





BOSTON: WEDNESDAY MORNING, FEBRUARY 25, 1842.

Thoughts on Slavery.

They write in vain who write with words, and write with words who write with words...

One of the most interesting essays on the subject of slavery...

It is not the least of our duties to be acquainted with the history of the slave trade...

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Democracy.

If we judge from the tone, language and spirit of the leading democratic journals in this country, there is nothing under the blue canopy of heaven more hollow, impudent, profligate, inhuman, tyrannical and infernal than American democracy.

Take, for example, the Richmond Enquirer, which aspires to be the real 'Simon Pure' of Virginia democracy. Is there a more malignant enemy of the rights of mankind—one more hostile to the cause of universal emancipation—in all the world?

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His, Fool's Brains.

As St. Patrick is said to have driven all venomous reptiles out of Ireland by miraculous power, so John Quincy Adams is equally successful at the present time, as chairman and exorciser of the Committee on Foreign Affairs, in driving away from that Committee, as fast as they are put upon it, all the foul spirits of slavery.

The example of the United States is fast demonstrating that should have been an axiom in morals, that a government founded on a breach of the Divine laws must needs fall of its end—the prosperity and happiness of the people.

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The Glorious Union.

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Letter from James C. Jackson.

My DEAR FRIEND, I found, upon returning from an absence of three weeks, a letter from J. A. Collins, S. Pillsbury, and yourself, inviting me to attend a meeting of the Massachusetts Anti-Slavery Society.

I need not say to you, how deeply I should love to meet with you, under circumstances such as to allow me the blessed privilege, but I am not my own master.

I have ever felt my acquaintance with the abolitionists of Massachusetts to be among the dearest I have ever made, and I would like to come to your gathering, for the purpose of catching some of the enthusiasm which abounds so richly among you.

I feel it my duty to speak plainly upon one point to you, because I believe you will fully appreciate my argument and my position. I do this the more readily, from a statement made to me by Oliver Johnson, (with whom and wife I have had a pleasant visit at Peterboro,) that was misunderstood by many of our old friends in your State.

I will respect to the organizations, known as old and new, I have no fellowship with the latter, and love the former. The old I regard as acting upon a principle sufficiently broad for the enterprise in which it engages its energies; the latter I look upon as narrow and contracted.

I do not mean to be understood as saying, that I will not belong to a Convention where new organizations might be; for, in such cases, they would be responsible for their course, and I for mine.

I would not have the Massachusetts or American Society advocate the formation of the Liberty Party, inasmuch as they evidently have assigned to them a field of activity which can be filled to great usefulness, and keep up in the public mind a conviction of the greatness and importance of our first principles.

Look not upon me as having left you, because I have become a Liberty Party man. Had I time, I think, I could satisfy any mind with the little I have revealed to me, that I should have ever felt myself in the same way as any of my friends, to put myself into apparent antagonism with those with whom I have heretofore acted, I must do my duty, would I not be a mere echo.

You are at liberty to use this letter as you please. I offer it in lieu of myself. It is written in great haste, and only to express to you the deep and ardent affection I bear to you all, with whom in former days I have been united; and to give you a slight proof that, though changed in one thing, I am the same man still.

I much regret that the position I hold keeps me from your assemblage. May God guide you all, give you a kind and blessed spirit, make you constant and unwearied, and enable me to greet you on earth at the slaves' great jubilee, and give three cheers for Liberty, Wm. Lloyd Garrison, and the abolitionists!

Love to all, and believe me, in great haste, Yours, J. C. JACKSON.

BARKER, Feb. 14, 1842.

Letter from Theodore P. Locke.

BROTHER GARRISON: I perceive, by the last Liberator, that I have the honor to be elected one of the twenty-five Vice Presidents of the Mass. A. S. Society. I say honor, for I feel it to be an honor to be owned and accepted as a fellow-laborer with a Society, which tolerates in its members the right to think and act as they believe the gospel dictates, and accuses no man of dishonesty, who will not go all lengths to secure a precious object. It seems not a little singular, that intelligent and christian philanthropists should incline to depend so implicitly on the action of law, as the means of promoting their cause. There is a manifest short-sightedness in this, and a lack of inclination to profit by experience.

What if the friends of temperance composed a majority of voters in our State, and were to rely on the force of law, to break down the prevailing intemperance of our land, and should bring in the temperance of our land, and should bring in the drunkard, the tippler, and the dealer in spirits, the terror of the law? How many drunkards, think you, would lay aside their cups? In a word, how many would the cause of temperance be advanced? Would not a counter effort be excited, and the sympathies of men, who, though opposed to intemperance, are likewise opposed to violence, be enlisted against the penalty-dealing power, and, so time and mental energy would be wasted, and the people, after all, would be left to go back to moral suasion to do the work? Is it not evident that law is but the creature of public opinion, and is made and sustained only as public opinion dictates? Law can only exist and operate by the will of the majority, while moral suasion, in the hands of one man, is made to work an empire—in the hands of twelve men, to carry the christian religion to the ends of the earth. I repeat it, I deem it an honor to be the nearest laborer with those, the weapons of whose warfare are not carnal, but spiritual, and mighty through God to the pulling down the strong holds of Satan, of which slavery and violence I think to be most obnoxious to the Redeemer's kingdom. I was led to write this, by hearing that the doctrine was advocated before the third party convention at Peterboro, N. Y., that common honesty required legal voters to use their political power, and it was 'qualified honesty' to act otherwise. Let the people judge.

Every voter, to labor for the oppressed.

THEODORE P. LOCKE.

Liberty Party Convention.

BOSTON, Feb. 17, 1842.

MR. GARRISON: I took occasion to look in upon the third party convention in Tremont chapel, for a few moments just before adjournment yesterday afternoon, and send you this sample of the proceedings, hoping that it may not be uninteresting. I learned that the nomination of candidates for Governor and Lieut. Governor had just been agreed upon when I entered, and a proposal had been made by Rev. C. W. Denison to read the announcement with 'three times three' for God and liberty.

Rev. N. Colver was then making a whining address, wherein he stated that he believed the cause in which they were engaged was true religion, and the only lever which could be made to act effectually upon the world. A very interesting word of grace, he said, was now going on in the city, and he therefore thought a prayer would be more appropriate.

The proposal of N. Colver was acquiesced in by the Convention, without putting it to vote, (prayer was generally performed by vote,) and an effort was made to find a suitable chaplain. This was, at length, accomplished, by calling up the Rev. Mr. Merrill, from a distant corner, to the desk.

At the conclusion of the prayer, much exertion was used to induce the Hon. William Jackson, (who, it appears, had presided at this time,) to remain in the chair and read the close of the Convention, when, in order to obviate the necessity of his signing the official report of the proceedings, another was to be chosen chairman.

He refused to sit, and the names of two Hon. Vice Presidents were called, one of whom took the chair, and addressed the meeting in a brief speech, stating that he had never been publicly known as an abolitionist, (the fact with the majority of the third party candidates,) but had always adhered to one of the pro-slavery parties.

On his concluding, sundry resolutions were introduced by a member of the business committee, which every one appeared reluctant to support. At length, H. B. Stanton being called for, rose and excused himself, as he felt under obligation to speak in the evening, and was unable to speak twice. He called upon Beriah Green and Wm. Goodell. The latter gentleman responded to the call, and made a forcible speech, laying down as a fundamental principle, that the support given to slavery by the religion of the country, was infinitely greater than the political, and that it was impossible for a consistent abolitionist to remain in connection with the pro-slavery churches. He insisted that it was impossible for the politics of the country to be in advance of the current religion of the people, and advised the members of the Convention to count the cost, and be prepared to carry out their principles in Church as well as in State.

I was greatly surprised to hear such sentiments in a political convention. They were, however, rather coldly received.

A young man from Haverhill followed Wm. Goodell, who endeavored to overthrow his argument by an attempt to prove, that moral and religious influence depended upon being consistent politicians.

The question then arose upon the place for holding the sessions of the next day. Several halls were named, which it was announced were engaged; whereupon an individual rose and inquired, whether one of the churches could not be had for the purpose.

Rev. N. Colver replied that, in consequence of the work of Colver going on in the city, the churches were nearly all actually engaged, and it would be impossible to procure one. Comment on such a barefaced palliation of the hypocrisy and guilt of the pro-slavery churches of our city, is unnecessary.

W.

Treasurer's Account.

Donations received from Jan. 15 to Feb. 14, 1842.

Table with columns for Donor Name, Amount, and Total. Includes names like North Wrentham, Benj. Rockwood, and others.

Collection and Donations at the Annual Meeting.

Table with columns for Donor Name, Amount, and Total. Includes names like Mrs. F. A. F. and others.

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