of the Liberator! As to this exclusive devotion, there seems to us some inconsistency. Is not bread an anti-slavery? Whether the Liberator be or not exclusively devoted to anti-slavery, depends on the question how broad is anti-slavery. The ties of our nature and deep foundations it must be based. The anti-slavery man who limits his sympathies exceedingly narrow, and all very slight depth. Bonaparte and Moreau were antipating a petty battle in Egypt. Napoleon, who looked to the deeper interests than the king of Naples, said solemnly, that 'on its result hung the fate of Europe.' 'The fate of *this battle*, at least,' said Murat—for he could see no farther. We hope, for our sake, for ourselves, to limit, very definitely, the anti-slavery enterprise. We hold its' gross and scope' to be the mere abolition of American negro slavery.

As to the matter of *control of the Liberator*. The controlled of that sheet would be those who would find themselves clothed with an *awkward trust*. That paper started the anti-slavery enterprise. It pioneered it. Its conductor is, in fact, the king of Naples, Godwilling, pioneer it to the end of it. Whoever undertakes its control, will find they have mistaken their strength. The continuance of the Liberator, for ourselves, exclusively, had they assumed special control of the movements of the continental army, and its great chieftain. Those who, who came into the Liberator, before our societies were formed, and who are the creatures of societies—may be property under society supervision. But the originator of the enterprise—he who had proposed the expedition—the Columbus of this exploration for the new world of Liberty—to control and limit his course would be too much like appointing the compass to the regulation of the rash mariner,—or the North star itself, to the influences of the vibrating needle.

The Liberator undertakes no guidance of abolitionists. It seeks none. It would accept none if proffered. It would be ridiculous in its followers. It has too much personal freedom to want followers. It would place no dependence on them. It has no personal friends. But it will pioneer—if we can't help it. The Liberator can't help it. It has a mental and moral caliber different from that of the rest of us. It has a clearer vision, a profounder sagacity than any and all of us. In a storm, all hands would call the Liberator to the helm. Every department of our now crude enterprise feels its mighty impulse. All would at once miss its agency, if withdrawn. If God should withdraw it—our cause would go on, and other hands be embolden to take up the cause, to grasp our flag-staff, and cheer us onward. If we strike down the Liberator, God will carry on our cause, *not by the instrumentality*.

To hoist a *superseding* flag (and that is the secret of this movement) in Massachusetts, seems to us would be the height of folly. It would be a superfluity—a sort of rush-light illumination in aid of daylight. It would be unnecessary, and it could not long be maintained. We to the rash hand that should undertake to hold the flag in the wind! The rude breezes would tear it to tatters, and the indignant frown of the Liberator, and onfuel its solemn folds, would shiver the rash ensign.

'Till its rent canvass fluttering strewed the gale.'

The sentiments that are the breath and element of the Liberator—that flag could not live in. And why hoist it—where is the need and where the occasion? Did Bonaparte, when he sent his eagles to the Alps, the eagles had stooped from the high Alps upon the Po? Did she want other leading, after Marengo and Lodi? Did the Liberator, when the Alps were crossing, trampling the 'vineyards of Europe?' This may sound extravagantly, to speak of Napoleon and Washington, and the Liberator. But we speak between them and us,—but mark me, brethren, the day comes, when a little antipathy, a little jealousy, will invest the name of the Liberator with a magnitude and a dignity, which will cast forever into forgetfulness these swoldsmen and statesmen. Why, Bonaparte's Republican—uncivilized—vulgarly ungrateful! Why, strike down every flag of us, from Maine to the Ohio,—from the gorgeous stars-and-stripes of the Massachusetts Legislature, to the powerless city of Penn, to our own little rag that wrestles here with the breath of the White Mountains,—to the rude cotton flag of the Green Mountain Boys—and lay down the Liberator.—There hangs, and should forever hang, the broad pendant of the anti-slavery fleet!—the flag of the Liberator—as Nelson—Nelson of the Nile. God grant we hasten no Trafalgar—none at least without its being purchased by the victory.

Brethren of Massachusetts, we solemnly warn you, by our rash hand, not to hoist a flag, to rival the Liberator. Do not call off its energies from the enemy upon yourselves. You need all its power. You never can do the work, if you don't. Put them down—put them down in its own columns. Those are now open to you—close them not up. Don't charge it with the sins of your rashness. Let the responsibility of your side is lame, in its own columns. That is your only safety and honor. We hint no opinions on the subjects of your complaint. We only say, that the man should embrace or limit at all the *right of discussion*. Don't overawe that right. Give it free scope. It is the life and salvation of abolitionists. It is the very breath of anti-slavery. Encourage the free—the very freest expressions of honest opinion. Above all, cherish the man who pays no homage to human authority. The age should cherish him as the apple of its eye.

THE LINES DRAWN IN NEW-YORK.

Sectarianism is busily at work to destroy all fellowship and harmony among abolitionists, by inducing them to rally under separate banners, instead of the broad pennant of Liberty. We observe in the Emancipator of the 24th ultimo—not without suspicion, regret and displeasure—the following paragraph, which we copy from a paper, bearing the title—'THE EVANGELICAL SOCIETY OF THE CITY OF NEW-YORK.' We have seen the Rev. Gerrit Smith and Gamaliel G. Birney in the President. The preamble and constitution of the Society are in the usual form, excepting that no one is allowed to be a member, who does not belong to 'an Evangelical Church.' We do not question the motives of the Society, to be watchfully observed by all those who are delivered from the spell and incantations of sectarianism. The cause of liberty rejects all such exclusive testy as impolitic, discordant, unwarrantable. We regard such measures as tending to sectarianism, as wears a suspicious aspect, and must have a bad tendency. Upon the motives which actuated those who have drawn this divisional line, we pass no judgment. Just in proportion as abolitionists leave the common ground on which they have acted as brethren and fellow-workers, irrespective of religious or party names, and reconstruct those broken down barriers over which they have rushed to rescue their perishing countrymen, they will become cold, formal and pharisaical—though, for a time, they may seem to be inspired with immoderate zeal and devotion. If such a division is good for New-York, it must be good for the nation. If it may be justified on religious, it may be on political grounds; and hence we must have a society which will admit none but Whigs or Democrats to become members. Men who are too pious to associate with others in efforts to abolish American slavery, partake of the spirit of the Pharisee who said, 'Stand by—for I am holier than thou.'

AFRICAN MISSIONS. The discourse of our bro. Himes on this subject, on Sabbath afternoon, was a faithful exposure of the hypocrisy, cruelty, and anti-christian principles and practices of the African colonization imposture, renamed 'African Missions.'

IMPORTANT TESTIMONY.

In an editorial article in the Christian Reflector of the 1st inst. respecting the annual meeting of the State Society, our bro. Grosvenor makes the following criticisms:

But for the introduction of a proposition to establish a new periodical on the funds of the Society, which was thus rejected by a very large majority, we think the same harmony which had prevailed before characterized our occasions, would have prevailed. Much time was worse than wasted in the discussion of this proposition. We hope that, if no other good shall spring from this unwise movement, it will at least suggest the need of more caution, if not of more wisdom and better feeling.

As a friend, we regret will soon be published, we refrain from adding but little more at this time, lest we express our earnest hope that those who profess to be the friends of the slave will not act against their him in his misery, for the paltry purpose of gratifying a feeling as seemed to be the fact with several of the speakers in the Chapel.

The attempt which was made by Mr. St. Clair, who had introduced the resolutions in favor of a new paper, into the late meeting at Fitchburg, to give the impression in Boston that those resolutions expressed the wishes of the abolitionists of Worcester county, when it is well known that the vote was then defeated in the evening, after most of the members had gone home, we esteem extremely disingenuous, and calculated essentially to injure the cause of humanity. We trust he will never try such a manœuvre again.

ONE HUNDRED GRAND NINETY-THREE BLACKS.

A petition was presented to the Legislature last week, from Lynn, signed by Samuel Curtis and 192 others, asking that body to give a free and full privilege to the 785 women of Lynn, who have petitioned for a law to make it a criminal offence to entertain an account of their complexion, 'to marry, intermarry, or associate with any Negro, Indian, Hottentot, or any other being in human shape, at their will and pleasure.' Lynn wishes to suppress that so many low blackguards could be found in it, who have signed the Commonwealth. They would be disowned by Billingsgate and St. Giles. As they seem anxious to be immortalized in all their infamy, we shall endeavor to give their petition, with all the signatures, a place in our next number.

FANEUIL HALL MEETING. In the last number of the Emancipator, bro. Leavitt has given a sketch of the speeches that were made at the Anti-Slavery meeting held in Faneuil Hall, Cradle of Liberty on the 24th ultimo, which we shall transfer to our columns next week. 'Considering that the reporter was taking notes in a room without fire or seats, and the thermometer below zero,' he deserves great credit in having succeeded so well in following the various speakers.

COMPLAINTS. Our numerous correspondents are sometimes disposed to complain, if we do not insert their favors without delay; and if we comply with their wishes, to the exclusion of our own lucub

LITERARY.

THE PREACHING OF KNOX BEFORE THE LORDS OF THE CONGREGATION, June 10, 1559.

BY CHARLES SWAIN.

Oh, cross of Christ, first reared 'mid scoff and scorn,
Cherished in secret 'gainst a bad world's hate;
Now on the maiden neck of Scotland's queen
Blazing mid arms and banners of the state—
The flags of navies—crowned and consecrate!
Erst, type of persecution, shame and blood;
Now the bowed knees of nations on thee wait,
And kings adore where burning martyrs stood,
Like Faith amidst the flames—unchang'd and unsubdued!

Oh, blest of Heaven, Religion, God-born spirit!—
Not thine the torture and the bigot-chain,—
Not thine the unsparing creed,—the zealot pride
That would through persecution Christ attain!
Thou hast no heavenly joy in human pain!
But ever com'st by love and mercy led!
Yet were thou parent called by many a Cain,
Who from the altar struck his brother dead,
And pray'd with gore-stained hands—as if 'twere incense shed!

Come to our souls, and make us all thine own,
Come with thine eye of truth,—thy lip of grace,—
Thy peace,—which is the light of Jesus's throne!
Thy hope—which beameth like an angel's face!
Oh, come, Religion, all the world embrace!
For all are brothers, and God's home would seek;
Back to thy breast our erring footsteps trace,
Teach us with Christian charity to speak!
Not crouch to high estate—nor trample on the weak!

Swords in the crowded chancel—armed feet
Trampling the solemn aisle—whom serve they here?
Terror is in the wild and anxious street,
Where gleams the holy church with axe and spear
When Crichton, Napier, Rutherford, appear
To hurl the Voice which mocketh—the Hand which is not
The intrepid KNOX!—who sees not, owns not *fear*,
But to the gospel lifts his heavenward eyes,
Content to yield his life, if for God's Word he dies!

Fear? He had known captivity untamed,
Had worn the dungeon's fetters undismayed!
Fear? Though the martyr's death-bad rared him flam'd,
Or rack inquisitorial been displayed,
His heart—unconquerably firm—had made
A crown of glory from the thorns of hate!
Fear? 'Twas not *man* could make his soul afraid,
God was his sword—his shield invioiate,
And fene'd by these his soul could stand and smile at fate!

But not alone that bounded spot of earth,
His sin-denouncing thunders smote each land
Where Rome's idolatries and crimes had birth;—
Her mitres shook 'neath his indignant hand!—
Though offered titles, sent at Kings' command
To win his silence—still to Judas he
To vend his Saviour for a bribe; and brand
The immortal conquest of a Gospel free,
Frank and sublime crave, and proud princes bends the knee!

Then vain was Hamilton's remorseless threat,
That dared be mount the pulpit—even there,
Should he by sword and arquebuss be met;
Shot like a wolf within its safest lair!
And spake the preacher:—'For His sake I dare
Not only of thine—but all sin's champions armed!
Thou of a creed that knows not mercy to spare,
Shalt learn how Truth can face thee unslarmed,
And prove from bolt and brand this book of life is charm'd!'

And forth the lightning of his spirit flew,
Striking the superstitious of his day!
Its relics, images, and saints o'erthrew,
Rending the veil which hid corruption's way;
And from that hour the pomp and the array
Of mitred mammon lost their legal pride;
The cross of Christ again owned the sway
God's book to all the world was opened wide,
And nations blest His name who for redemption died!

See! mark you not the dark emotions round?
The brow convulsed? the wild, vindictive eye?
Methinks I hear the stern, deep murmuring sound
Of unpress'rage and vengeance sweeping by!
'Tis but the Artist's mind, and genius high,
Yielding existence to departed time;
Showing how Christian faith may yet defy
Sin'e serpent feet the pulpit steps to climb,
To sell the shrines of heaven, or shake our trust sublime!

Manchester England.

THE AMERICAN SLAVE.

Extract from the New-Year's Address of the Concord Baptist Register to its readers:

And hark! there is heard, shrilly piercing, a groan,
From the South borne along as the wild-good dies,
'Is the voice of the bondman! Is the fall-note
'Neath the scourge of a tyrant for mercy he cries!
There, driven, perchance, from the land of his birth,
And severed from all that is dear to his heart;
Most cruelly fettered, and bound to the earth,
And doomed by the lash of oppression to smart!
At the foot of a despot he crouchingly kneels,
And servilly wears out his life in disgrace;
No warm ray of comfort his bosom-e'er feels,
For, alas! 'tis denied to his suffering race.

No friendly one near him to plead for his cause,
Deprived of the rights that are granted by Heaven
Unaided by justice or equity's laws,
The fruit of his toil to another is given.
With the sweat of his body he fattens the soil
Of the wretch who has bound him in slavery's chains,
And no compensate ever receives for his toil,
For nought but the scourge is the guerdon he gains.
His soul too, alas! is in vassalage bound,
And ne'er to its Maker in freedom can rise;
The trump of the gospel he never heard sound,
Or was told of a home of delight in the skies.

Let the sunbeams of Truth, then, be scattered abroad
Where the darkness of tyranny gloomily reigns,
Till the Slave shall be taught to rejoice in a God,
And the strong arm of Right shall have broken his chains.

As we hear the deep knell of each expiring year,
Still wrathful, in duty, oh may we be found!
Proclaiming salvation to those that will hear,
Till the 'fruit of the world' through the world shall abound!

Till the bond shall in freedom and heaven rejoice;
And the heathen, led forth from the gulf of despair,
In gladness shall raise mid the ransomed his voice,
And earth, the whole earth, be a temple of prayer.

Jan. 1. 1839. C.

[From the Religious Souvenir for 1839.]

I AM FOR PEACE.

BY WILLIAM B. TAPPAN.

Oh, why should nations, lifted up
By Christian privileges, prepare
For sister realms the bitter cup
Whose dregs are sorrow and despair!
At empty Honor's larum wake
Force that for Right could never fail,
For fancied insult, vengeance take,
And *duel* on a larger scale!

Just God! this is not in thy plan;
The monstrous dogma's not from Thee,
That what is wrong from man to man,
In governments may venial be.
Thou ever dost transgression hate
In highest, as in humblest place,—
Nor will its penalty abate
From parliament or populace.

I loathe it all! and when I see
Gay, gladsome warriors trooping by,
With glancing steel, and bravery
Of trump and drum, I can but sigh
That men, like children, ever seem
Still pleased and flattered with a straw,
And for Fame's splendid, empty dream
Will court the crimes and curse of War!

NON-RESISTANCE.

☞ The opponents of the Christian doctrine of non-resistance do well to shrink away from the blazing light of the gospel of Christ, and instinctively the cross of Christ—and to go back to 'the twilight, the dim dawn of day' of human perfectibility, to find the shadow of an argument to support their side of the question.—Here we have an elaborate and a very ingenious disquisition upon an isolated, and, to say the least, an obscure and equivocal passage, which, if it stood alone, is the Nostic dispensation. Based upon such a slender foundation, no superstructure, however skillfully erected, can withstand the earthquake shock of investigation, and must tumble in ruins at the slightest touch of the Prince of Peace.—Ed. Lib.

THE RIGHT OF SELF-DEFENCE.

The following arguments were offered at Pawtucket, on the evenings of the 18th and 19th of Jan., in debate with H. C. Wright, upon a resolution involving the following question, namely:

Is it right to take life as a penalty, or in self-defence?

Necessity is the foundation of every law of God to man. All such laws, and the necessities from which they originate, are coeval, and must expire at one and the same time. The necessity gives a cause, and the *law* as an *effect*, terminate simultaneously. Apply this to Genesis 9th, 6th:—'Whoso shedeth man's blood, by man shall his blood be shed.' The following are its characteristics:

1st. It was a law given to the whole human race, then comprised in the family of Noah.

2d. It was founded in necessity; namely, the liability of man to take the life of his fellow-man. And,

3d. With the two antecedent verses, it forms a law distinct from all other laws.

To the first characteristics, namely, it was a law to the whole human race, no objection can be offered. To the 2d—It was founded in necessity—it may be objected, that, as the whole human family was then cemented by the tender affinities of parent and child, brother and sister, the liability to murder would, under such circumstances, be an insufficient warrant for such a law.

I readily grant the plausibility of the objection; especially, as it is not to be denied, that it appears, at the same time that it gives weight to the *positive* side of the question. The proof, however, of such a necessity, is, 1st. God does nothing in vain. 2d. His omniscience was the source of its dictation, which, without such necessity, would have been in vain. 3d. The agency of fratricide, perpetrated in the family of Adam, somewhat similarly circumstanced, furnishes indubitable corroboration. But, as the faintness and equity of this necessity are to be one of the starting points in the argument, let a few words elucidate its prominent inferiority to the first mentioned (Noah's) family. The family of Adam, when first bereaved of a son and brother by a brother's hand, was, socially, all it ever had been. It knew not its own solitary situation. It was not reduced to that condition, by the dissolution of a thousand Warm ties of affection, that had once bound them to as many, then warm and responsive, but now cold and motionless hearts, while the *postdiluvian* family of Noah was in circumstances the very reverse of this. It had been, in society, like a single leaf amid the summer foliage of the forest; like a solitary wave, amid the innumerable undulations of the almost boundless ocean. Every reminiscence must have pierced their hearts like the pointed dagger. On every hand, they felt the pains of social vacuity, and saw the wrecks of sanctified affections, which, in a moment, had cemented the simultaneous extinction of nations, for which the mighty deep alone could have afforded an adequate sepulchre. Nothing binds with such tenacity, as the cords of common bereavement and affliction. Yet such were the circumstances of the Noachian family, at the juncture in question; dwindling to a mere point; it is readily admitted, every necessity for the mildest restraints from personal violence. Still, even this almost nonentity demanded of heaven a law, with no less a penalty than death. Yet, in less than twenty-seven period since God said, 'Let us make man,' that has less needed the existence of such a law? And, indeed, when will there be such a period, until the shrill trump of Gabriel call the righteous dead from their graves, 'to meet the Lord in the air?' Not everyone is human existence has proportionably augmented the necessity that gave birth to the precept; and the present condition of men, as strangers and enemies, instead of the delicate relationships due subsisting between the same quite inconceivably. Thus I have shown,

1st. That this law is certainly not annulled from its *cause* having ceased. And,

2d. That this cause, (the necessity) not only still exists, but also that it has multiplied with the multiplication of the human family.

To the 3d characteristic, namely, it is a law distinct from all other law, it may be ignorantly objected, that it was brought in with the Jewish law, which is now done away. When the objector understands that this law was given to the family of Noah, the family from the ark, and more than 850 years prior to the introduction of the Jewish polity, I think he will concede his objection refuted. Another objection sometimes urged, is, that when the Mosaic law was *given*, this was incorporated with it, and which never extinguished at the gether. To this, I answer, that particulars are *sometimes* merged in *generals*, but generals in particulars *never*. The law of Moses was a law to only one nation of many hundreds, while the law in question was a law to our whole race. Every individual was dependent on the Israelites *before* the promulgation of the Jewish economy, as *after* it. True, it is recognized in the Mosaic law, as no civil code would, perhaps, be perfect without it. But did this recognition exonerate other nations from the exercise of the prerogative, a right to murder with impunity? Or, was it then, as ever, a universal rule of action? The affirmative of this is undeniable; and if so, how then could the abrogation of the Mosaic law, given only to the Jews, nullify a law subsisting between other nations and Jews? As with might it be said, that the demolition of a single dwelling would lay a city in ruins. Many of the laws of our own country are copied from the codes of England; does it therefore follow, that if the United States lost her rights as a nation, our laws would become void in the codes from which they were copied? Or does it inevitably follow, that the destruction of a duplicate will invariably destroy the original? If not, then the objection is impotent. By recurring to the passage in question, namely, Genesis 9th, 6th, it seem manifest to imply, 1st. The commandment 'Thou shalt not kill,' recognized both in the law and the gospel. 2d. It implies, that whoever does kill is worthy of death. 3d. That he who does kill shall be put to death. 4th. That he who does kill shall be put to death by man.

I shall notice briefly each of these several implications: And, 1st, Thou shalt not kill. This, as it stands in the Decalogue, is merely a law prescriptive; the reasons for which are delineated in other passages of both wrong, and therefore unchangeable. 2d. That he who does kill is worthy of death: that is, in the estimation of Jehovah, who is omniscient. It is, therefore, a moral declaration, and, like the former, as immutable as its author. 3d. It implies, that he who does kill shall be put to death.

Now, if the first implication be a moral precept, and the second a moral declaration, both of which from their nature are unchangeable, then the justice of God, which never fails to inflict the penalty of its broken law, never should when delegated to men, determine this to be as unalterable as either of the former. Now from this, it appears that three-fourths of this commission to man, resting on an immutable basis, can never be repealed, amended or mitigated, by all the physical or moral changes transpiring in the world of matter or mind, which do not, at the same time, change the entire constitution of the universe. This, at once, silences all cavils arising from a change of dispensations, as that was merely a change of outward forms, but not of moral truth and obligation.

Indeed, no power is competent to produce such a change; not even that of the Mediator of the better covenant. Two and two can never become five; the same individual can never be made to travel eastward at the same time; neither can moral *right* become moral *wrong*, or truth and falsehood be used interchangeably.

4th. It implies that he who *does kill*, shall be put to death by *man*.

This seems an exemplification of the prescience of the divine lawgiver, who, having the principles and transactions of the man distinctly before him, in the close of the 19th century, has thus wisely settled even the most *pertinacious* objection as to man's being the executioner of this penalty. All the paltry and puerile objections, now being made about the design of the Almighty to destroy the murderer by some fatal casualty, in order to give this law its demands, meet here a total and eternal refutation. The murderer must be put to death by *man*. *Candor*, without this implication, would never have understood it otherwise; with it, *obstinacy* is obliged to understand it. This, however, differs from the three former implications, by being changeable. Although the *preceptive law* must ever exist, and the *penalty* ever be executed; yet man executes it, only by *delegated* power; revokable at the pleasure of the Deity. The question then is, has God cancelled this law in man? The ultra peace advocate affirms it: where is his proof? He says, first, the Mosaic law, being fulfilled, was therefore done away in Christ.

Let us first define the term law, as used in reference to the Jewish economy. It embraces the moral, ceremonial, and judicial law. The moral, binding on all mankind in all ages; the ceremonial, prescribing the rites of Jewish worship; and the judicial, regulating their polity as a nation. In this signification did our Saviour use it, when he says, (and to the utter overthrow of the position in question,) 'Thinkest thou that I am come to destroy the law or the prophets? I am not come to destroy, but to fulfil.' This was verified as follows: The prophets predicted his birth and death, both as to time and circumstance. These were undeniably *prophecies* and *fulfilled*. The representative and inefficacious sacrifices of the ceremonial law, presaged an all-sufficient atonement yet to come; fulfilled or realized also in Christ. And in his life, he violated neither the Moral nor Judicial law; the only instances of the former being in the history of incarnation. The prophecies and ceremonial law could but be ended by their fulfilment: but if the *civil* law was thus ended, then also was the *moral* law; for Christ fulfilled *one* no less than the *other*; which shows that civil law is in danger of being destroyed by obedience. Thus, the legitimate deductions, from such premises, ultimate in revolving absurdity. If it proves *any thing*, it proves *too much*; and what proves too much, proves nothing.

But perhaps *this inquiry* may be excited: are we then bound by that law *now*? I answer, as much now as ever we were. It was a law to the *Jews only*, and no other nation; and if the question be asked, what has now become of it? I shall reply, by asking what has become of the Jewish nation for the last twenty? The proper answer to this is, that about forty years after Christ, they ceased to be a nation, and their judicial law expired of necessity. And, again, if it be true that all moral and civil law expired with Christ, why do Christians now, in their courts, according to the professed doctrines of, and just conclusions from, ultra peace, then the Jews were hence forth exempted from all legal and moral restraints; and the bible is in error, in declaring Christ to have been slain with 'wicked hands;' for where there is no law, sin is not imputed. Yet it was after this, that the Saviour commands, 'to render unto Cæsar the things that be Cæsar's': intending, doubtless, what Paul intended, when he says, 'Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God.' And Peter, when he exhorts 'to submit to every ordinance of man for the Lord's sake; unto the king as supreme, and unto governors, sent by God for the punishment of evil-doers, and the praise of those that do well.' This notorious inconsistency, is a stumbling-block, and proof that it was not done away in Christ. Another subterfuge, resorted to when the objector is driven to desperation, is a gross, and I think, *blasphemous* perversion of the scripture phraseology of Christ's mission. He says, 'Whoso sheddeth man's blood, by man' *will* 'his blood be shed.' Waiving the fact that God *has* given a law to take life, permit me to inquire if he can give such a law, should he *determine* it? And, if so, in what language? Christ's language is in question. But if he can speak such a command,—language, I do not hesitate to say, as plain as omniscience could elect. And again, I ask if Moses, guided by inspiration, was still so incipient as to record a most *bloody* and *destructive command*, while *attempting* to register a mere *prophecy*, for the passage in question, if not, becomes a prophecy. Again, the auxiliary *shall* is emphatic in a large proportion of the commands of the Bible, and if substitution be admissible in this passage, then it is elsewhere; and the scriptures are, at once, stripped of a majority of their commands. Also, if this be true, the following are correctly rendered: 'But the *blood* thereof, which is the *life* thereof,' *will* 'ye not eat.' 'Thou' *will* 'have no other God before me.' 'Thou' *will* 'not take the name of the Lord thy God in vain.' 'Thou' *will* 'do no evil.' But the common construction of this passage of holy writ is not to be *winked* at. It is not *folly* merely, but, on the contrary, I scarcely know of a sin of equal *turpitude*, in the whole list of *mortal* or *venerial* wickedness; not excepting that, which shut the antediluvians out of paradise.

A few words will prove my position.

1st. The history of man, on the earth proves, that numberless individuals, with hands *red* with the blood of many a human victim, have spent years of luxurious life upon this earth, and, in the end, have calmly exhaled their ultimate breath upon the pillow of disease. But, had the prophecy in question been fulfilled, the guillotine, the scaffold, the assassin's dagger, or the field of battle, would have been their only thoroughfare to eternity.

2. If this be a prophecy, it is a prophecy of God: and with the irrefragible proof of its countless failures before them, for men to assert, (and directly contrary, too, to the unsurpassed significancy of the language in which it is expressed,) that it is a prophecy, but not a command, is, virtually, to make God a liar and false prophet; a sin which I would advise *him* to shun, as he would the tiger's most cruel, deadly fang, who has teeth to gnash, and a tongue to wail in hell.

But the universal Christian inquiry is, what instructions did Paul and Peter, 'to submit to the higher powers as ordained of God,' is, 'Would you have us submit to all the laws and ordinances of man, indiscriminately? Could the apostles have meant to be so understood? especially as they were in the habit of evening breeze wafting the spirits of a thousand martyrs, and the throne of an incarnate demon floated in human blood?' I answer, that both Paul and Peter have carefully defined the laws they enjoin us to obey; namely, those that are a terror to evil doers, and a praise to those who do well.' Thus Paul says, (Romans xiii. 4th and 5th,) of the magistrate, 'that he is the minister of God, an avenger to execute wrath,' (or the penalties of the law,) 'upon him that doeth evil. Wherefore you must needs be subject, not only for wrath,' (or to save yourselves from punishment,) 'but also for conscience sak.' Again, 12th—19th: 'Dearly beloved, avenge not yourselves, but rather give place unto wrath.' That is, if you are injured either in person or property, let the sufferer, not the doer, have the redress. Yet it is the same as 'to give place unto wrath;' the term 'wrath' signifying, without exception, in its *biblical* usage, penalty or punishment. When Paul, in giving a strict and imperative command to his followers, to respect the laws of the land, and avail themselves of its protection, adding, that whoever *did* resist, should receive to himself damnation, most obviously contemplates none but righteous laws; such as comport entirely with the dictates of conscience. They are to submit to the minister of God, not merely because they are liable to punishment if they do not, but also for '*conscience*' sake. And well might Paul thus exhort his followers; for the theory of human laws is no more or less than perfect righteousness, however some, in other things, it may in practice be abused: therefore, the portion of the 'devil's kingdom,' which rightcousness 'into human governments,' is based upon perfect righteousness. True, it says in the 19th verse, 'Vengeance is mine, I will repay, saith the Lord.' But by what instruments will the Lord thus execute his vengeance? Three verses below, Paul informs us, namely, 'the powers that be are ordained of God; for they' (the civil magistrates,) 'are God's ministers, attending upon, therefore on this very thing.' Here the mystery is solved by Paul himself, declaring unequivocally that the *magistrate* is God's minister of vengeance.

(To be concluded.)

ADMIRABLE SENTIMENTS.

We know not when we have been more delighted and edified than in reading a manuscript work on the subject of Peace, which has been entrusted to our care by its excellent and talented author, for publication in one volume, as soon as circumstances will permit. The article in our last number, with the caption, 'The Lawyer and his Clients,' was extracted from it. The following profound and divinely inspired sentiments will give the reader a still higher conception of the power and beauty of the unpublished work.

'It is a privilege to be a martyr to the truth.—Our Saviour set an example to all his followers.—None can be his true disciples, who shrink from imitating his footsteps. We are called to obey our earthly generals, even at the hazard of our lives. Our Saviour asks no more of us. He, himself, led the way. Christians are called to fight under pretence of saving their country. Our Saviour commands us not to fight, that we may save the world. When we fight, we do the work of our country, we are ignorant of the secret causes, which have contributed to our destruction. We can hardly persuade ourselves, that our rulers may not in some instances have violated the laws of God, and provoked his displeasure. We are governed by pride, ambition, and revenge. Among the millions of men annually sacrificed in war, there are but very few, who pretend to reason about the justice of the quarrel, which has brought them to the field, often to reason, under the pains of sedition, rebellion and treason. Forbidden to reason! Men are forbidden to reason in this case, lest they should perceive the mistake like machines! Can that system be justified in the sight of heaven, which deprives man of his pre-eminence, of his glory, of his immortality, that he may not be permitted to reason? to exercise the best gift of God? But, there is no use of reasoning in times of war; for the rulers have taken the reasoning power, and glory' into its own hands. When a church becomes a kingdom of this world, it ceases to be the kingdom of heaven. Our Saviour possessed more power than any church. His refusal to govern, when he had the power of miracles, is a great practical miracle. His prudence, forgiveness, sufferings and death, established the constitution of a government, in which peace on earth and good will to men will be maintained by the God of peace, the prince of peace, and the spirit of peace.

* * * * * * *

'Our priests have been less attentive to the gospel than to the 'apostles' or 'Westminster creed.' Let their creed be gospel peace, which cannot be misunderstood, and it will make 'the kingdom of heaven' cannot be unperverted. If the priests would take up the cause of peace, and by humble and 'holy words,' in ten thousand ways, make 'the kingdom' to be an olyssum. These mankind would realize the benefits of union, not as from Homer, but as from Christ. Let us, as from the pulpit, cease to be martyrs, but this disciples '*all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent us*.'

* * * * * * *

'If the insanity of priests and statesmen is incurable, then, indeed, the millennium of peace are poetical dreams. But is it a dream, that Christ imposes this law upon priests—'Thou shalt love thy neighbor as thyself?' Is it a dream, that Christ has made the poor, but given grace unto the humble? Is it a dream that Christ condemns his priests, as he did the scribes and pharisees, for 'binding heavy burdens,' for 'loving the uppermost rooms,' for 'exacting themselves,' 'shutting up the kingdom of heaven,' 'omitting the weighter matters of the law, judgment, mercy, and faith,' 'cleansing the outside of the platter,' being 'whited sepulchres,' and 'killing the prophets which killed the prophets?' Is it a dream, that the best evidence of the divine mission of our Saviour would be the resemblance of his priests to his disciples? Is it a dream, that priests could not promote their own happiness so much as by making the world happy? Alas! the most astonishing dream is, that the priests who have made those sand preachers of peace, scattered over christendom, should preach faith, and forget peace, 'should strain at a gnat, and swallow a camel!'

* * * * * * *

'A thousand sects contend for faith, such a faith as they happen to prefer; but, for every moralists is a demonstration, that they are nearly all destitute of christian faith, 'which works by love.' When we see the workings of 'envy, malice, hypocrisy, deceit, condescension and mutual charity, then, and not till then, shall we see faith. In every communion, there are, probably, some sincere christians, who are gladly communicate their own dispositions to all mankind.—Cannot these good men combine their efforts in the cause of peace? Is christian indifferentism so well formed every where? Would not such societies diminish local animosities, and tend to prepare the way for the reign of peace? Would not the question be answered by the friends of peace conscientiously, and in the fear of God.

Moral power would govern men altogether cheaper than physical. The destruction of every kingdom that has heterodox existed, proves that men will not, cannot be governed by force.

'Resist not evil' may be considered a doctrine of insanity; but that is not the question. It is the doctrine of the Bible, and it is, or is it not, consistent with any use of weapons of war? Have we not, to say the least, altogether misunderstood the Bible to abstain from the use of arms, than from the use of intoxicating liquors? Examine for yourselves, conscientious, christian temperance men.

* * * * * * *

In conclusion, the monarchy of God is incomprehensible. We cannot soar even on the wings of imagination high enough to view the connection between human madness and our eternal condition. Let us try, then, to improve our minds and hearts. If poor, let us be patient; if rich, let us be liberal. Let us so conduct, that our consciences shall not condemn, our friends cannot betray, our enemies shall not revenge. Let us love our country. If there is any one precept in the gospel more important than any other, it is this. Love your country. Let the Bible be the rule of action, reduced to three words. If we love our enemies, we shall hate none, we shall love all. There is a spell, an enchantment, in the word, love, which poor, feeble, unassisted human nature has never been able to break. Christianity forbids revenge. Love is the force of heaven's benevolence, and life; love promps our parents to cherish us; love makes us happy when young and old, when sick and well, when rich and poor, when alive and dead, when, moreover, ruined. Love carries us to heaven. Thither our Saviour has gone, leaving to us faith and hope, to sustain us in the journey of life, and to fit us for the eternal mansions of peace.

MISCELLANEOUS.

SABBATH SCHOOL FOR COLORED PEOPLE IN LOUISVILLE.

THEOLOGICAL SEMINARY, Andover, Dec. 31, 1838.

MR. GARRISON:

I send you an extract from a letter I have recently received from a gentleman in Louisville, Ky. giving a sketch of the origin, progress, and dissolution of the African Sabbath School. It contains many important facts, and will, I think, be perused with interest by your readers.

Respectfully yours,

I. BOUTWELL.

'In Nov. 1832, the African Sabbath School was commenced by a lady from Boston (Miss Bliss,) with two pupils. It gradually increased, and in 1835 had two hundred scholars. Several ladies and two young men came in as teachers; but not until a year after its formation was there any gentleman found who would take the superintendence of the school. Two gentlemen from N. Haven then entered as superintendents and teachers, which greatly endeared the hearts of both teachers and pupils. The school soon increased to 150, and during the winter, there was much agitation manifested by the scholars. Several, we trust, gave their hearts to Christ, and became active and zealous professors. Individuals have always been found ready to oppose the school, and its friends have sometimes been threatened; but they have persevered in a straight-forward course, rejoicing in the privilege of being said as instruments to enlighten the mind of these noble sons and daughters of Africa.

There are about 50 professors of religion in the school, and the number of scholars has been some days 200. It is delightful to hear some of them exhibit a knowledge of the scriptures, even of the Old Testament, in support of their hope. Mr. Wise may be induced and enabled to devote himself wholly to the ministry.—MAN.

Yours,

TO LET.—3 Rooms in a brick house, situated Fort street, No 12. There are on the premises convenences for rain-water. JAMES B. BARRARD on the premises.

Boston, Jan. 25, 1839.

alluded to by the teacher, and the old woman replied, 'Yes, mistress, Christ was humble—I had no pride, nor *has houses, nor no negroes*.' She proceeded to the teacher a slaveholder, but it was not long before the same teacher was her scholar. Some weeks afterward she boy 17 years old to attend the S School. He was very old and very reckless and said he did not believe he had a soul. After a long and serious conversation, the teacher closed by saying, 'remember Alfred, you have to give an account for your misimprovement of privileges, and for the manner in which you spend Sabbaths, [at the day of judgment,] will be one of the 'Master will have to stand for me in that day.' The scholar has been in operation six years, and has been the means of bringing lightsome souls to Christ who commenced with him. Twelve lightsome souls who commenced with him, may suffice to be in the Bible. There are 5 Bible classes, and in the opinion of the teachers, that they learn more in one Bible class than about half of the boys have been able to make to break up the school. A gentleman of *ery and standing*,' here, has for a long time been crying out threatenings, and has often been heard to say he would break up the school if it could be done, and defeat the object. The gentleman of the government room of the S School has been kept in the dark, and defeated. The Presbyterians claim, it is seen more than two hundred have embraced religion on the Sabbath, receiving instruction enough to make them wise unto salvation. I have often seen it was good for me to be there, to listen to the expressions of gratitude to God, and the songs of praise addressed to Him who hath made us to differ from other men, for to dwell on all the face of the earth.' Some those pleasant scenes can no longer be witnessed. The enemy has triumphed, the school is dispersed, and we act will stamp upon it a disgrace while heaven prove a sharp thorn to him in the bed of death.

The Trustees of the church have made a strong surrender to the enemy, fearing that the cry of the blood of souls will be raised, and the church lost. Yet the school is scattered. Many of the teachers meet their classes at their houses. Last Sabbath more than fifty came to my boarding-house, it would have been a gratifying sight if you could have looked in among us. I had sat as bright like need be, in my chair, and I never witnessed a more tense desire to learn, than was manifested by them. None are instructed but those who bring permits from their *owners*, masters, or mistresses. I was asked from the city on the sabbath it was made known to the scholars that the school would no longer be assembled in the room they then occupied. It was a time of tears, was heart-rending. Some wept with strong cries. Others were indignant. One of the scholars said, she wish who would break up that school ought to be shot. Another said, 'I wish I was dead.' Two others who were present, they would pray for that man, that he might be forgiven the Lord, and then he would not want to kill the school. The grief depicted in many faces as they left the school that day, seemed to say, no man cares for our soul, [meaning has never been taught in the school, the principles of the gospel. No one of conflicting has come to the knowledge of any teacher connected with the school, and I might fill my sheet with testimonials from the owners of the servants of the school, that they have never heard of it. Nearly all who have attended. This is the only African school in the city of slave states, and in no city are the slaves more contented, comfortable, and intelligent, than in the city the reason is obvious. Many of them for the last 20 years, have been brought under the influence of the gospel which is calculated to promote peace and contentment under all circumstances, which testimony mission and love to God, and good will to men. Though the school is dispersed, the classes still meet one to meet at the rooms of their teachers, and feel an increasing interest in the cause of God.

All that is now wanting, is confidence in God, a christian courage to bring the school back to its place which increased numbers and zeal. No public man of property and standing will ever be found willing to take the responsibility of opposing the cause of God, in this city, as it would stamp his name with infamy and disgrace, and forever deprive his family of that esteem of character which so much distinguishes the citizens of Kentucky.'

[BY REQUEST.]

WESTERN RAIL ROAD.

The friends of the Western Railroad have reason to be republicans, if they are not democrats in politics. It is a REPORT made, on the 12th of March, 1838, by THE LEGISLATURE OF NEW YORK, by a Committee which SAMUEL B. RUGGLES was Chairman. In this Report, a highly important fact is mainly established, which ought to be well considered by the citizens of the States that cluster around the great lakes. But let the Report speak for itself. In remarking on the character of the people of these States, the Report says:

'Such is the onward march of this population, that the amount of its annual increase alone exceeds in number the white inhabitants of ten of the States of the Union. The population already entered within the district in question, falls little short of two millions, and if the same rate of progress shall be maintained for the next 50 years, it will exceed 30 millions, 1839 it will exceed six millions.

'The peculiar activity and energy of these people, and their rapid increase, are the natural results of the broad domain which they inhabit, are worthy of consideration, in estimating the extent of their trade. They probably possess a greater aggregate power of production than any other population equally numerous of the human race. Their climate is healthy, and the majority of the young, the resolute, the vigorous, and the intelligent, who have gone from the more crowded portions of the Union, and from the Middle portions of the Union, seat themselves around this chain of waters, and build up an Empire. They carry with them the arts, the laws, the institutions, the religion, the civil and religious, of their parent States; for, in no instance have they carried into that vast region, any other than the ordinary organizing of their governments, they testify their willingness to meet and act on their own energies, by THE MOST SLIGHT LIMITS.'

WE regret not being able to publish entire this interesting document. Its effect, on the Legislature of New York was decisive, and at once produced a law on large seven-fold the Erie Canal, at a cost of the expense of fifteen millions. We hope and trust that our community will not fail to peruse this report, and ponder over it, and treasure up its facts, as a rich source of information, and to draw for sources of our prosperity. This Report shows the wonders that may be achieve, when relying on his own energies. We need to see to reflect how very important it is to our own welfare, to furnish, at our own cost, a rail way, to draw the trade, the opportunity of exchanging, in our State, the immense amount of the products of our ever-increasing industry, for our manufactures, our fabrics and our imports.

The enlargement of the Erie Canal is very important to us: because it will save half of the expense of transporting goods upon it, to the end of our Western Railroad.

SOUTH SCITUATE, Jan. 1.

REV. DANIEL WISE.

We have been lately favored, in this town, with a course of lectures from Rev. Daniel Wise, one of the agents of the Massachusetts Anti-Slavery Society. Very few have ever heard on the subject, which discourses were, on the whole, more interesting and useful. He proved, it to be, very, in his own style he went over it upon his own ground, and, in his own thought, argument and illustration. His first lecture was on the rights and the duty of the northern people to exert themselves for the overthrow of slavery. The second was on the nature of slavery. His third, on the sinfulness of holding men as slaves, under any circumstances. His fourth, answers to the pleas and excuses to the emancipation of the slaves. And last was a refutation of the arguments which have attempted to raise upon certain passages of the Old Testament, in support of the slave system. We hope that Mr. Wise may be induced and enabled to devote himself wholly to the ministry.

YOURS,