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TERMS.

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☞ An advertisement making one square, or a space of equal length and breadth, will be inserted one month for $1. One less than a square, 75 cents.

## REFUGE OF OPPRESSION.

[From the Richmond Religious Telegraph.]

### THE ABOLITION QUESTION.

The misapprehension of our views on this question by some who read this paper, seems to require us to state them explicitly. In making this statement, we do not open our columns for the discussion of the question: Nor do we apprehend that our views will give offence to readers, although they may differ widely from theirs. We have too much confidence in their liberality to imagine that any will be displeased on this account. There are other considerations of more importance which induce us to speak at this subject. It is known that repeated efforts have been recently made in places at the North, to produce excitement, and we have just the following remarks may be heard by brethren in those States.

These efforts to prevail on the northern people to form associations to act on this question, we regret to learn, are still continued. The few individuals who are affected in this cause, endeavor to make up the want of numbers by their activity and zeal. One week, we hear they are in Maine, and the papers of the next, perhaps, tell us that they are in the interior of New-York. In some of the larger towns when the people assemble to adopt measures for the removal of free persons of color to Africa, they must for have a long debate with an abolitionist gent. Such a debate was held in Portland, Me. a few weeks since, and was continued for several nights. Such a debate has been recently heard in Utica, N. Y. It was prepared through nine evenings, and attended to the close by two thousand people. In these places, as in others, the abolitionists failed. A meeting was called in Lowell, a short time since, for the purpose of forming an anti-slavery society. The citizens assembled at the call, and voted by a great majority, against the formation of such a society. And so the matter ended (!!) The New-York Evangelist and the Lowell Observer, ably conducted religious newspapers, are so great extremely to see, have been enlisted in the cause; and are now circulating reports and tales which give their readers very erroneous and distorted views of the evil in question.

Could the voice of a New-England man be heard by these brethren—of one who has for several years seen this subject in all its relations, as interwoven in the whole structure of society, and who appreciates both the excellencies of the Southern character and institutions and those of his native land —we would respectfully ask and *earnestly* *plead* them TO LET THIS SUBJECT ALONE. There are hey thousands of citizens, scattered over the Southern States, who were born and educated in the Northern; and could they speak in one united voice, they would say to their brethren at the North—'LET THE SUBJECT ALONE. DISCUSS THIS SUBJECT IN ANY FORM WHATEVER. Let there be silence respecting it.' We have not space sufficient, in this number, to state the considerations which enforce this request. We can but briefly refer to them.

1. *The Northern people do not understand this subject.* The abolitionists are in-[illegible] dealing with a subject with which they are not well acquainted. Their assertions and their pleas for the removal of the evil, carry on the face of them abundant and palpable evidence of the truth of this remark. They are indeed that, 'All men are created equal, that they are endowed by their Creator with certain inalienable rights, &c.' Do they wish to teach the Southern people the nature of this principle? It is unnecessary the principle is held as firmly, and understood as intelligibly in the South, as it is in the North. But this principle is modified in various ways in every State. The laws of every well regulated community modify it, in respect to the condition of minors, apprentices, and all other persons whose liberty endangers the lives, and property, and peace of those who compose the State. And so it has been modified wherever a numerous race of men in the condition and with the habits of the colored race, are found in a community. But is it consistent with the principles of their religion for Christians to hold men in this condition? We answer, YES. It is consistent to hold them in servitude till they can put them in a better situation. *They have no right to remove the evil by injuring their neighbor; by throwing upon the community a nuisance.* Christians, then, must have respect to the rights of their neighbor and to the welfare of the State in their practical application of the abstract principle of right and wrong on this subject; they must hold their servants till they can remove them without injuring their neighbor, imposing a nuisance on society, and diminishing the comforts of the colored race.

2. *The plans of the abolitionists*, if carried into effect, *would create a scene of wretchedness* which has had no parallel in this favored country. We cannot attempt to sketch the sufferings that would follow an act throwing two millions of paupers upon the community. The reckless hordes that would live by plunder, or die in want, would produce a state of society which we shall not attempt to describe.

3. *The Northern people have no power to remove this evil.*—No people, state, or government, has any control over it, except the people and governments of the States in which it exists. This is admitted even by abolitionists.

4. *The discussion of this question in the Northern States is productive of great evil.*—It is considered an interference with domestic relations with which the people of other States have no concern; of course it is treated as such. Hence it produces excitement here, and awakens prejudice against Northern men. It is also injurious to the very cause which the abolitionists would promote. Instead of hastening the time when this kind of servitude may be diminished, it is *postponing* it. The Southern people do not need advice on this subject; and they will not act on it under the dictation of force in any form, or of the counsels of those who do not understand it, who have no control over it, and who have no right, on the principles of courtesy, to intrude in it. But will you grant the people of other States, it is asked, 'to silence them on this subject?' No: But inasmuch as irritating things have been said in these States, as gross misrepresentations of the subject are circulated among them, as the subject cannot be understood except by those who have become familiar with it in all its complicated relations, and as all foreign interference, or discussion, is kindling the fires of strife and division, and injuring the cause they wish to aid—in view of these considerations, they ought surely to be persuaded to be silent on the subject, without regarding it as an abridgment of the liberty of speech.

We have one remark for those brethren in our Southern churches, who, to free themselves from the responsibilities which the care of servants brings upon them, are preparing to remove to some western State, where slavery does not exist. *In transferring their servants to other hands, they cannot transfer the responsibilities which God has placed upon them in this matter.* The souls under their care do create a solemn weight of responsibility, and they cannot run away from it. The attempt is as vain as was that of Jonas to flee from the presence of the Lord. We speak with more confidence on this question, for we express in substance the views of several ministers of the gospel, who have had occasion to give it their serious consideration. Is it not, then, the duty of such brethren to remain where God has placed them, and endeavor by prayer and instruction to promote the salvation of those whom God in his providence has put under their care? In families where patient and earnest efforts have been made for the spiritual good of servants,—pleasing results have been witnessed, enough to convince the unfaithful that labors for their salvation will not be in vain.

## SLAVERY.

[From the Cincinnati Journal.]

### PREAMBLE

OF THE ANTI-SLAVERY SOCIETY AT DANE SEMINARY.

Believing it incumbent upon all, who associate for the advancement of the general good, to state explicitly their *object*, their *reasons* for seeking it, the *means* proposed for its accomplishment, and the *principles* which are to control their action; we make the following exposition.

I. *Object.* Our object is the immediate emancipation of the whole colored race, within the United States; the emancipation of the slave from the oppression of the master, the emancipation of the free colored man from the oppression of public sentiment, and the elevation of both to an intellectual, moral, and political equality with the whites.

II. *Reasons.* We advocate the immediate emancipation of the slave, for the following reasons:

1. He is constituted, by God, a moral agent, the keeper of his own happiness, the executive of his own powers, the responsible arbiter of his own choice; personal ownership, his birthright, unforfeited and inalienable; liberty and the pursuit of happiness, chartered rights, inherited from his Maker, and guaranteed by all the laws of his being.

Slavery robs him of himself, body and soul; and though he is immortal, created in God's image, the purchase of a Saviour's blood, visited by the Holy Ghost, and invited to citizenship with angels, and to fellowship with God, it drags him to the shambles and sells him like a beast; goads him to incessant and unrequited toil—withholds from him the fruits of his toil, the rights of personal rights and social relations, and abandons to caprice, cupidity, passion, and lust, all that is dear in human well-being. It crushes the upward tendencies of intellect, makes the acquisition of knowledge a crime, and consigns the mind to famine.

It stifles the moral affections, represses the innate longings of the spirit, paralyzes conscience, turns hope to despair, and kills the soul.

*As a system*, slavery annihilates the marriage relation, exposes to pollution a million of females, and makes stripes or death the penalty of resistance. It tears asunder parents and children, husbands and wives, sisters and brothers, and consigns them to a distant and hopeless bondage—desolate and heart-broken.

2. It excites the enmity of the oppressed against the oppressor, goads to desperation, and revenge, provokes insurrection, and perils public safety.

3. It *tends* to blunt the sensibilities of all who exercise authority over the slave, and to transform them into tyrants. The whole process is drawn to the life by President Jefferson, who lived and died a slaveholder.

'The parent storms: the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives loose to the worst of passions, and thus nursed, educated and daily exercised in tyranny, cannot fail to be stamped with odious peculiarities. The man must be a prodigy, who can retain his morals and manners undepraved in such circumstances.'

4. It is the occasion of deep moral pollution to the families of slaveholders—a pollution mingling with the first thoughts, spreading wider and wider with the increase of years, and naturally resulting from contact with those whom legalized oppression renders liable to prostitution.

5. It cripples the energy of the whole nation, entails poverty and decay upon the States which uphold it, foments division and alienation in our public councils, and puts in jeopardy the existence of the union.

6. It is opposed to the genius of our government, makes our Constitution a mockery, converts our national Declaration into a theme for scoffing, convicts us of hypocrisy at the bar of the world, neutralizes the power of our example as a nation, and checks the progress of republican principles.

7. It opposes an insuperable barrier to the conversion of the world, is a standing libel upon the avowed influence of the christian religion, and heathen nations will not be slow to read the disgraceful commentary. It sanctions as a principle, the absurd and wicked prejudice against color; and thus not only dooms to despair the unfortunate millions of colored people in our own country, but would, if carried out, paralyze all missionary effort, and shut the bowels of mercy forever against the world.

8. Slavery exposes the nation to the judgments of God. We adopt and reiterate the memorable sentiment of Jefferson: 'I tremble when I reflect that God is just, and that his justice cannot sleep forever;' and we urge an immediate repentance of the sin which provokes his wrath, and an immediate breaking off from it by righteousness.

We advocate the emancipation of the free colored man from the oppression of public sentiment and civil disabilities:

Because color, condition of birth, poverty, calamity, and complicated wo, deserve no punishment. It is the part of a tyrant to inflict penalties upon the innocent: and when the victim is powerless, friendless, long-oppressed, and already heart-broken, it is the part of a fiend. The colored race in this country are the objects of scorn and persecution. Impoverished, disfranchised, and trodden into the dust, they faint under the inflictions of a public sentiment, 'which exalteth itself above all that is called God.'

We cannot hold our peace, while these, our brethren, are immolated upon the altar of prejudice and pride. They need our sympathies and our aid, *and they shall have them.*

We repudiate the doctrine that they cannot be elevated in this country. We believe they *can* be elevated, we believe that they *will* be, and that 'their redemption draweth nigh.'

III. *Principles.* The principles which will control our operations, are inculcated in the following precepts of our Lord. 'Love thy neighbor as thyself.' 'As ye would that men should do unto you, do ye even so to them.' 'Beware of hardness of heart, towards thy poor brother.' We adopt implicitly and entirely the law of love as the basis of our action.

IV. *Mode of operation.* We shall seek to effect the abolition of slavery,

1. Not by instigating the slaves to rebellion. This would be contrary to our principles on this point are those of our master and Lord: 'Resist not evil.' 'Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.'

2. Not by advocating an interposition of force on the part of the free States. We are no advocates for war.

3. Not by advocating congressional interference with the constitutional powers of the States. Even if Congress had power to abolish slavery, our principles show 'us a more excellent way.'

We shall seek to abolish slavery,

1. By approaching the minds of slaveholders with truth, in the spirit of the gospel. 'Thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him,' is the command of God. We shall endeavor to induce men to forsake *this*, as every other sin, by speaking the truth in love; addressing it to the understanding, pressing it upon the conscience, appealing to sympathy, invoking patriotism and philanthropy, and summoning out the manhood of the soul to an act of justice after long and guilty delay. In fine, we propose to use only such means as are sanctioned by the laws of the land, the dictates of humanity, the principles of justice, and the precepts of Christ.

2. By appeals to the pecuniary interest of slaveholders.

3. By presenting facts, arguments, and the uniform results of experiment, demonstrating the practicability, safety, and expediency of immediate emancipation; and the presumption and peril of delay.

4. By a general dissemination of facts, reasonings, and appeals, upon the subject of slavery.

5. By embodying and concentrating public sentiment against the system.

6. By promoting the observance of the monthly concert of prayer, for the abolition of slavery throughout the world; and by besieging our fellow-christians, and fathers, and brethren in the ministry, to pray without ceasing, in secret and in public, that 'every yoke may be broken,' and that 'all the oppressed may go free.'

To prevent misapprehension, we subjoin the following exposition of *immediate emancipation.* It has been extensively adopted, as expressing the views of abolitionists, and embodies substantially our own.

'By immediate emancipation, we do not mean—

That the slaves shall be turned loose upon the nation, to roam as vagabonds and aliens —nor

That they shall be instantly invested with all political rights and privileges—nor

That they shall be expelled from their native land to a foreign clime, as the price and condition of their freedom.

But we do mean—

That instead of being under the unlimited control of a few irresponsible masters, they shall really receive the protection of law:

That the power which is invested in every slaveholder, to rob them of their just dues, to drive them into the field like beasts, to lacerate their bodies, to sell the husband from his wife, the wife from her husband, and children from their parents, shall instantly cease?

That the slaves shall be employed as free laborers, fairly compensated and protected in their earnings:

That they shall be placed under a benevolent and disinterested supervision, which shall secure to them the right to obtain secular and religious knowledge, to worship God according to the dictates of their consciences, and to seek an intellectual and moral equality with the whites.'

Finally, impelled by these considerations, and looking to God for wisdom, strength, and success, we solemnly pledge ourselves to each other, to seek, through evil report and good report, 'the immediate emancipation of the whole colored race: the emancipation of the slave from the oppression of the master, the emancipation of the free colored man from the oppression of public sentiment, and the elevation of both to an intellectual, moral, and political equality with the whites.'

[From the Essex Gazette of April 5.]

### ANTI-SLAVERY SOCIETY.

At a Meeting of the Citizens of Haverhill, held at the Vestry of the Congregational Society on Thursday evening, the 3d inst. for the purpose of forming an Anti-Slavery Association, Rev. Dudley Phelps was called to the Chair, and John G. Whittier, appointed Secretary.

A Committee was appointed to draft a Constitution for the Society. The Committee reported the following:—

PREAMBLE.

On the formation of any Society, having in view an object, directly or indirectly, affecting the general interests of the Community, it is due to themselves, and to their fellow citizens, that those so associating, should frankly explain that *Object*—the *Motives* which induce them to seek it—and the *Principles* which shall govern all their efforts for its attainment.

In forming an Association, we, the undersigned citizens of Haverhill, offer the following brief exposition of our Object—Motives—and Principles of action.

Our sole *Object* is the extinction of SLAVERY in these United States, of which we are citizens.

The *Motives* which have induced us to seek this object are briefly these:

1. The *Sin of Slavery*;—in other words, the criminality of the principle, admitted in theory and acted on in practice, that in *some* cases, each individual being his own judge in the case, it is lawful to hold *property in Man.* All the *fruits* of this principle are evil—Wherever it prevails, under other circumstances, it is attended by a violation of God's law. It is a sin, therefore, of which God now commandeth *all men every where to repent.* And the fruits meet for Repentance in this, as in other cases as of sin, can only be found in an IMMEDIATE ABANDONMENT *of those evil principles and practices*, which render such repentance necessary.

2. *The Condition of the Slaves*—deprived in violation of our Declaration of Independence, of the inalienable rights of the protection of *Life*, of *Liberty*, and the *pursuit of happiness*,—shut out, in a great measure, by law and custom, from moral and intellectual improvement, and from a knowledge of the Truths of Divine Revelation.

3. *The Condition of the Masters*—exposed to those judgments which, in all ages of the world, have manifested the Divine displeasure against oppression,—their soil stricken with barrenness by the improvidence of Slave cultivation,—their lives and property jeopardized,—and themselves and their families constantly surrounded by fatal temptations.

4. *Our own political relations to Slavery.*—The U. S. Constitution does not indeed speak of slaves or slavery. But, by the established construction of the 4th article of the 2d Sect. and the 1st article of the 3d Section of that instrument, the people of the *free States* are closely involved in the criminality and danger of Slavery. The District of Columbia is subject to the exclusive legislation of Congress; and, therefore, we are morally bound to use, through our delegation, as strenuous exertions to remove the Slavery which exists in that District, as we should be, if it actually existed within the limits of Massachusetts. Apart, however, from moral considerations, as friends of the UNION OF THE STATES, we are bound by the solemn obligations of patriotic duty, to seek the removal of an evil which threatens the speedy dissolution of that Union,—to spare no constitutional efforts on our part, to put away forever the great *cause* of sectional prejudice, —to dry up at their source the bitter waters of contention,—and to unite all portions of the country by the strongest ties of mutual interests and kindred sympathies.

And finally—convinced that slaveholding owes its present existence to a depraved and vicious public sentiment, we associate ourselves together, in the belief that we may be enabled to do more to change and reform that sentiment, by a union of effort, than in our individual capacities.

Our *Principles of Action* are such only as have the sanction of LAW, RELIGION, and HUMANITY, and which respect the rights of all classes of our fellow Citizens.

The Society proceeded to the choice of Officers agreeably to the Constitution. The following gentlemen were elected:

Hon. Gilman Parker, *President*; Rev. Dudley Phelps, Rev. S. H. Peckham, *Vice Presidents*; A. W. Thayer, *Rec. Secretary*; John G. Whittier, *Cor. Secretary*; George Appleton, *Treasurer*.

*Counsellors.*—E. Hale, Jr., Nathan Caldwell, M. Day Kimball, Elisha Hutchinson, Israel Carleton, Jr.

[From the Vermont North Star.]

At a meeting of a respectable number of the inhabitants of Danville, to consider the cause of the oppressed, March 24, 1834, an Anti-Slavery Society was organized, by the adoption of a constitution, of which the following extracts show both its principles and objects in view.

PREAMBLE.

Whereas, slavery as existing in the United States is contrary to our Bill of Rights—an outrage upon humanity, and a violation of the law of God, which, like other crimes, ought to be immediately abolished; and whereas the free colored population of our country are depressed by an unholy prejudice against them, and deprived of privileges which belong to them as men and as Americans, we agree to unite ourselves in a society under the following

CONSTITUTION.

Art. 1st. This Society shall be known by the name of the Danville Anti-Slavery Society.

Art. 2d. This Society shall seek the entire abolition of Slavery, the improvement of our colored population in science, morals and religion, and to obtain for them equal civil and political rights and privileges with the whites.

Art. 3d. The PLAN on which this Society shall act for the accomplishment of the above objects shall be to diffuse correct information on the subject; to use those means, so far as practicable, which have been most successful in the abolition of intemperance, and such others as the case may demand, not violating the principles of the gospel.

After choosing Elder Isaac D. Newell, President, Amos Clement, Esq., Dr. Olney Fuller, and Elder Lewis Fisher, Vice Presidents, and Dr. Samuel Collins, Secretary, the following Resolutions and votes were passed:

*Resolved*, That the formation of a State Anti-Slavery Society would further the objects we have in view.

*Resolved*, That those Editors of public journals who are disposed to aid in the diffusion of correct light in regard to the principles of Anti-Slavery, are to be considered as among the prominent helpers in the cause of humanity, and as such, entitled to the encouragement and support of the friends of immediate emancipation.

*Resolved*, That the recommendation of the National Anti-Slavery Convention, for the observance of the last Monday of each month, for a concert of prayer in behalf of the rights of the oppressed, meets our cordial approbation; in addition to which, we recommend the same to a place in the daily and unceasing prayers of the saints.

*Voted*, That the managers of this Society be requested to take measures without delay, by which every person in town favorable to the objects of our constitution, may have opportunity to subscribe to it.

*Voted*, That the principles of this Society and the proceedings of this meeting be prepared by the Secretary, and offered for publication in the Star.

SAMUEL COLLINS, *Secretary.*

[From the New-York Evangelist.]

We are obliged to Mr. Lewis Tappan for permission to publish the following extracts from a letter recently written:

LETTER FROM THEODORE D. WELD.

LANE SEMINARY, March 18, 1834.

Dear Brother—You have seen by the Evangelist and Emancipator, what we have done here on the subject of slavery. The preamble and constitution of our anti-slavery society will be published this week: I will send you one. The Lord has done great things for us here. Eight months ago, there was not a single immediate abolitionist in this seminary. Many students were from slave states, and some of them the most influential and intelligent in the institution. A large colonization society existed, and abolition was regarded as the climax of absurdity, fanaticism and blood.

The first change was brought about in some of the first minds in the seminary, and especially in an individual of great sway among the students, who was from Alabama; born, bred, and educated in the midst of slavery; his father an owner of slaves, and himself heir to a slave inheritance. After some weeks of inquiry, and struggling with conscience, his noble soul broke loose from its shackles. He is now President of our Anti-Slavery Society.

Many of the students had taken right ground—deliberately and firmly—before the debate commenced; but a majority were still opposed. The result you know. Five or six of the *determined* colonizationists refused to attend the debate. Some five or six more stayed away from the institution. Every student, in both departments, from slave states, has come out and taken right ground, with the exception of one—and he was absent from the institution until the debate was nearly completed, and refused to attend during the remainder of the debate.

But I must tell you something more. We believe that faith without *works* is dead. We have formed a large and efficient organization for elevating the colored people in Cincinnati—have established a Lyceum among them, and lecture three or four evenings a week on grammar, geography, arithmetic, natural philosophy, &c. Besides this, an evening free school, for teaching them to read, is in operation every week day evening; and we are about establishing one or two more. We are also getting up a library for circulation among those who can read, and are about establishing a reading room. In addition to this, two of our students, one theological and one literary, have felt so deeply their degradation, and have been so affected by the intense desire to acquire knowledge which they exhibit, that they have taken a dismission from the institution, and commenced a school among 3 Quakers in the city. They expect to teach a year, and then take up their course in the seminary again, when others will no doubt be ready to take their places. The first went down and opened a school, and it was *filled* the first day, and that mainly with adults, and those nearly grown. For a number of days he rejected from ten to twenty daily, because he could not teach them. This induced the other dear brother to leave his studies and join him. Both are now incessantly occupied.

Besides these two day schools, and the evening schools, and the Lyceum lectures, we have three large Sabbath schools and Bible classes among the colored people. By sections in rotation, and teaching the evening reading schools in the same way, we can perform an immense amount of labor among them, without interference with our studies.

In visiting among the blacks, and mingling with them, we have all felt the great importance of another species of instrumentality in raising them—which was not within our reach. I mean a SELECT FEMALE SCHOOL. We knew of no female, except Miss Crandall, who had resolution and self-denial enough to engage in the enterprise. But the Lord has provided. Miss Lathrop, daughter of the late Mr. Charles Lathrop, of Norwich, Ct. and sister of the late Mrs. Wirlow and the present Mrs. Hutchins, missionaries at Ceylon, and also of Mrs. William A. Hallock, of your city—has had her heart moved by the Lord to enter upon the work. She has been teaching in a seminary near Cincinnati for a few months, but will relinquish that, and commence teaching the colored school in the city about the tenth of May next. She is admirably qualified in head and heart for the employment. We have hired a suitable building for the two male day schools for $140.

We can probably hire one for the female school, for $70 or $80. Such a school greatly needs fixtures and appendages, such as a Globe, Maps, and other simple apparatus. The students in this seminary have already subscribed nearly 500 dollars since January for Foreign Missions, Tract societies, &c.; and as we are Manual Labor Students, we have no means of aiding any object to much extent, the present year. We shall however be able, I hope, to sustain our two brethren who have given themselves wholly to this with what they will receive from the colored people. Many of the people in Cincinnati call us fanatics, say the blacks can never be raised here, &c. And some of the most influential are striving to persuade Miss Lathrop from engaging in an effort to raise them. The colored people themselves will do all in their power to support the schools by contributing monthly, but that will not be a great deal.

Of the almost 3000 blacks in C. more than three-fourths of the adults are emancipated slaves, who worked out their own freedom. Many are now paying for themselves under large securities. Besides these, multitudes are toiling to purchase their friends, who are now in slavery.

I visited this week about 30 families, and found that some members of more than half of these families were still in bondage, and the father, mother and children, were struggling to lay up money enough to purchase their freedom. I found one man who had just finished paying for his wife and five children. Another man and his wife who bought themselves, some years ago, and have been working night and day to purchase their children; they had just redeemed the last 1 and had paid for themselves and children 1400 dollars! Another woman who had recently paid the last instalment of the purchase money of her husband. She had purchased him by taking in washing, and working late at night, after performing her duties in the daily and hard work. But I cannot tell half, and must stop. After spending three or four hours, and getting facts, I was forced to stop from sheer heart-sickness and agony.

Is a single cent wanted to help our poor brethren and sisters MUST BE HELPED. Brother T., do say something about them to our dear sisters in your city. I think this moment of Mrs. —. Wont she take it in hand? If the ladies in New-York can raise $150 for purchasing books and fixtures for Miss Lathrop's school and for supporting HER, I think we shall be able to make out the rest. And if these schools can be kept up the first year, they will be able to support themselves afterwards.

Four reasons to show that the free blacks of C. have peculiar claims upon the benevolence of the community. 1st. It is of immense importance that the public should see what blacks can be, and do. Here, having mostly emancipated themselves by their own efforts, are their own letters of introduction on the score of energy, decision, perseverance, and high attempt—an excellent material to work with. 2d. They have a BETTER opportunity for instruction than any others in the union, but these opportunities will not benefit them half as much as they might if they were aided a little at first in pecuniary matters. 3d. Colonization is the best locality in the Union to act upon slavery by a spectacle of free black cultivation. I have no room for the fourth.

Your nephew has come over to Anti-Slavery ground with his whole soul. Now, brother Tappan, do write me soon, and let me know whether the ladies can help our enterprise. Also, tell me all you know about our dear brother Jinney. May God make us more humble, fearless, unflinching, full of faith and the Holy Ghost—full of sympathy for suffering humanity, and rejoicing if we are counted worthy to suffer shame for his name. T. D. WELD.

### ANNIVERSARY OF THE AMERICAN ANTI-SLAVERY SOCIETY

The American Anti-Slavery Society will hold its first annual meeting on Tuesday, the 6th of May, in the Chatham-street Chapel, at 10 o'clock, A. M. Very interesting addresses may be expected. The rapid progress of the sacred cause which this society advocates, the momentous interests at stake, and now brought to a crisis by the glorious success of similar efforts in Great Britain, and the total insufficiency of those hopes of removing slavery, which rested upon the Colonization Society, point to this meeting as the most important of the Anniversary week, and perhaps more so than any which has yet been called for a benevolent purpose. The friends of IMMEDIATE EMANCIPATION throughout the country, are earnestly invited to be present, as well as all those who are desirous to acquaint themselves with the principles and plans of the society. The meeting of the society for business will be held at 9 o'clock. A. M. at the same place.

Editors of newspapers will confer a favor by inserting this notice.

By order of the Executive committee,
E. WRIGHT, JR. Sec. Dom. Cor.
Anti-Slavery Office, New-York,
March 24, 1834.

THE LIBERATOR.

VOL. IV.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. [NO. 15.

BOSTON, MASSACHUSETTS. [SATURDAY, APRIL 12, 1834.

## SCOTLAND.

[From the Edinburgh Scotsman of Nov. 13, 1833.]

### MR. THOMPSON'S LECTURE.

PRESENTATION OF PLATE.

According to the intimation conveyed in our last paper, we proceed to give some account of Mr. Thompson's concluding lecture upon 'Negro Slavery in the United States,' delivered, in Bridge-street Chapel, on Tuesday evening last, and the presentation of a service of plate to that gentleman. As early as five o'clock, the doors of the spacious chapel were surrounded with the holders of tickets for admission, and the whole of the seats were occupied. It is estimated that not less than 2,300 persons were present.

Mr. Thompson (who, on his appearance, was greeted with immense applause,) commenced his lecture at seven o'clock, by a recapitulation of the topics upon which he had dwelt in former discourses, and stated that on the present occasion he should bring the subject still more fully before the minds of his auditors, by furnishing a very rapid sketch of the history of slavery in the United States—the progress of abolition down to the present time—and the laws which now affect the slave and colored population, within those provinces where slavery is still permitted and protected by the constitution. The first attempt on the part of the English to settle in America, was in 1578, in the time of Elizabeth, who granted patents, first to Sir Humphrey Gilbert, who failed, and afterwards to the celebrated Sir Walter Raleigh, who succeeded in planting a colony at the mouth of the Roanoke, to which he gave the name of Virginia, in honor of his royal mistress. It was in 1620, that a Dutch vessel, 'rigged with curses,' from the coast of Guinea, brought the first captive into British America, and polluted the vestal soil with the guilt, infamy, and curses of slavery. The trade thus begun, rapidly increased and spread; so that long before, as well as at the era of American independence, it existed to some extent in each of the original States of America. The framers of the declaration of independence, from motives of policy, were silent upon the topic of slavery, and it was left to the individual States, acting upon the principles enunciated in that celebrated document, to legislate upon a subject which necessarily connected itself with every part of their civil and political existence. To Pennsylvania belonged the high honor of taking the lead in the glorious career of emancipation. That commonwealth, in the year 1780, gave birth to 'an Act for the gradual abolition of slavery.' Mr. Thompson quoted the preamble of the act, and pronounced a high eulogium upon the just, generous, and pious sentiments which it contained. Happy, he observed, would it have been for America if all her States had acted upon views and principles like those set forth in the preamble he had read. Then in *deed* and in *truth* she would have been 'great, glorious, and happy,' not in the favor and blessing of heaven, and without a rival in the admiration of the world, (cheers.) He (Mr. T.) did not deny to America the possession and enjoyment of political institutions, of which any nation might be justly proud; he knew that all but her sable sons were blessed with an enviable amount of freedom—he believed that she was rich in works of knowledge, and philanthropy, and mercy; and that upon her population generally had risen the beams of that sun which is the true light and glory of our fallen world; and it was simply because America was thus free and enlightened, and exalted by knowledge, and power, and profession, that he felt emboldened to visit her shores, and make an appeal to her omnipotent resources in behalf of those who groan in the darkness and tremble under the sceptre within the confines of her favored dominions, (great cheers.) The lecturer then described the manner in which slavery had been banished from the States of Massachusetts, Connecticut, Rhode Island, New Hampshire, Vermont, New Jersey, and New York; also in the States of Maine, Ohio, Indiana, and Illinois. He quoted the dates of the various constitutions and legislative enactments by which slavery had either been removed or prevented from taking root; and dwelt upon the superior advantages and prospects enjoyed by these States, which had happily succeeded in freeing themselves from the miseries and ills of a system which had never failed to work the ruin of every people by whom it had been fostered. He next enumerated the slaveholding States, in which immortal man is regarded as a *chattel* personal—as the property of his fellow-man—as he is never ranked as a sentient being, but held to be a living machine and used accordingly. The slavery of these States was hereditary and perpetual. Two hundred infants were daily introduced into this state of hopeless bondage, and tens of thousands every year were sent out of the world with minds enveloped in pagan darkness, and souls polluted with all the worst vices of slavery. He called upon all who heard him to place themselves in imagination in the condition of these degraded beings—to consider themselves the absolute property of a portion of their fellow-men—to remember that all they possessed, whether health or strength, or wives, or husbands, or children, or beauty, or lovers, or long life, were all at the will and mercy of those who claimed with them and their posterity as their hereditary for ever. If they had now realized for a moment this appalling fate, he would ask them if they did not burn with a desire to rescue themselves from its foul and guilt creating blot, and whether they would not with all possible earnestness and affection call upon their fellow Christians across the Atlantic to rouse and put away so foul an abomination, (loud cheers.) The lecturer next dwelt upon the laws of the slave States, and proved that the slave was entirely at the mercy of the master in respect of labor, food, clothing, and punishment. This power was not in all instances derived from the laws, but could always be exerted even when there existed laws for the protection of the slave, since it was an inflexible and universal rule that no colored man, whether bond or free, could give evidence against a white person. Hence, however severe and atrocious might be the injury which a slave received from his master, he could not be a witness against him before any judicial tribunal. The law to prevent the education of the slaves and colored people were of the most unchristian character. Fines, banishment, whippings, and even death were the penalties for teaching slaves to read or write, or giving them instruction in Sabbath schools. Such was slavery in the United States. Such was the system which, in humble dependence upon the blessing and assistance of Heaven, he had received to rend and oppose, (cheers.) He knew it might be asked, how he could presume to make foreign matters the subject of his criticism and condemnation. He would answer in the words of Terence—*Homo sum; nil humanum a me alienum puto.* (Cheers.) The two and a quarter millions of whom he had been speaking were *men*, his brothers, his equals by nature, his fellow immortals. The cause of liberty knew no bounds,—no other than the apostolic precept, 'Remember them that are in bonds,' was restricted in its application by no territorial limitations. (Loud cheers.) If told that his interference would be deemed impertinent, officious, and obtrusive,—he would answer, it was but the impertinence of truth and Christian benevolence,—it was but the officiousness of that charity which panted to relieve the destitute and oppressed. (Cheers.) He knew the security of the laws in the slaveholding States of America,—he knew the extent and power of prejudice in the free States,—he understood perfectly the nature of the American Constitution as it bore upon the question of slavery; but with the knowledge and full appreciation of all the difficulties of the case, he would still go, and in hope and confidence that his labors would not be in vain. (Cheers.) If his powers should ever droop, he would look at his cause,—the cause of justice, mercy, truth, and love. If ever tempted to indulge in ease or slothfulness, he would look upon his bleeding, helpless clients,—he would gaze for one moment at the outstretched arms of fathers, mothers, brothers, sisters, babes, widows, and orphans, in slavery,—and, trampling upon the suggestions of a cruel and ingloious apathy, would boldly brave the fiercest opposition of his own and the negro's foes. (Immense cheering.) Finally, (observed Mr. T.) by way of encouragement, let us look to our Master in Heaven, and remember, that it is our duty to labor while it is called to-day; and though we should be unrewarded by the appearance of any fruit, yet dying, we may be cheered by the consciousness that we have done our duty, and know assuredly that our patient toil will reap, over our graves the harvest of our toils and tears. The signs of the times may animate us. The principles of rational liberty are every day better understood. The rights of men are extensively recognized and asserted—despots are trembling—the light is shining societies are being formed—prejudice is disappearing—and the time was fast approaching when man might be what they had intended he should be, 'Glory to God in the highest, and on earth peace, good will toward men.' Mr. Thompson concluded his lecture amidst loud and long continued bursts of applause.

Immediately upon the termination of the lecture, a gentleman presented himself to the manufactured by Messrs. Mackay and Cunningham, was exhibited upon the platform, and

Mr. W. Sommerville, junr., who had acted as Treasurer for the subscription, came forward and gave an account of the receipts and expenditures. He stated the number of subscribers to be 1034, (cheers,) and that the Committee appointed to act on behalf of the contributors, had resolved, after defraying the expense of the plate, upon presenting Mr. Thompson with the service in the shape of a purse of sovereigns, which purse, with its weighty contents, he then produced, and placed upon the salver before the Chairman.

The Rev. John Ritchie, D. D., in a lengthened and eloquent address, traced the rise and progress of the question of abolition down to the present time. He paid some high compliments to the great and distinguished men who had shared in the labors of the philanthropic cause. He alluded to the noble stand made in this city some three years past, and paid an affecting tribute to the memory of Dr. Andrew Thomson. Yes, Andrew was the gallant leader (the Rev. Doctor,) it is with no small, and, I believe, no unjust pride, that we ponder the fact, that to our city and to our Society is awarded the palm of being the *first* that demanded *immediate* emancipation—and that the noblest and most endeared son it was vouchsafed,—scorning alike the favor of office, and despising its pusillanimity,—to turn the hearts of the citizens of Edinburgh, as the heart of one man, to the cause of humanity and religion, and the subject,—the only view that could disentrammel the Society, lead it to the foe, prompt it to close with him, and ensure his being driven *hors de combat*,—does he not herein seem to have, with prophetic inspiration, promulgated the principle, 'Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither *thou goest*.' It was glorious work was the firmness, the Atlantean intellect the engine, his tongue and pen were the paddles that communicated to the barque of Emancipation a velocity unknown before, made it sweep along with irresistible impetuosity, surmount every ocean, weathering every breaker, and outliving every gale, till she brought up and came to safe moorings in the Port of Total and Perpetual Abolition. The Rev. Doctor then reviewed the labors of Mr. George Thompson throughout the kingdom generally, and in this city in particular—spoke of the opposition which had been manifested, and the triumph which had been achieved—and concluded that in Edinburgh any individuals should have been found capable of defending so wicked and pernicious a system as that of slavery, and concluded, as nearly as possible, in the following words:

If such be the deteriorating influences of slavery at the distance of 3000 miles from the scene of its operations, what must they be where it is administered, where it riofs at its meridian, and in proportion as their hated tage for ever. If they had now realized for a moment this appalling fate, he would ask them if they did not burn with a desire to rescue themselves from its foul and guilt creating blot, and whether they would not with all possible earnestness and affection call upon their fellow Christians across the Atlantic to rouse and put away so foul an abomination, (loud cheers.) The lecturer next dwelt upon the laws of the slave States, and proved that the slave was entirely at the mercy of the master in respect of labor, food, clothing, and punishment. This power was not in all instances derived from the laws, but could always be exerted even when there existed laws for the protection of the slave, since it was an inflexible and universal rule that no colored man, whether bond or free, could give evidence against a white person. Hence, however severe and atrocious might be the injury which a slave received from his master, he could not be a witness against him before any judicial tribunal. The laws to prevent the education of the slaves and colored people were of the most unchristian character. Fines, banishment, whippings, and even death were the penalties for teaching slaves to read or write, or giving them instruction in Sabbath schools. Such was slavery in the United States. Such was the system which, in humble dependence upon the blessing and assistance of Heaven, he had received to rend and oppose, (cheers.) He knew it might be asked, how he could presume to make foreign matters the subject of his criticism and condemnation. He would answer in the words of Terence—*Homo sum; nil humanum a me alienum puto.* (Cheers.) The two and a quarter millions of whom he had been speaking were *men*, his brothers, his equals by nature, his fellow immortals. The cause of liberty knew no bounds,—no other than the apostolic precept, 'Remember them that are in bonds,' was restricted in its application by no territorial limitations. (Loud cheers.) If told that his interference would be deemed impertinent, officious, and obtrusive,—he would answer, it was but the impertinence of truth and Christian benevolence,—it was but the officiousness of that charity which panted to relieve the destitute and oppressed. (Cheers.) He knew the security of the laws in the slaveholding States of America,—he knew the extent and power of prejudice in the free States,—he understood perfectly the nature of the American Constitution as it bore upon the question of slavery; but with the knowledge and full appreciation of all the difficulties of the case, he would still go, and in hope and confidence that his labors would not be in vain. (Cheers.) If his powers should ever droop, he would look at his cause,—the cause of justice, mercy, truth, and love. If ever tempted to indulge in ease or slothfulness, he would look upon his bleeding, helpless clients,—he would gaze for one moment at the outstretched arms of fathers, mothers, brothers, sisters, babes, widows, and orphans, in slavery,—and, trampling upon the suggestions of a cruel and ingloious apathy, would boldly brave the fiercest opposition of his own and the negro's foes. (Immense cheering.) Finally, (observed Mr. T.) by way of encouragement, let us look to our Master in Heaven, and remember, that it is our duty to labor while it is called to-day; and though we should be unrewarded by the appearance of any fruit, yet dying, we may be cheered by the consciousness that we have done our duty, and know assuredly that our patient toil will reap, over our graves the harvest of our toils and tears. The signs of the times may animate us. The principles of rational liberty are every day better understood. The rights of men are extensively recognized and asserted—despots are trembling—the light is shining societies are being formed—prejudice is disappearing—and the time was fast approaching when man might be what they had intended he should be, 'Glory to God in the highest, and on earth peace, good will toward men.' Mr. Thompson concluded his lecture amidst loud and long continued bursts of applause.

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And now, Sir, I will equal sincerity, expression of my feelings, when I recall to my mind the gratification in being selected to present to you, this evening, this offering of the gratitude of my fellow citizens. We have had much pleasure on former occasions. On this we have regretts, because it is to be the last. And now, Sir, in my own name, in the name of all present, and of many more who would have desired to be present, (the chapel was crowded, and numbers were refused admission,) I pray sincerely, that, for the future, 'in his fist, and measures the waters in the hollow of his hand,' may protect you and your family, when you go down to the sea, and carry you in safety to the haven of your desire. Powerful arguments, the warm appeals, the historical excerpts, with the inductions founded on them—the ease and energy, and irresistible effect with which he laid before you the awful question, in all its bearings—rousing your indignation, emptying your sympathy, and confirming you in your determinations not to recede from the field, till conquest crowned your efforts. These things yourselves have felt, your children will not soon forget them, and your companions, they know they become; you can never. The name of our friend is associated in the most righteous of causes, with the keenest struggle that ever engaged the prayers, the time, the exertions, and, let us add, the tears of men. Congratulations of a mighty nation. He has sufficiently established to your conviction the truth, that slavery is not of God—that it is of the devil—that man can in no case, nor crime, nor misfortune, be the property of man—that colonial slavery has been the bane of the slave, the planter, the army, the navy, the senate, the cabinet, the nation—that the negro is equal in constitutional capabilities to the fair Europeans—that he will work—that he has worked for just remuneration. Our friend has entered with you into a minute detail of the melancholy, yet pleasing history of St. Domingo—an island especially doomed to reflect indelible disgrace on the European white; and erected a proud and permanent monument of the energies, patriotism, and industry of the negro. He has introduced you to a yet unfurrowed field of human crime and misery—the *United States*, where above two millions of human beings, equally entitled to liberty with their oppressors, are still detained in thraldom, rendered more miserable and intolerable by the daily contrast with the vaunting of a liberty verging almost on licentiousness, among their fellow-subjects, by whom they are at once surrounded and oppressed. And has he not shown himself to be the same good work there, which he has aided in accomplishing here. (Loud cheers.) For these things, ladies and gentlemen, his reward is sure, his recompense is from above, and from within. It is yours, however, to express your sense of the labors of a talented lecturer, who has instructed, entertained, and gladdened you on many occasions, and has so eminently promoted a cause so near to your hearts,—to the heart of every christian and philanthropist. Ladies and gentlemen, I with pleasure, in coincidence with your appointment, proceed to present this splendid testimonial of your approval, admiration, and gratitude, to our friend, who has spoken so highly and justly value.—Mr. George Thompson: My dear Sir, in the name of those who have appointed me, I have now the pleasure of presenting to you this plate, (pointing to it,) the inscription on which will, I trust, long testify the sentiments, views, and feelings toward you of the ladies and gentlemen who have cheerfully joined in this work of love. It is inscribed—'Presented to George Thompson, Esq., by the Friends of Negro Emancipation in Edinburgh and its vicinity, as a token of their admiration of the zeal, intrepidity, and talent with which he advocated the cause of injured African; and demonstrated the justice, expediency, and safety of the immediate abolition of Colonial Slavery. 1833.'—Sir, I know that you look for your reward from a higher quarter, and in more enduring and enjoyable substance. I know also that you will receive with due feelings this testimony of the friends of the emancipation cause, and of yourself, who were occupied so prominent and distinguished a place in its advocacy in this as in other cities. Yours is the conscious satisfaction of having done good,—of having served Him who came 'to give liberty to the captive,' and now says in discourse as He will at last in dispensation, 'Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me.' The beverage hence (from the teapot) distilled, will flow more grateful from its association with the contributions,—the contents of this (the sugar bowl), will relish more sweetly, because the fruit of *free labor*. The coffee (presenting the coffee pot)—pure St. Domingo—superior to Mocha, will be the more delicious, for its production, no hand has smarted. This (the cream) in the hands of your dear partner—your pledged associate in the transatlantic cause,—while mantling high, will be no inapt emblem of the milk of human kindness in Africa, as copiously diffused itself into your addresses. I am sorry, Sir, that it cannot be in our power to see you serve up upon this (the salver) to brother Jonathan, such comfits and lozenges as you have served up in addresses to our pro-slavery friends on the north side of the city. They who know the history of this donation, its authors, its receiver, and his qualifications, and how nobly it has been earned, will exclaim,—'Fortunate man, for its merits, fortunate!' In free translation, ladies—Our friend has deserved it, has got it, long may he brook it. My friend, the author of every good gift has conferred on you the singular honor. He has already given you a field for their outlay. He has depend upon it, still more for you to do. Your gifts are strikingly adapted to the age in which your lot is cast. The God of grace has given you the talents and grace to trade with them to more abundant usury. You are going to a field of labor, of exposure, of jeopardy,—you may believe that the Edinburgh friends of the Negro will follow you with their prayers, their sympathies, their support, and will rejoice with you in your success. Allow me, my dear Sir, to express my personal satisfaction, in common with your audience, and the pleasure I have enjoyed in your friendship as a fellow-laborer in the cause of the oppressed. Some thirty and odd years ago, I first saw a model of the hold of a slave-ship, with a description of the horrors of the middle passage. Ever since I have been an Immediatist. It is many years since, in the town where I then labored, I drew up a petition to both houses of parliament (which was numerously signed,) and had the honor of a correspondence with the patriarch in the cause. It was my happy lot as Moderator of our Synod, to subscribe similar petitions. I had afterwards the good fortune to escape narrowly an ecclesiastical *presbyteria* censure for supposed over-zeal in the good cause. Mine was the pleasure of being your colleague on an occasion the most momentous, and a mission the most honorable, in order to precipitate slavery's merited doom. Slandered, insulted, and goaded, they are actually threatened with expatriation from their native country, if they can be cajoled or frightened into voluntary exile; and if not, legislative power is held in reserve to compel them to go, whether willing to go! Such a state of things cannot but lower the tone of moral feeling even in the free states, and weaken the efforts of the friends of religious liberty to abolish the mightier and heavier evil of actual slavery.

Anti-Slavery Societies have recently been formed in New-England, for the purpose of diffusing authentic information as to the actual condition of the slave population, and of adopting all legitimate means for breaking the bonds of wickedness and letting the oppressed go free; but the cause of abolition being quite in its infancy in America, its supporters stand much in need of all the encouragement and aid that can be afforded them. A glorious effort of holy love is also in action in the United States for the improvement and elevation of the colored class, in their native country. They are striving for the education of their children, being denied admittance into those seminaries that are open to all who are not chargeable with the crime of a colored skin. Schools for them are increasing. They are themselves nobly struggling, by every Christian method, to avoid the expatriation with which they are threatened.

We can and ought, it is conceived, to aid those societies and their efforts.

The Colonization Society views are our sister land. Like us, they boast of freedom—like us, they are pouring the Bible and light over the world—and like us, they disgrace their profession, and tarnish their fair fame, for adopting slavery. Freemen, like us; and, like us, slave masters.

They lay this sin to our charge, and unquestionably the guilt of its origin is ours. They are our progeny—they were long the objects of our care. We nursed them, fostered them, and they consented. The guilt of the consent and of the continuance is theirs; but, as the crime of the temptation was ours, we owe them, on this head, all the amends which holy love can make.

The United States are weakened by slavery and prejudice, both morally and politically.

Morally,—for, should the United States denounce, in behalf of the noble Poles, how would their interference be shorn of its force and beauty!—how might the oppressor remind them with scorn, that he never had treated his fellow vassals with the barbarity with which they are treating the poor submissive negroes!

And, politically,—how are they weakened! Through half of their empire they are trembling in their beds, lest the indignant heart of nature, overthrown, should recoil and steep them in blood.

But the Americans ought not to be weakened. The world wants them—liberty wants them—Christianity wants them—Great Britain wants them; for Great Britain would be shorn of much of her moral and religious strength without the United States.

The worm, therefore, should be removed from the root of their power. Slavery should be abolished—prejudice should be conquered. The land of liberty and law—of Bibles and Missionaries, should retain no lie in its right hand, to make it the shame, instead of the glory, of nations.

The sympathies and the aid of Great Britain are not invited with even the remotest view of interfering with the political establishments of the United States; for with these we have nothing—and ought to have nothing, to do. We, for the present, are pouring our cordial countenance and encouragement to all which is truly honourable amongst them—to all that confirms and purifies their power and influence; for the purpose of uniting in the glorious effort to hold patriots amongst themselves are making to extirpate the prejudice and the slavery which tarnish their honor and blight their prosperity.

For these sacred purposes, the writer proposes to all who shall be so inclined, to concur with him in collecting funds for the education, and for the moral and religious elevation of the black and colored people in their native country, and for the extinction of the crime of claiming and holding property in man.

Upwards of £1000 have been collected in England for the expatriation of this outcaged race. Will not England contribute to save them from exile, and cherish them in the land of their birth?

The following persons can testify respecting the writer, and are requested to become receivers and collectors, for the object above specified. The collections and receipts to be handed in, on or before the 1st of March next, at W. T. Blair's, Esq., Bathwick-hill, Bath; and a faithful account of them shall be published by the writer.

Nov. 1, 1833. C. STUART,

At W. T. Blair's, Bathwick-hill, Bath.

[Here follows a long list of the names of some of the most active, devoted and eminent abolitionists in England, who are authorised to receive subscriptions, &c.]

## 'WITH THEIR OWN CONSENT'!!

[From the New-Jersey Advocate.]

At an Anti-Colonization meeting of the free colored inhabitants of Rahway, N. J. held on Wednesday evening, March 26, 1834, the meeting was opened with prayer by Rev. J. P. Johnson. Mr. James Neal was called to the chair, and Mr. Robert J. Cowes appointed Secretary. The object of the meeting was then stated by the Chairman, Mr. James Neal. Amos Freeman arose and addressed the meeting in a very appropriate and spirited manner, followed by Mr. Andrew Robertson and Mr. Robert J. Cowes. The following Resolutions were then offered and unanimously adopted.

*Resolved*, That we look upon the Colonization scheme with feelings of utter abhorrence, for while the abolitionists are doing all in their power to elevate and improve the condition of the people of color, the colonizationists have resorted to every means in their power to put them down, and their conduct in Canterbury most plainly shows.

*Resolved*, That we never will consent to go to Africa, and that we consider this country our only home—here we were born, and here will we remain.

*Resolved*, That we feel it our duty to be up and doing, and not to remain inactive while the Colonizationists are trying every plan to remove us to an unhealthy and pestilential country.

*Resolved*, That we consider those Christians and philanthropists, who are boasting of their liberty and equality, saying that all men are born free and equal, and yet are holding thousands in bonds, and endeavoring to remove us from our native land, to be inhuman in their proceedings, defective in their principles, and unworthy of our confidence.

*Resolved*, That William Lloyd Garrison merits the lasting esteem of every colored person throughout the world.

*Resolved*, That we view the Abolitionists as our true and faithful friends, and that we will hold them in lasting remembrance.

*Resolved*, That the proceedings of this meeting be published in the New-Jersey Advocate, and also in the Liberator and Emancipator.

ISAAC NEAL, President.
ROBERT J. COWES, Secretary.

## FOREIGN NEWS.

### LATEST FROM PORTUGAL.

LISBON, February 22.

Don Miguel occupies the strong hold of Santarem, distant 12 leagues from Lisbon, where, having united his forces from the provinces, he collected about 9000 infantry men, mostly Royalist volunteers and 1500 in the Militia. General Lemos, with about take 5000 men of his best troops, and disbanded an attack upon the whole of the constitutionalist lines at Cartaxo. Feigned retreats were made upon most of our positions to prevent assistance being given to one another while a strong mass of about 4000 men marched upon the position occupied by Count Saldanha, the General in chief.

Don Miguel had previously announced to his soldiers that a movement in his favor had taken place in Lisbon, &c. Thus made the Miguelites, thinking they had a strong force to fight against, marched full of confidence and in high spirits against Saldanha, who ordered his troops to retreat before him until the Miguelites had crossed a bridge which he might have defended with a small force, but his object was to secure them. He allowed them to form, and then gave the word of command, and it was no sooner given than executed by his brave and veteran soldiers; though their force was very superior.

The Miguelites stood for some time and made a vigrous resistance, but could not withstand the fire of the well-disciplined veteran men, and retreated in the impetuosity of confusion. Meanwhile Saldanha had sent two companies of sharp shooters to cut off their retreat by the bridge which got there before the cavalry, and they commenced a most murderous fire upon them, and forced them to throw themselves into the stream, which was soon full of dead bodies. Night prevented a continuation of this scene of slaughter, but the General reports that he never witnessed so fatal an issue, in proportion to the numbers of the two armies.

Our loss in killed and wounded amounts to 370:—that of the enemy was 2200, prisoners 80, deserters are killed, wounded not mentioned, as it is enormous. Accounts from Santarem make the amount to nearly the whole of 4000 men, many of the soldiers availed themselves of the darkness to desert to their home.

No foreign soldiers were engaged on Saldanha's division. Don Pedro has received some reinforcements of men, and 400 horses purchased in England. In the meantime Miguel still holds out and the country is ravaged by bands of royalists who are ready to commit the greatest cruelties and depositions upon the poor unoffending inhabitants.

The above battle is, perhaps, the most regular that has been fought, and in which both parties showed much skill.

WASHINGTON, April 2, 1834.

Upon the meeting of the House, this morning, the death of Gen. Blair was announced, in a most impressive manner, by Mr. McDuffie. The House adjourned, with mournful solemnities, and adjourned to meet at 6 o'clock this evening, to attend the funeral. In the Senate, the mournful event was announced by Mr. Preston, when that body adopted the usual resolutions of condolence. The funeral took place this evening, and was fully attended, though the weather was somewhat unpleasant.

General Blair's self-murder is perhaps the most singular instance of the kind that ever occurred. The act appears to have been unpremeditated, but at the same time, very cool and deliberate. He had been slightly indisposed during the day, and was reading in his bed, when about 6 o'clock, letters were received by him from home. Gorman or Murphy at his request read the letters to him. One of them was from his wife, in this was the last one read. He wept while it was read, and said to the writer in terms of affection for his wife. A few minutes after, he rose and walked across the room; took a sip of something (probably laudanum) and opening a drawer, pulled out a pistol, cleaned it to his hand, and fired before his friend was aware of what he was doing.

MASSACHUSETTS LEGISLATURE.—The bill for abolishing Imprisonment for Debt, after contradictory amendments, has at last, the 4th, has PASSED both houses. In Senate the vote was 32 to 4.

The Militia Bill has also passed, and not only awaits the Governor's signature to become a law. As it passed, it provides for the standing Militia shall only be required to have an annual inspection in May—that the volunteer companies shall train two days a year in addition to May inspection—that the members of the volunteer companies shall be allowed three dollars a year for performing this extra duty.

The Bill granting the privilege of a town government to the Marshpee tribe of Indians, was taken up yesterday, after a long speech against it from Mr. Lucas, of Plymouth, and some eloquent and feeling remarks from Messrs. Saltonstall of Salem, Dwight of Stockbridge, and Thayer of Braintree, in support of the Bill—passed to be engrossed by a vote nearly unanimous.

The Senate passed the Bill creating a School Fund, with only three dissenting votes. The Bill to abolish the Lottery was discussed for some time, and referred to the next general court.

*Attempt at Rescue.*—We learn that a scene of considerable violence was acted on Saturday in front of the county court house. A gentleman from Maryland had charged with runaway slave, and Judge Barnard, after hearing testimony, allowed the claim. The officer in whose possession the slave was hand-cuffed his prisoner, and to prevent the crowd of colored persons from rescuing him he fastened his own arm to that of the slave. On coming out of the door, they were at once surrounded by a mob of blacks, who attempted a rescue, but as the constable had fastened to the slave, this was difficult. The prisoner was forced into a carriage after officers had suffered much, and received inflicted some blows—the driver was severely wounded with a brickbat thrown by a black man. Several of the assailants were arrested, and will be tried.—*Philad. (U. S.) Gaz.*

☞ *And yet the people of the free States are not involved in the guilt of slavery!!!*

## OUR CAUSE IN ENGLAND.

At length we are favored with letters and newspapers from our correspondent in England. These have been delayed some weeks at New-York, but the information which they contain has not been antiquated, and will cheer the hearts of the friends of humanity in this country. 'Mr. Garrison's ill-starred mission' seems not to have been wholly in vain, in spite of the efforts of those who secured the mighty co-operation of the philanthropists of England, for the abolition of slavery in the United States. The results of it are not yet fully disclosed, but enough already is seen to invest it with extraordinary success and vast importance.

The proceedings of the great meeting in Edinburgh, (inserted on the preceding page,) to present a costly service of plate to GEORGE THOMPSON, Esq. British advocate of the cause of the slave, which that noble champion is held by the finest minds in Great Britain. Such is the fascination of his manners, the amiableness and copiousness of his mind, the ardency of his zeal, and the splendor of his eloquence, that wherever he moves he kindles enthusiasm, extorts admiration, and is covered with the laurels of victory. We are impatient for his arrival in this country: he may not, however, be expected before the first of June.

In looking over our English papers, we perceive that Mr. Crandall's case is attracting general notice, and eliciting expressions of astonishment and indignation. At the close of a great anti-slavery meeting in Edinburgh, after a stirring speech from Mr. Thompson, three cheers were given for Miss Crandall, and three for Mr. Thompson.

Below will be found several interesting letters from some of our most esteemed friends.

### LETTER FROM CHARLES STUART.

MY DEAR GARRISON :—You will have heard with delight of Thompson's progress: he is mighty in the cause of righteousness.

The thousand dollars which I anticipated, are more than made up. I by my purpose to sail with them from this country by the end of March; and I shall trust, therefore, once more to be amongst my friends in America before the middle of May. We look with affectionate anxiety for further information, respecting the impolitic proceedings against MISS CRANDALL, and the persecution to which you are exposed: but we are comforted with the knowledge, that however grievous present affliction may be, it infallibly worketh out precious fruit to all who are duly exercised thereby. Trusting that such may be the result to you, I ever am

Affectionately yours,
C. STUART.

*Extract of a letter from Joseph Sturge of Birmingham.*

MY DEAR FRIEND—We have been rejoiced to see your successes in establishing a National Anti-Slavery Society, and the valuable Declaration you have issued. Many of the abolitionists here are very desirous to assist you in any way they can, without appearing improperly to interfere with what especially belongs to you; and now you have a National Society formed, no doubt it would be desirable that every thing should, as much as possible, be done through it. * * * * The friend GEORGE STEPHEN has drawn up an able memorial, which, it has been suggested, should be addressed to the American People, and signed by the 339 delegates who signed and presented ours to the British Government; and it is now completed in time. C. Stuart and George Thompson might be the bearers of it. Your Society could take what measures they thought best to give it publicity.

### LETTER FROM JOSEPH PHILLIPS.

*18, Addle-Street, Aldermanbury, London*—February 21, 1834.

MY DEAR FRIEND WM. LLOYD GARRISON:—It will give you great satisfaction to learn that a Society has been formed by the Agency Anti-Slavery Society, to promote the Universal Emancipation, and the Abolition of the Slave Trade. This has been effected through the perseverance of our most valuable friend, Capt. C. STUART, who has been in London for that purpose the last five weeks, and will take his last leave of the shores of his Christian friends, whose prayers will be unceasingly offered up for his protection from the hand of the assassin, and his success in the great cause in which he is engaged.

GEORGE THOMPSON expects to sail for the United States in two months, and C. Stuart from Liverpool by the end of next month.

Should any correspondence from Dr. Hodgkin to the Colonization Society, respecting a discussion of its merits with C. Stuart at his house, appear, it will be well to recommend the public to suspend their judgment before they decide upon their report, until C. Stuart arrive. He will give the necessary information, and perhaps publish a statement, if necessary, and the subsequent correspondence, with his challenge to a *public* discussion with him, which was rejected.

The formation of your National Society gave universal satisfaction in England, to the friends of the oppressed, and serves as a stimulus to renewed determination never to lay down our arms till *Slavery shall be extinct*. The excellent Constitution you have adopted, and the judicious choice of your officers, with the blessing of Jehovah, ensure a great and good man, ARTHUR TAPPAN, as your President, and the blessing of a prayer-hearing God to aid you and give assurance that you must conquer.

You will be surprised when I inform you that I have not received one Liberator since you left England. We are left almost in the dark as to your proceedings. I have proposed to transfer all the subscriptions on your subject, with the Agency of the Liberator, to the new Society, whose influence will extend its operation.

We are extremely anxious to hear the result of your trials at Canterbury, by the enemies of God and man. I trust much good will ensue from them. Favor me with some information as early as possible.

Rev. Mr. May sent to Mr. T. Pringle an American paper, and a pamphlet containing the first trial of MISS CRANDALL. It came by post, and cost 22s. 6d. sterling! With much trouble, I got it reduced to 5s. 6d. The paper, which was the only information we had not received, would have cost only 3d. from Boston. Please to inform him of this, to prevent unnecessary expense in future.

All the stock of Anti-Slavery publications has been sold by the Committee of the Anti-Slavery Society, except about a dozen which I requested for the American Anti-Slavery Societies. They are now waiting your commands to ship them; and as you have formed a National Anti-Slavery Society, would it not be preferable to make it a present to them?

Farewell, my dear friend and brother in the Gospel of Christ! and believe me to be yours devotedly,

JOSEPH PHILLIPS.

### LETTER FROM REV. MR. PAUL.

*13, Scarsdale Terrace, Kensington, near London, 2d Jan., 1834.*

MY DEAR FRIEND GARRISON:—Your letter of Nov. 5th I received a few days ago. I was engaged at that time in writing an answer to a new pamphlet of that devoted friend of Elliott Cresson and the Colonization Society, Dr. HODGKIN. I laid down that work when I received your letter, and got about half through the work when I accosted that Capt. Stuart and the Rev. John Scoble and anticipated me—therefore, of course, I gave it up. Dr. HODGKIN seems to be almost the only friend that Cresson has left. I think, however, that he will soon be glad to keep quiet, after the castigation he has received from the above named gentleman.

I am happy to hear of your safe arrival at the scene of your former labors; I was not surprised or disappointed that the colonization and slaveholding persecutors should have assailed you in the manner they have done. Pitiful creatures! Will they never be satisfied or tired of their brutal and fiendlike atrocities? Have they not sufficiently sunk themselves low enough in the estimation of all liberal and enlightened men? I pity them from my soul! and pray God to give them repentance ere they die; for, if there be a corner in hell where the anger of a righteous God burns the most fierce, that place must be theirs.

And so they throw out their threats against me! and I, too, may expect to be marked a victim of satanic fury on my return to my native country!! If they have not drunk sufficiently of the blood of my fathers and brethren to quench their insatiable thirst, they are welcome to mine! They may take my life, if they wish to take it; but, let not the base tyrants insult me with their threats, supposing that they can thereby prevent me from pursuing my work, or hinder my exposing their conduct to the censure of the British public.

The pledge that I gave to ANDREW T. JUDSON and his worthy coadjutors, in the letter addressed to him a few months since, I have steadily kept in view; and, so far as I have gone, I have most sacredly redeemed.

I must tell you of a meeting I held in the city of Norwich, but a few weeks since. The meeting was numerously and respectably attended. The Mayor, in a spacious room known by the name of S. Andrew's Hall. At the hour appointed, the hall, which will contain from three to four thousand people, was literally filled. DR. ASH, a leading and highly respectable member of the Society of Friends, was called to the chair, who opened the meeting with a short and appropriate speech, and introduced me to the audience. I then rose and spoke for an hour and a half. I was followed by W. B. Youngman, Esq., the Rev. John Scoble, the Rev. Mr. Alexander, and Capt. G. Pilkington. I wish that that whited wall, Judge Daggett, Dennis Kimberly, Andrew T. Judson, and the rest of the persecutors of Miss Prudence Crandall, and of the colored people, had been near by, to hand their names and their conduct exposed, and to have witnessed the utter contempt and indignation which a recital of their deeds elicited from the meeting; they would ever after have sought to hide their 'diminished heads' in some obscure corner of the earth, remote from human observation.

It is, however, almost beyond endurance, to hear these men talk of your having slandered your country while in England. To slander America, with regard to her treatment of her slaves and free colored people, would be tantamount to slandering his satanic majesty, by calling him wicked! Her wickedness is already discovered, and her shame cannot be hid! If she would wish to redeem her character as a nation, it must be by other means than by that of *tarring and feathering abolitionists*. She must effect it by driving such men as Daggett from the bench, and Judson from office, and consign their associates in wickedness to that oblivion which their conduct has amply merited, by abandoning their Colonization crusade, and annihilating slavery, and their cruel prejudice against the colored people. She must then raise her flag of liberty, and spread it out unstained and uncontaminated, for the world to look upon and admire.

My dear brother, I am aware you need no similes from me in pursuing your noble and philanthropic career. Still, justice to you demands the assurance from my pen, that you *do indeed* possess the confidence, the esteem, and share in the prayers of the abolitionists, and friends of religion, humanity and liberty, in England. MISS CRANDALL also shares the admiration and sympathy of the friends of religion; and is, and will be supported by the prayers of the christians in Britain, while they heartily bid her God-speed in her heroic and praise-worthy undertaking.

Pray be particular in forwarding the Liberator. I have only obtained four since you left, and for those I paid *half a crown a piece*. I am getting on pretty well among my friends. Tell my friends to be patient—I shall return as soon as I can get through with my mission, but cannot at present specify any probable time.

I have received from my friends in New-York, a few copies of the excellent Eulogy on the Life and Character of the late Wm. Wilberforce, Esq. pronounced by Mr. Benjamin F. Hughes. It is a splendid production.

My wife joins me in love to you, to my dear sister and children, and to all the friends who hold me in affectionate remembrance.

Farewell, dear brother—fear not! God is on your side, and victory is sure.

Most affectionately yours,
NATHANIEL PAUL.

[For the Liberator.]

### SONNET.

Helen, if thus we tenderly deplore
Our separation for a few brief days;
Yearning upon the much loved one to gaze,
With admiration and delight once more—
Lavish of sighs, and tears that vainly pour:—
Ah! what must be the misery that preys
Upon their hearts—ah! what the woes that craze
Their brains, who pine in exile on our shore!
Parents from children are remorseless torn!
The infant from the mother! and the wife
From the distracted husband!—they are borne
Away in anguish, no more to meet in life!
In vain they shriek, and supplicate, and mourn—
Tortures and blows shall quell affection's strife.

W. L. G.

MISS CRANDALL. The recent visit of this lady to Boston gave many of her friends an opportunity to behold her face, and express their thanks for her unflinching efforts to elevate the intellectual and moral character of an injured race. Nothing could more delightful than to witness the manifestations of gratitude and respect, which were made to her by our colored brethren and sisters. They thronged around her in crowds, and poured their benedictions upon her head, in strong and fervent language. Every effort was made by them to make her visit agreeable. On Saturday afternoon, a large number of colored friends, of both sexes, sat down with her and a few white friends to a splendid entertainment given by Mr. and Mrs. Robinson, in George Street. Mr. Barbadoes also manifested a very liberal and hospitable spirit, as well as other individuals.

During her stay, Miss Crandall was invited to sit for her portrait by Mr. Alexander, by a committee chosen for that purpose. It is now completed, and we pronounce it an admirable likeness. We learn that it is to be put in the Artists' Exhibition in May.

MR. E. C. Tracy has retired from the editorship of the Recorder. If the paper itself would also retire into obscurity, the friends of moral reform would be doubly thankful. Perhaps Mr. T's successor, who is not yet announced, may retrieve its character, and make it a truly valuable publication. We hope he will.

The Temperance Society of colored citizens in Boston held their annual meeting in the Belknap-st. church, on Tuesday evening, the 8th inst. After an appropriate address delivered by the President, they proceeded to an election of officers for the ensuing year, viz:

John Davis, President; John T. Hilton, Vice President; Jeremiah Bowers, Secretary; S. Jasper, Treasurer; Thos. Cole, Anthony Clark, Henry Wheden, Caleb S. Clark, C. H. Roberts, Committee.

## JOURNAL OF THE TIMES.

### THE VERMONT CHRONICLE.

MR. GARRISON:—When I sent you the brief notice of the formation of an Anti-Slavery Society in our little village, I was not apprehensive of encountering special public notice, from any quarter; and least of all, that I should incur the critical regard of the Editors of the Vermont Chronicle. But I see, by a number of that paper, (which came to me by an unknown hand,) that I have attained to that regard; and that my note to you is made the subject of critical remarks, and that I am called out, to answer in the name of the Anti-Slavery Society.

With deference to standard texts, I would observe, that efforts in *such a cause as anti-slavery*, and in behalf of a country *involved as our country is*, should be made subjects of microscopic scrutiny and criticism—especially by citizens implicated in the common responsibility of the nation. It seems to me, that the *sigh of the slave* is not to be answered by a plea in abatement—and that it is no time to stop our ears, about words and sentences, or overlogical, when the cloud of retribution is impending above our heads, and the 'enemy is at the gates.' What would the ingenious editors say—not to go too far for illustration—of the Antediluvian, who should have indulged himself in fastidious strictures upon the mere *ex-scholars*, of the Patriarch, who was 'preparing an ark for the safety of his houses,' when the 'breaking up of the fountains of the great deep' was at hand, and indications, even, beginning to appear, of that rain, which was coming upon a 'earth filled with violence;' and would be extravagant—but would not the sensible editors say of such a connoisseur, that he might have been more soberly employed?

The slave is groaning (in a land of *liberty!*) by reason of his bondage. His cry has long ascended unto God. The nation which afflicts him, is ripening for the visitations of Egypt. A few, here and there, lift up the note of remonstrance and warning. Freemen, meanwhile, and christians even—christian editors—scholars, bred to liberal learning—embarrass the almost desperate labors of these men, by censuring their 'hardness of language,' and by criticisms on their obscurity of style. Even the humblest and obscurest Abolitionist, who strays unbidden into the Vermont Chronicle, is called on, in these times of guilt, suffering and danger, to explain an obscure and homely sentence. It is talent and parts, in my poor judgment, poorly laid out.

The Editors 'cannot understand a sentence' of my hastily drawn letter to the Editor of the Liberator. This does not seem to me material. 'The cause does not turn on the clearness or obscurity of sentences, or any other of these dilatory matters in abatement. If I were of counsel for Anti-Slavery, (as I am merely a witness, and that not important,) I would not argue the cause on the ground of grammar or rhetoric—I would go to the merits—and on these it will turn, and turn soon. The editors will, therefore, excuse me from attempting to vindicate my unimportant sentences from the charge of obscurity—though I will say, in return for their civil allusion to the clearness expected by them from me, that an obscurity must be murky indeed, if it conceal any meaning at all, which should baffle the eye of the Editors of the Vermont Chronicle. I *intended* to make the phrase, (the 'sentence,') that the 'liberty of New-England was subject to the pleasure and caprice of the slaveholding South; and seeing I attracted attention, am sorry I did not express myself intelligibly. I meant to speak in allusion to non-intercourse—embargoes—non-intercourse—and finally, anti-tariff, &c. &c.—sent in succession by the slaveunited South, to chastise our too luxuriant prosperity.

The Editors quote—' he (the master,) *stamps* with his foot and the prostrate negro's neck,' &c. Your printer, Mr. Editor, has omitted the word 'stamps' to *stands*, as I believe was in my letter. Here was fair food for criticism; but it is kindly overlooked. *Stamping* implies a *taking up of the* type—man—deducting what is reasonable for bad penmanship.

The bearing of 'Mr Garrison's roaring' upon the Abolition efforts or tendencies of the country, as laid down by the Editors, I do not readily 'understand.' 'The more he roars for the lion, the more the master is afraid to loosen his hold. Witness the fact that in the slaveholding States, the strongest movements towards the abolition of slavery take place when there is the least danger of insurrection—in Kentucky, Tennessee, Maryland,' &c. What creates this danger? 'The roar of Mr. Garrison'? So heard in Maryland and Kentucky is clearly as far off as Boston! or does it take its insurrectionary tone, when it reaches the Carolinas, and the regions about Southampton? The 'roar of Mr. Garrison' is a note of admonition and premonition—it is not a summons to insurrection. Any thing will hush the slave, it is the voice that assures him of sympathy and help among the white men. He will more patiently submit to his fetters, when he learns that friends are pleading with their tyrants to take them off. If the slaveholder will give heed to 'Mr. Garrison's roar,' his ear may be spared a roaring by and of *other import*. Millions of mankind cannot long be held down by *Republicanism*. There is a mighty elasticity in the 'spirit of a man'—even when it assumes a 'complexion incompatible with freedom'—a tendency to expansion, that a *Republicanism*, much stronger than ours, is not of force to repress. And besides this, there is One 'on high, who marks the affairs of men.'

I am called on, by the Editors, 'to give the public in detail an account of the process by which this Society expects to promote the abolition of slavery—stating what measures are to be adopted, and how these measures are to accomplish the object.' It is sufficient to reply to this, that I will say, that this Society expects to promote the abolition of slavery, in the same way that other anti-slavery societies promote it—or that, 'in detail,' of the forty steps of the process, thirty-nine are *getting the free folks of the North to be willing that a black man shall have his undoubted rights among us!*—which nine and thirty being taken, the fortieth step suggests itself! Here is the process of Emancipation, in all practicable or necessary detail. How this is to be brought about, I cannot tell, but I suppose it will be *Good* will in nine-tenths of the process, and moderate *good sense* the other tenth. I might ask the Editors for 'the process in detail,' by which they expect to prevent the emancipation of the slaves here! whether by expatriation, or by what other steps are these men, who have the *Abolitionphobia*, to be taught the master to maintain his *failing* hold upon the lion's mane? The Editors and the public need the 'information,' they say. In seriousness, I hardly think information is wanted on this subject, by any body among us. It is the public *heart*, and not head, that needs enlightening. The task of doing this is in better hands than mine. I am sorry the distinguished abilities of the editors of the Chronicle are not enlisted in their aid, instead of being employed, as I am afraid they have been in embarrassing them, by the 'stumbling blocks' of criticism. N. P. ROGERS.

*Plymouth, N. H. March 26, 1834.*

The Genius of Universal Emancipation, for March, contains a letter from our indefatigable friend BENJAMIN LUNDY, dated Monclova, (the seat of government of the States of Coahuila and Texas,) Oct. 23, 1833. He was then in good health. This is the latest intelligence from him.

### NOTICE.

The subscribers to the Female Samaritan Orphan Society are respectfully requested to meet at the school-room of the Baptist meeting-house, in Belknap-street, on Wednesday, April 16, at 4 o'clock in the afternoon, for the choice of officers.

Boston, April 12, 1834.

### UNCLE SIMON'S EASY CHAIR.
### No. XIV.

Dubius is such a scrupulous good man,
Yes—you may catch him tripping if you can.
He would swallow a camel with easy grace,
Assent the nose upon his face his own;
With heartburn admirably slow,
He hawks and spits at a mote, it may be so,
Through constant dread of giving truth offence,
He tun up all his hearers in suspense.

COWPER.

MR. EDITOR—In my last number, I stated from an official document, dated Feb. 20, and signed by Rev. J. Leurie and Rev. R. R. Gurley, that the whole number of emigrants to Liberia, from 1820 to 1834, was about 2500. This was then stated to 1833. As this document had been 'read, considered by the Board, and unanimously adopted,' I had no doubt of its accuracy in that particular, and believed that, in one important point, viz. the exact number of emigrants, I had at last obtained the truth. But alas, I now find that I am as much in the dark as ever, and whether I shall ever have any light on this subject is doubtful.

From an editorial article in the Feb. No. of the *African Repository*, page 64, I have just received, it appears that in the months of April and November, 1833, three vessels sailed for Liberia with 251 emigrants, in addition to 'a small company' which went in May. This surely is rather more than 100. Again, in the same article, I find the following:—'The number of emigrants by the La Fayette, Roanoke, Jupiter, America, Ajax and Hercules, was 649, of whom 134 have died; and the whole number sent to the Colony before the arrival of these expeditions, was 2769.' If these statements are correct, the whole number of emigrants, before 1833, was 2630. But not 'to tie up his hearers in suspense,' Mr. Gurley states, in the same article, that 'the whole number of emigrants has been 3123,' and that from the colonization first commenced, the present population of the colony is stated to be 2216.' Which, therefore, of these three numbers, 2769, 2630, or 3123, is the true one, the real Simon Pure? Or are they all wrong? Mr. G. is so accommodating that he says that they are all right. So of the emigrants who sailed in 1833, he says the number is 108, and 221, and a 'small company.' Of what number this company consisted he does not attempt to tell us. 'Old Simon Negro' was one. Perhaps there were eight or nine more of these last generations; at present, few of those, possessed of capital, are willing to venture, in a vessel, a contrition from which they do not expect great and immediate profit. Now, *can they be made to understand* that by thus investing a portion of their funds in a vessel, they are *devoted to the purposes of trade*,) they cannot fail of being amply recompensed, and *eventually* open to themselves a portal and secure retreat, in case of gain. I say, however, great *hopes* that the *experiment* now making *will convince* the people, and *will induce* them, &c.

Reader, is this history or prophesy? PHILA.

### HAVERHILL ANTI-SLAVERY SOCIETY.

In a letter from our friend Whittier, giving an account of the formation of this Society, occur the following characteristic paragraphs:

'All that we now need, is a little vicinity, is *light* on this great subject. I was highly gratified with an opportunity of meeting a large and most respectable body of Anti-Slavery men at Topsfield on sixth day last. The pure republican principles of Anti-Slavery are rapidly gaining ground in Essex Co. As for Colonization, it has lost its hold on the thinking and religious portion of our community. Its vitality has departed;—and nothing remains of it save the empty and air-drawn shadow of a once mighty delusion.

Let us take courage, I pray you, and do the work of Eternal Truth, and combining in its principles all that is dear to Christian benevolence, and honest-hearted patriotism, *our cause cannot fail*. Let us no longer despair of our country. Dark as is her guilt, appalling as is her danger, the recuperative principle is not wholly lost. TRUTH, constantly and fearlessly presented, will arouse the principle into action. Let us, then, continue to apply its potent galvanism to the dead sympathies of the nation. Depend upon it, like the dry bones in the vision of the Prophet, they will ere long quicken into life.

Glorious, my dear Garrison, for our country and the world will be the day of that awakening. In the words of that early apostle of Freedom, John Milton, glorious will be the awakening of 'a mighty and puissant nation, rousing herself like a strong man after sleep, and shaking her invincible locks—like an eagle kindling her glance in the full midday beam, and purging and unscaling her long-obused vision, at the fountain itself of heavenly radiance and love.'

Truly thy friend,
JOHN G. WHITTIER.'

[For the Liberator.]

Letter from the sister of JAMES HALL, a free man of New-Hampshire, sold for a slave, and now remaining in slavery, (supposed in Kentucky,) addressed to David L. Child, Esq., of this city.

BELFAST, March 9, 1834.

KIND SIR—In looking over some numbers of the Liberator, I see that Capt. Stone has made a false statement respecting my brother's receiving $20 in advance, and also his being in debt to the owners $50. My brother received but $4 in advance—he was not in debt one cent to the owners. One of them, I think Johnson, informed my father, if he had been there before Parsons sailed, and paid four dollars, they would have released him.

Please excuse this delay of intelligence. I did not know at the time you sent back our statement, of Capt. Stone's misrepresentation, 'as it was Q. Dorr written immediately.—My father perfectly recollects the circumstance: MARY JANE COOK.

### TO CORRESPONDENTS.

The Constitution of the Female Anti-Slavery Society of Philadelphia is in type, and shall be given to the public next week.

The Dialogue 'On the restoration of the Bond Estates' merits a speedy insertion.

'E. B. D.' is again unavoidably delayed—not rejected. We find no fault with his definition of the term 'immediate.' It would be absurd to say that the laws of the slave States can be repealed without some delay, in going through the forms of the Constitution; but it is perfectly correct to maintain that every slaveholder can and ought, in a single breath, to declare his slaves free, and refuse longer to herd with oppressors and men-stealers, the penalties and consequences what they may.

'G. W. Z.' shall be permitted to hear his testimony against slavery, in a subsequent number.

The voice of 'Justice,' respecting the *black* Memorial of Connecticut, shall not be suppressed.

The pleasing account of the proceedings of the Middletown Home Temperance Society next week. Also, the Constitution of the South Reading Anti-Slavery Society.

The orations, &c. from our friends in Jacksonville, Illinois, shall be published as soon as the crowded state of our columns will permit.

### *LIST OF LETTERS received at this Office since our last.*

Joseph Phillips, London, (Eng.); Charles Stuart, do.; Joseph Sturge, Birmingham, (Eng.); M. S. Cresson, Philadelphia, Pa.; Thomas Cole, Hudson's Creek, Ind.; G. La Row, Waterville, Me.; Rev. Ray Potter, Pawtucket, R. I.; John R. Morse, Worcester, Mass.; P. H. Greenleaf, Portland, Me.; T. T. Shannon, Saco, Me.; I. W. Wright, Milbury, Mass.; T. E. Tucker, Lynn, Mass.; Rev. S. S. Jocelyn, New-Haven, Ct. (2); C. W. Sweetser, S. Reading, Mass.; Geo. Scott, Jacksonville, Ill.; J. P. Sewart, do.; R. W. Patterson, do.; Rev. George Bourne, New-York City; Charles L. Reason, Mass.; Thomas Austin, Long Island; Rev. Rinehand, N. Y.; Luther Rossiter, Hudson, Ohio.

### COMPLIMENTARY.

*Whose praise is honest, and whose censure just.*

The last number of the New-York Emancipator contains a letter from the Rev. Mr. Bacon, addressed to the Rev. Mr. Cox, in which he speaks very severely and contemptuously of the Liberator. In the course of it, he very generously alludes to that kindest, mildest, most charitable, and smooth-spoken gentleman, Mr. William Lloyd Garrison.

☞ We are surprised that not one of the delegates (some forty or fifty were present) at the Anti-Slavery Convention, which was held at Topsfield last week, has sent us an account of its proceedings.

### CONVENTION OF THE FREE PEOPLE OF COLOR.

FELLOW-CITIZENS:

You are hereby informed that the Fourth Annual Convention of the Free People of Color, for their improvement in these United States, will be held in the city of New-York, on the first Monday of June next, at 9 o'clock, A. M.

The objects, as contained in the above sentence, have been diffused in the printed Minutes of the preceding Conventions, to which extensive circulation has been given.

Your own views of the situation in which we stand, with respect to the rest of the citizens of this Republic, would seem to render it unnecessary to do more than announce the fact, that the Convention will take place. But lest an unanticipated apathy should prevail in some portion of our country, from which it is feasible to send Delegates, I have, in conformity to the desire of the Conventional Board, suggested the following reasons:

The continual attempts of the enemies of the people of color to increase the prejudice against us, are too palpable to have escaped the notice of the most cursory observer, that plans are formed and forming, to eject us from the land of our birth, to satisfy this unjust feeling towards us. To indulge this unrighteous propensity, they would have us removed in the most unimproved condition—and, in many cases, the most brutal ignorance. In our banishment, we should find some unfriendly feeling, possessed of no education sufficient for the management of the concerns of the place to which we may be exiled. But to prevent our improvement, laws have been passed in some of the States, making it criminal to instruct colored persons, for the benefit of our kindred. Without attempting to comment on the tendency of such a course to prevent our qualification for emigration, the circumstance of the lamentable deficiency of improvement, in even the most favored parts of the country, loudly demands our utmost endeavors to effect a change; and there appears no more rational course than to assemble, periodically, the best talents among us, to concert measures for our elevation.

*Extracts from the Minutes.*

Each County, &c. in which a Society, Auxiliary to the Convention, &c. in which a Society, Auxiliary to the Convention, or should be formed, was at liberty to send five delegates.

And where no such Society was formed, two delegates may be returned.

Each delegation, on presenting its credential, is required by law a sum not less than five dollars, to promote the objects of the Convention.

HENRY SIPKINS, *Cor. Sec.*

New-York, March 25, 1834.

### CIRCULAR.

In conformity with a resolution of the *New-England Anti-Slavery Society* to call a Convention of Delegates of the Anti-Slavery Societies and the friends of Immediate Emancipation in the New-England States, the Managers have determined that this Convention shall be held in BOSTON, on the *last Tuesday in May next*.

The Committee appointed to carry the above resolution into effect, have called upon a number of the most respected friends of freedom, to join them in giving this general invitation.

All the Anti-Slavery Societies in New-England are requested to send Delegates, and all the friends of immediate emancipation are invited to join them in convention at the appointed time and place, to unite in fervent prayer to Almighty God that he would direct and bless our efforts to abolish slavery throughout our land, to deliberate solemnly and calmly upon the best means to accomplish this just and holy undertaking; and to pass such resolutions as shall secure a harmonious course of action on the part of all the Anti-Slavery Societies in New-England.

| | |
|---|---|
| AMOS A. PHELPS, | HENRY GREW, |
| E. M. P. WELLS, | CHALES FOLLEN, |
| C. F. GROSVENOR, | E. C. HALL, |
| CHAS. C. SEWALL, | WILLIAM B. DODGE, |
| B. C. BACON, | JESSE PUTNAM, |
| WM. L. GARRISON, | DANIEL LEE CHILD, |
| SAMUEL J. MAY, | JOSEPH SOUTHWICK. |

Boston, April 4, 1834.

TO THE PUBLIC.

SIROP LES HERBE.

THIS 'Syrop' is offered as a Sovereign Remedy for Colds, Coughs, Asthma, Spitting of Blood—all diseases of the breast and lungs, and indeed, all those which lead to Consumption. It is equally effectual in removing Scrofula, King's Evil, Tetter, and all those affections that originate in the impurity of the blood. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the efficacy of its powers—and it may be taken in the most delicate state of health, being purely a combination of Herbs, Roots, Plants, &c. &c. The proprietor of this 'Syrop' does not recommend it in the general style, by saying it has made a Thousand Cures, or that she can produce Hundreds of Certificates; but she can say from her own experience, (the only sure test,) that it will effectually relieve and remove those complaints she has named above. The proprietor of the 'Syrop,' however, will subjoin the following certificates from persons who have been relieved by it, and in the manner they have stated, *and who have not had any return of their symptoms up to this time*. She could furnish many more to show the efficacy of the 'Syrop,' but she thinks that these will have the effect of inducing those who may be laboring under any of the complaints she has mentioned to try it, which is all she asks; being fully satisfied that whenever it has a trial, its virtues will be acknowledged and its reputation established.

E. MOORE, *Philadelphia.*

The 'Syrop' can be had by addressing letters (post paid) to the Proprietor, No. 15, Spruce street, two doors below Second, north side—or to her Agents, Budd, West & Co., No. 249, Market st., Harlan & Siddall, N. W. corner of Fifth and Minor streets—or Lydia White, at the Free Labor Store, No. 42, North 4th street, four doors below Arch, West Side.

Philadelphia, January 1, 1834.

BOARDING.

RESPECTABLE PERSONS OF COLOR,
(none else) can be accommodated with board
at the house of
PETER GARDINER,
*No. 19, Powell-street, between Pine & Spruce and 5th and 6th Streets, Philadelphia.*
Philadelphia, March 1.

## LITERARY.

### THE VOICE OF SPRING.

BY MRS. HEMANS.

I come, I come!—ye have called me long,—
I come o'er the mountains with light and song!
Ye may trace my steps o'er the wakening earth,
By the winds which tell of the violet's birth,
By the primrose-stars in the shadowy grass,
By the green leaves opening as I pass.

I have breathed on the South, and the chestnut flowers,
By thousands, have burst from the forest-bowers;
And the orchard graves, and the fallen fanes,
Are veiled with wreaths on Italian plains.—But it is not for me, in my hour of bloom,
To speak of the ruin or the tomb!

I have passed o'er the hills of the stormy North,
And the larch has hung all his tassels forth,
The fisher is out on the sunny sea,
And the rein-deer bounds through the pasture free,
And the pine has a fringe of softer green,
And the moss looks bright where my step has been.

I have sent through the wood-paths a gentle sigh,
And called out each voice of the deep blue sky,
From the night bird's lay through the starry time,
In the groves of the soft Hesperian clime,
To the swan's wild notes by the Iceland lakes,
When the dark fir-bough into verdure breaks.

From the streams and founts I have loosed the chain;
They are sweeping on to the silvery main,
They are flashing down from the mountain-brows,
They are flinging spray on the forest boughs,
They are bursting fresh from their sparry caves,
And the earth resounds with the joy of waves.

Come forth, O ye children of gladness, come!
Where the violets lie may be now your home.
Ye of the rosy cheek and dew-bright eye,
And the bounding footstep, to meet me fly,
With the lyre, and the wreath, and the joyous lay:
Come forth to the sunshine: I may not stay!

Away from the dwellings of care-worn men,
The waters are sparkling in wood and glen;
Away from the chamber and dusky hearth,
The young lambs are dancing in breezy mirth;
Their light stems thrill to the wild-wood strains,
And youth is abroad in my green domains.

But ye!—ye are changed since ye met me last;
A shade of earth has been round you cast!
There is that come over your brow and eye
Which speaks of a world where the flowers must die!
Ye smile!—but your smile hath a dimness yet—
—Oh! what have ye looked on since last we met?

Ye are changed, ye are changed!—and I see no here
All whom I saw in the vanished year!
There were graceful heads, with their ringlets bright,
Which tossed in the breeze with a play of light;
There were eyes, in whose glistening laughter lay
No faint remembrance of dull decay.

There were steps, that few o'er the rowslip's head
As if for a banquet all earth were spread;
There were voices that rung through the sapphire sky,
And had not a sound of mortality.

—Are they gone!—is their mirth from the green grass departed?
—Ye have looked on Death since ye met me last!

I know whence the shadow comes o'er ye now:
Ye have sprown the dust on the sunny brow;
Ye have given the lovely to Earth's embrace;
She hath taken the fairest of Beauty's race:
With their laughing eyes and their footsteps free,
They are gone from amongst you in silence down.

They are gone from amongst you, the bright and fair;
Ye have lost the glean of their shining hair.
—But I know of a world where there falls no blight:
I shall find them there with their eyes of light;—
Where Death midst the blooms of the storm may dwell,
I carry no longer:—farewell, farewell.

The summer is hastening, on soft winds borne:
Ye may press the grape, ye may bind the corn!
For me, I depart to a brighter shore:
Ye are marked by care, ye are mine no more.
I go where the loved who have left you dwell,
And the flowers are not Death's;—fare ye well, farewell!

[From the New-Hampshire Observer.]

### LINES,

SUGGESTED ON HEARING A CLERGYMAN OF P——, IN NEW-HAMPSHIRE, EXCLAIM WHEN THE SUBJECT OF SLAVERY WAS INTRODUCED, 'SLAVERY! WHAT HAVE WE TO DO WITH SLAVERY?—WE HAVE NO SLAVES—THEY HAVE SLAVES AT THE SOUTH—LET THE SOUTH TAKE CARE OF THEIR OWN SLAVES.'

Is this the utterance of christian lips?
The prompting of a heart replete with love,
Love such as brought the Saviour down to earth,
To share in human sin, for human souls
To give life's ransom? Language this
Of His professed disciple, holding forth
His doctrines, labors, sufferings unto death,
Men from his hopeless bondage to redeem?
O think again, thou man of sacred trust,
Cast thou thine eyes over this goodly land
Of hills and vales, and wide-spread fertile fields,
Of pleasant streams, broad rivers, forests grand;—
This smiling region of the growing west;—
This vast republic, reaching far and wide
From tropical to hyperborean climes;—
This soil of freedom, where continual rise
Cities, and towns, and villages, all rife
With busy population, rightful lords
Of lands free as the air, and breathing free
God's own pure air,—all free to worship Him
As conscience dictates,—with His written will
(Knowing to read it) daily in their hands.
Delightful view! was ever land so blest?

But is there not a blot upon the picture?
Do all the children on our shore respire
The air of liberty, and taste the fruits
Of well rewarded toil? Are none denied
Those privileges,—friends and sacred home,
Joy, all that gives a zest to human life,
By man's usurped control o'er fellow-man?
Are here the temples dedicate to God,
His holy book, that ever blessed found,
Open alike to all? The nurseries
Of learning, do they house of every class
And portion of our citizens, imbibe
Instruction there? Are any left to grope
In spiritual, intellectual darkness,
Unsought, uncared for?—None are here so left,
Here is this favored corner, called New-England.
Here 'equal rights' are recognized by law,
And blessings flow to all, free as our streams,
And common as our air. But—at the south—
And 'What have we to do?' The south! The south!
Our country is but one,—in union lies
(Second to trust in Heaven) our strength and safety.
The north, the south, the east and western states—
'All are but parts of one stupendous whole,'
Which must not be disjointed;—all sectional
Our national prosperity and peace.
A brother 'at the south' is still a brother,
(Whate'er his rank and color of his skin.)
Who has a soul, and mind, and body too,
To be protected! Who can this deny?

The grand broad charter of our liberties
Rests on this truth incontrovertible,
That 'all men are by nature free and equal,
And with inalienable rights endowed
By their Creator. He has also given
A sober, broader charter, where we read,
'He made all nations of one blood;'—and more,
'He sent his son to die for all; for all
Are gone astray,' all lost. And therefore all
Are brethren, all on equal ground,—and each
To love his neighbor as himself. And when
A brother is distressed, oppressed, enslaved,
Then—'What have we to do?' Even as we would
That he should do, were we so circumstanced;—
Do all we can, not inconsistent with
Our duties otherwise. Our prayers, our tears,
Our sympathies, at least, may be imparted,
'Who does the best his circumstances allow,
Does well, acts nobly, angels could no more.'

Let then the slave, the captive be remembered
(Especially the millions at the south)
In our approaches to the throne of grace:
Then let us ask, with reference to them,
'Lord, 'what have we to do?'—May clearer light
Shine on our path of duty; and our part
(Each individual part) in the great work
To be accomplished, plain be pointed out!
Then give us strength to do, and will to serve;—
And all the glory shall be thine. Amen. E.

## MISCELLANEOUS.

### THE HYPOCHONDRIAC.

A SCENE FROM LIFE.

An honest Jonathan, not a hundred miles from Portland, was blest with a wife who took it into her head to fancy from time to time, that she was any thing and every thing rather than the identical wife of said Jonathan. This state of things continued from year to year, and she began to fancy at last that she was dead, or dying. Many and many was the time our good Jonathan was summoned from the field to hear the last request, and witness the last sigh of his dying wife. But still she didn't die. He always took these things very moderately, carefully putting up whatever farming utensils he might be using, and walking deliberately and slowly to her bed-side, and listening patiently to whatever she might say, solemnly promising to obey all her requests, and fulfil her desires to the letter. He firmly believed his wife was in some way or other bewitched, how he could not tell, and the idea of a cure never entered his brain. He thought it likely she must die some time or other, and further, he never troubled himself about it. This insensibility was far from being agreeable to his sensitive wife, who often would turn sorrowfully from his stupidity, her own anger for the time effecting a cure. At length the poor woman came to the solemn conviction that her time was indeed come. She put her house in order. The bonnets and the caps of the children were trimmed with black. Her husband's Sunday hat was brought forward and ornamented with a broad solemn weed. Her own clothing was all deposited in the 'chest of draws,' and locked up, the key to be left in her pocket. The yarn for a web of 'full cloth' was ordered to be sent over to Jane Styles, who would prepare it for the mill; when it was afterwards to be dyed into comfortable garments for the family the coming winter. The good woman superintended every thing with the greatest composure and solemnity. When every thing was prepared, she adjusted her cap, and, with a tear in her eye, composed herself in bed; giving directions for her husband and children and the workmen to be summoned around her. This done, she addressed each separately, giving them appropriate advice, and then dismissed them, that she might in secret give her parting injunction to her husband. When left alone, she called to his memory her own many acts of conjugal tenderness, spoke of her children as a mother in like circumstances might be supposed to speak, and finally distantly and delicately hinted, that it was very probable another would at some time be called in to occupy her place by his side, and stand in a similar relation to her children. Her tears fell fast. Our Jonathan's face was drawn to a becoming length for the occasion, but he never thought of crying. Indeed it was doubtful whether he comprehended her. His imperturbability was most provoking. She was compelled to be more explicit. She pressed her fingers upon her eyes. 'When I am gone,' said she faintly, 'have you thought of any one to be your second wife?' This was a plain question, and with the utmost simplicity he gave it a plain answer. 'Yes, my dear, I have.' She wiped her tears. For a dying woman, her face was remarkably very expressive. She held her breath. 'Tell me,' said she, 'who is to be the mother of my children?' 'Well, my dear, I have often thought if you should die, Hannah J. would make an excellent wife.' 'You hussy, indeed!' exclaimed the dying woman, bouncing out of bed; 'Hannah J. shall never be the mother of my children, I can tell you.' Our Jonathan stared. A cure was certainly the very last thing in his mind when he made such a suggestion. But it wrought one nevertheless. This was many years ago; but she has never since imagined herself any other than the living, and alive like to be, wife of Jonathan.—*Portland Courier.*

### AMERICAN TEMPERANCE SOCIETY.

With the leave of Providence, the annual meeting of the American Temperance Society will be holden in Philadelphia on Tuesday, the 20th of May. The meeting for the transaction of the ordinary business will take place at the church on Washington Square, at 4 o'clock, P. M. A public meeting will be held at 7 o'clock, P. M. at the same place, to hear the Annual Report, and such addresses as may be delivered on the occasion. And as the United States Convention, which, at the request of the American Temperance Society, met at Philadelphia on the 24th of May, 1833, passed a resolution requesting the officers of the American Temperance Society, and of the several State Societies to hold annual consultations and to take all suitable measures to carry into effect the objects of that convention; and by the diffusion of information and the exertion of kind moral influence, to extend the cause of temperance and the blessings of the temperance reformation throughout our country; the officers of all such State Temperance Societies in the United States, or a delegation sent to their number appointed by them, are hereby respectfully and earnestly requested to attend the above meeting, for the purpose of carrying into effect the benevolent intentions of the Convention.

SAMUEL HUBBARD,
JOHN TAPPAN,
GEORGE ORDIONE,
HEMAN LINCOLN,
JUSTIN EDWARDS,
ENOCH HALE, JR.
} *Officers of the Amer. Temp. Soc.*

*Boston*, March 20, 1834.

☞ P. S. Editors of papers and periodicals, friendly to the cause of Temperance, thoughout the United States, are respectfully requested to insert the above in their publications.

### A GOOD SUGGESTION.

MISS, OR MRS.?

'There is one custom, implicated in the previous paragraph, which obtains even commonly in England; and which, it seems to me, deserves a topic as it is for any pen to touch, might with real utility and propriety be introduced and established every where. It is that of applying the matronly compellation, *Mrs.* to a maiden lady when considerably advanced in life, and preferring it to blank cards of address and billets of ceremony or courtesy. Mrs. Moore, for example, is so current in England, that, for many years previous to the death of the excellent wonder, the style of *Miss More*, which is sometimes heard and read respecting her in this country even at the present day, would not only be wondered at as a singularity, but marked as opposite to good breeding and even construed into a real impertinence. The custom is certainly respectful and of happy associations. It is entirely in keeping with the decorums of society and the spirit of the fifth precept of the decalogue. It will possibly be objected here that, however proper in the abstract or even desirable the custom, it involves many practical difficulties, and might become even vexatious in the application. To this he replies, that it there obtains, and as a clever and obliging gentleman once explained its operation in my hearing, seems a competent answer. The difficulty respects the age at which the change of address is to be made, and the authority to determine and announce it. In England there is no age determined in the abstract, and the arbitration is left to the lady herself. If she chooses, she assumes *Mrs.* instead of *Miss*, and at what period suits her. She consigns her cards to be so engraved; thus, for example of the previous name, *Mrs. Hannah More.* Instantly it is understood, and as promptly recognised in a way respectful and acceptable. It seems to invest its object with a dignity to which she was previously a stranger, and with which her former alliance, however real, was not as obvious or even as honorable. She is saluted as *Miss*, no matter at what period of longevity, till herself authorizes the more excellent substitute; and this, I think, when it occurs in maturity of time, is universally considered favorable to the soundness of her character, to her sound judgment and real respectability. It procures her a higher degree of esteem from all classes. There is no allusion to it as a topic of conversation, where it is new and observed by every one in its recent prevalence. Its moral is good and even salutary. It seems a piece of clock-work, which gives due notice of the time, and anticipates as it ought the approach of eternity. On the other hand, if an aged lady of the class omits the change, she foregoes, of necessity and of choice, the dignity and the advantage; she authorizes the speculations that account for her preference at the expense at least of her wisdom; the title of juvenility is seen to be forfeited and absurd, while tenaciously and ambitiously retained; she is *Miss*-ed preposterously, and sometimes with wily frequency, while her respectability wanes as her infirmities grow greater and more considerable; and while her withered cheeks and decrepit form defy concealment, and abhor disguise, and advertise to universal pity or contempt the affectation that denies the claims of age and gainsays the decrees of the grave. In America, however, a maiden lady of advanced age has no alternative of the sort; and no resource that applies to strangers and the public in general. Her relatives and intimate acquaintances and companions, it may be, know her virtues, feel the dignity of her character, and revere the excellence of her example. But they must submit to the rules of etiquette the country, they can only comply with its enactments as they are; and few are found to be such thinkers, whatever infelicity they may occasionally feel, as to contrast what is, in fact conception, with what ought to be; and fewer still are seen to venture actually on a procedure, which *le beau monde*, or at least the ascertained consent of the judicious, joined with the sanction of prevailing usage to some certain extent, has not commendded as eligible or applauded as wise. Its moral aspects are with me the chief reasons for thus presenting it to my countrymen; viewing it as every way salutary, and influential only of good to bearing on society?—*Rev. Dr. Cox's Journal of a Visit to Europe.*

*A Retreat.*—On Monday afternoon, as a carman was harnessing his horse in the rear of the Tombs, New-York, the animal evinced a disposition to refuse the admission of the bits between his teeth. The carman struck him a blow over the head, which caused him to 'back up' against the corner of the building not being fastened, immediately opened, and Bucephalus wheeled and walked in. The carman followed, and the horse retreated up stairs. The carman followed on, again, and the frightened Cryoll fell. It was found about two feet below the surface, and was full of powder, of as perfect grain as when new, but the strength was exhausted, and it would not ignite when thrown into the fire. It is preserved in the hall in this state fifty or sixty years. The shell is almost two inches of an inch in thickness, and contained about one quarter of a pound of powder.

*Great Fire at Troy.*—The Albany Evening Journal of Wednesday evening, says, 'We are informed, that upwards of 20 buildings were destroyed by fire last evening in Troy. All the buildings from River-street to Starbuck & Sons' furnace, were consumed.'

*The Cholera.*—The re-appearance of this disease is not confined, it seems, to the city of New-Orleans. The Wellisburgh, Va. Republican of the 14th ult. states that it has again commenced it ravages on the Mississippi river. There were several deaths by it on board the steamer Hudson, on her passage from New-Orleans to Louisville.

An enormous *Eel*, 24 inches round the body and weighing 48 pounds, was taken recently in the Seine near Paris. This beast any salt water monster that we can muster on the American coast. It is also a match for the sea serpent.

*Temperance.*—The inhabitants of Newburyport on Tuesday last, in a full town meeting, voted by a large majority, to direct the Selectmen, and to request the County Commissioners, not to grant any licenses to retailers in that town, the ensuing year.

*The Sadler's Daughter.*—A rich sadler, whose daughter was afterwards married to Dunk, the celebrated Earl of Halifax, ordered in his will that she should lose the whole of her fortune if she did not marry a sadler. The young Earl of Halifax, in order to win the bride, actually served an apprenticeship of seven years to a saddler, and afterwards bound himself to the rich saddler's daughter for life.

*School for Colored Young Men.*—We have hitherto said nothing respecting this projected institution, in the village of Peterboro, in expectation of seeing some detailed plan of its intended course of operation. We, however, take pleasure in announcing the fact, that it is to be opened on the first day of May next. From the long tried philanthropy of its founder, on behalf of the colored people, we can commend this school to their fullest confidence.

And we not only feel a pleasure, but some little pride, in commending this *example* to the Negro-haters of Canterbury, in Connecticut. There the colored youth will be in no danger, from the Pharaohs and Neros of the east. The school will unquestionably afford every necessary advantage for the education of the mind; while the manual labor system will secure vigor and health of body. We hope that many young men will seize upon the opportunity, and improve it with successful assiduity.—*Utica Recorder.*

I must own I never see a fashionable physician mysteriously consulting the pulse of his patient, or with a silver spoon on his tongue, importantly peering down his throat, but I feel a desire to exclaim, Why not tell the poor gentleman at once, 'Sir, you've eaten too much, you've drank too much, and you've not taken exercise enough?' That these are the real causes of every man's illness, there can be little doubt; and that those savage nations who live actively and temperately have only one disorder, death! The human frame was not created imperfect; it is we ourselves who have made it so. 'There cannot be a more horrid sensation so overladen as our stomach, and it is because they groan under the weight so cruelly imposed upon them, that we are seen driving them before us in such heedless impetuosity towards the grave.' Voltaire's definition. 'A physician is an unfortunate gentleman who is every day requested to perform a miracle, namely, to reconcile health with intemperance.'—*Quarterly Review.*

*The Number Five.*—The Chinese have a great regard for this number. According to them there are five elements—water, fire, metals, wood, earth; five perpetual virtues—goodness, justice, honesty, science, and truth; five tastes—sourness, sweetness, bitterness, acidity, and salt; five colors—azure, yellow, flesh-color, white and black; they say there are five viscera—the liver, the heart, the lungs, the kidneys, and the stomach. 'They count five organs of the senses—ears, eyes, mouth, nose, and eyebrows. A Chinese author has written a curious dialogue between these organs. The mouth complains that the nose is not only too near, but above her; the nose in reply defends its position, by stating that but for it the mouth would eat stinking meats. The nose in turn complains of being below the eyes; they reply that but for them nose would often break their noses.—*Le Lanterne Magique.*

*The Ladies.*—Permit us here to remind our fair countrywomen that if they would more frequently visit with their purifying influence the most troubled fountains of strife, its bitter waters would flow forth less abundantly; and the storm-cloud which the eternal dashing of politics raises to darken our heaven, would at least have the rainbow of peace spanning its threatening form. This is self woman's sphere is narrow. So it is among barbarians, where the fairest work of heaven is made the meanest drudge of earth. Among the enlightened, her sphere is boundless as man's, and her influence as pervading and as glorious. She may not jostle the tumultuous crowd; but her spirit in all its forms of power may issue from the sacred ark, bearing an olive branch over commingling oceans.—*Farmer's Reporter.*

The *Journal de l' Aube* (France) supplies us with the following marvellous anecdote:—'A hare having been surrounded by an inundation, found no other means of saving herself from being drowned than by climbing to the top of a lofty double fountain squirted in confident safety. She was however descried in her elevated seat by a countryman, who, expecting to make her an easy prey, got a small boat and reached the foot of the tree. Puss allowed him to approach quite close, the moment the man was about to seize her, she sprung from his grasp and alighted safely in the boat, which by the impetus given it by the sudden spring, floated away and kept on its course down the stream. It is said the *Journal* that poor puss was enabled to gain the fields, leaving the disappointed sportsman to fill her airy seat, which he was obliged to retain for several hours, till relieved by his companions, who had brought no sport with him than he met with in pursuing the hare.'

REVOLUTIONARY. A six pound shell was unearthed recently in a garden near Copyll Hill. It was found about two feet below the surface, and was full of powder, of as perfect grain as when new, but the strength was exhausted, and it would not ignite when thrown into the fire. It is preserved in the hall in this state fifty or sixty years. The shell is almost two inches of an inch in thickness, and contained about one quarter of a pound of powder.

ELEGANT EXTRACT. Woman! thou balm of life! soother of my sorrows! solace of my soul! How dost thou lessen the load of human misery! How dost thou sweeten the valley of delight. Without thee, how heavily would man drag through a weary world! But, if the warmly pressed hand of a loved and fascinating female be twined around his supporting arm, how joyous, how lightly doth he trip along the path! The warm and tender friend, who, in the most trying situations, retains her fondness, and in every chance of fortune preserves unabated love, ought to be embraced as the best benison of heaven—the completer of earthly happiness. Let a man draw such a prize in the lottery of life, and glide down the stream of existence with such a partner, neither the coldly averted eye of the summer friend, nor the frowns of an adverse fortune, should produce a pang, nor excite a murmur.

A country paper in the interior of New-York, hastily announces the marriage of Mr. Luke Gore, after a tedious courtship of three days, the said Gore comes out in the same paper with an *errattum*. He desires the editor to correct so erroneous a statement; for, says he, 'I consider it disrogatory to my character, and an insult to my dignity, to have spent so much time in the vain and frivolous business of courting—*why, in fact, sir, it was but three hours!*'

*Anthony Burt*, a colored man, about 22 years of age, on Saturday evening, attempted to draw his gun from a cart, from which he had just stepped, and by some accident the lock hit against some projecting object; the gun went off, and the whole charge of shot was lodged in the poor fellow's heart. He died instantly. The accident took place in Kingsessing, near the Bell Tavern.—*Philadelphia paper.*

On a late trial for assault and battery in the city of New-York, a jury gave in a sealed verdict. Before it was opened, the parties agreed to discontinue, the defendant paying fifty dollars to a charitable institution, and all costs. After the discontinuance was regularly entered, the seal was broken and the verdict found to be for *twelve hundred and fifty dollars* damages!

## MORAL.

### DEALERS IN RUM.

Who is a robber? Who is a pirate? Who is a thief? Who is a murderer? If I take away the property of a family without their consent, what am I? If I take my neighbor's money with his consent and give him no equivalent, what am I? If I sell for money, that which I know will make him lose his reason, or be a slow but sure poison, what am I? Now we do not call rum-selling theft or robbery, or piracy, or murder, but we say, and feel, and believe, that it is a very bad business in every respect, and when we look these things in view, we do daily see the abominable, and disgraceful effects of the spirit trade, are we to keep silence lest we should be charged with proscription, persecution, &c.? No, no; we shall continue to ferret out the iniquities of the horrid business, and proclaim them in the ears of this suffering nation, till a spirit is awakened which will never slumber as long as one rum-seller remains. We, interminable war with the traffick is proclaimed. With those engaged in it, as *men*, as *fellow citizens*, we have no discord; but with them as *rum-sellers*, between us there is, there can be, there will be no peace. We will continue to hold the mast, and there they must wave, till we conquer or die.—*Temperance Recorder.*

### INIQUITY OF WAR.

War is always founded in wrong. There was never a holy war on earth. On one side or the other, there is always injustice and aggression. But war is a legalized science; and in all ages of the world, men have been continually preparing to defend themselves, or to kill their brethren. In half the history of wars, the young and the brave have taken the foremost ranks, and been cut off in the day of their usefulness. 'How are the mighty fallen!' It is supposed that in the wars of Napoleon Bonaparte 3,000,000 human beings were destroyed, and 10,000,000 of mothers, wives and children were made mourners. We are shocked at the sight of even a small amount of human blood, and horror-struck to view the mangled corpse of a man; but were the blood and the tears collected in one mass, it would form a lake and flow in torrents on which our steamboats might be borne—and the bodies thrown together, would rise to a mountain's height.

## JUVENILE DEPARTMENT.

THE UNKIND MOTHER. A travelling slave dealer, passing through Fullindusiie in Africa, had purchased several of the children, of both sexes, from the inhabitants; and amongst others a middle aged woman had an only child, whom she parted with for a necklace of beads. The unhappy girl, who might have been about thirteen or fourteen years of age, on being dragged away from the threshold of her parents'hut, clung distractedly, like a shipwrecked mariner to a floating mast, round the knees of her unfeeling mother, and looking up wistfully in her countenance, burst into a flood of tears, exclaiming with vehemence and passion, 'Oh mother! do not sell me; what will become of me? what will become of yourself in your old age, if you suffer me to desert you? Who will fetch you corn and milk? Who will pity you when you die? Have I been unkind to you? O mother! do not sell your daughter. I will take you in my arms when you are feeble, and carry you under the shade of trees. As a hen watches over her chickens, so I will watch every night over mother. I will reply the kindness you showed me in my infant years. When you are weary, I will fan you to sleep; and whilst you are sleeping, I will drive away flies from you, I will attend you when you are in pain, and when you die I will shed rivers of sorrow over your grave. Oh mother, my dear mother! do not push me away from you; do not sell your only daughter to be the slave of a stranger!' Useless tears! Man remonstrance! The unnatural, relentless parent, shaking the beads in the face of her only child, thrust her from her embraces; and the slave dealer drove the agonized girl from the place of her nativity, which she was to behold no more.—*Leander's Records of Capt. Clapperton's Second Expedition to Africa.*

### THE DYING NEGRO CHILD.

A missionary in the West Indies gives the following pleasing account.

'I was called to see a little negro boy eight or nine years old, who was thought to be dying. I found him in much pain of body, but he bore his suffering with great patience, and seemed quite resigned to the Lord's will. He talked like an old Christian, His Testament lay on one side of him, and his hymn book on the other, and he read out of them by turns. He said he was very thankful to God, that he had ever been taught that he was a sinner, and that Jesus was the friend of sinners. When I asked him if I should pray with him, he answered, Oh, yes, but let us sing a little first.' He then gave out the hymn,

'Let me dwell on Golgotha,'

in a manner so affecting, that his parents and relations who were present shed many tears. I need not tell you with what a warm heart I prayed for him to Jesus, the friend of little children.—Shortly after, he gently fell asleep in Jesus. What little boy or girl that reads this does not say, 'Let my last end be like his?' Love the Saviour, my dear children, and it *shall be*. For he has said, 'He that loveth me shall be loved of my Father, and I will love him and will *manifest* myself to him.'—*Youth's Friend.*


**1000** SPERM OIL GALLONS, Fall Strained. For sale by J. B. PERO, Nos. 2 & 3, Dock Square.

SETH GOLDSMITH has removed his *Book-Bindery*, from 255 Washington-street, to No. 2, Franklin Avenue—near Court-street.

JOHN B. PERO,
NO 2 & 3, DOCK SQUARE,
(*Near the City Tavern, Boston.*)

HAS for sale the following articles, which he offers to sell low.
250 boxes French Cologne; 200 Genuine Hones; 140 boxes Fancy Soap; 40 doz Razors, of various stamps; Emerson's razor Straps; Naples Soap; Oil Bergamot; Cinnamon; Sweet Marjoram; Lavender; Unique Oil; Ward's Vegetable Hair Oil; Florida Water—Honey Do. Lavender do.; Shaving Brushes—Tooth do.—Hair do.; Lip Salve; Dressing Combs; Pocket do.; Pocket Books and Wallets; Suspenders; Gloves; Stocks and Collars; Linen Bosoms and Collars; Powder Puffs; Otto of Rose; Teeth Powder.
Pocket Lights; Penknives; Shears; Shaving Boxes; Genuine Court Plaster; Cutting Tongs.
325 junk bottles Genuine Rocky Mountain BEAR'S GREASE. December 1, Philadelphia, January 1, 1834. tf

THE LADIES' MEDICAL ORACLE.

OR Mrs. Moyer's Advice to Young Females, Wives and Mothers, being a Non-Medical Commentary on the Cause, Prevention, and Cure of the Diseases of the Female Frame: together with an explanation of her system of European Vegetable Medicines for the cure of diseases, in the patent Medicated Champon Bath, to which is added an explanation of the Gas, and an exposition of the numerous fabricated reports, 'a weak invention of the enemy.'
'Let them alone, they be blind leaders of the blind: if the blind lead the blind, both shall fall into the ditch.' [Ecclesiastes, xxxviii. 4]
Printed and published for the Authoress, and to be had only of her, at her residence at the corner of Lynde and Cambridge-sts. Boston. tf

CHEAP CLOTHING STORE,
*No.* 218, *South-sixth Street.*

NEW & SECOND HAND CLOTHING, of various qualities and sizes. Also, the highest cash price is given to just persons for good Second Hand Apparel of every description.
Also—Scouring, and Tailor's business carried on with neatness and despatch.
D. PETERSON.

WARDROBE by Mrs. PETERSON, No. 179, opposite Hill of the way—where may be had a general assortment of New and Second Hand Female Apparel, of various kinds to suit the pressure of the times—there will be found economy and saving.
Mrs. Peterson will sell goods at the lowest rates for cash or exchange.
☞ The highest price given to persons for good Second Hand Apparel.
Philadelphia, Feb. 26, 1834.

REAL NAPLES SOAP.

1 CASE just received from Naples, to be sold by dozen or single pot. For sale by J. B. PERO,
Feb. 26. Nos. 2 & 3 Dock Square.

LADIES MUSICAL WORK BOX.
Lately received from France, a very excellent article. For sale by J. B. PERO,
F 26. Nos. 2 & 3, Dock Square

GENTEEL BOARDING.

SEVERAL respectable persons of color can be accommodated with board in a private family. Inquire at No. 70, Cambridge Street, at Joel W. Lewis's shop, or of C. J. Lewis, West Centre-street, second door from Deal's Grocery.

PHILLIS WHEATLEY.

MEMOIR AND POEMS of Phillis Wheatley, *a native African and a slave.* Dedicated to the Friends of the Africans.
The Memoir is written by a relation of Mrs. Wheatley, the mistress of Phillis, and the Poems are republished from the latest edition of 1773, a copy of which is extremely rare. A correct Portrait, from an original taken at the time of the publication of the Poems in England, is attached.
This day published by GEO. W. LIGHT, No. 3, Cornhill. March 12.

JUST published, and for sale at the office of the Liberator—*A Brief Sketch of the Trial of William Lloyd Garrison, on the forged Libel on Francis Todd of Newburyport, Mass.*—Price 10 cents single—$1.00 per dozen—$6.00 per hundred.
Also just published, and for sale at the office—*2 Selection of Hymns, Prepared for the Use of the Friends of Emancipation*, pp. 36, 18mo. Price 8 cents single; $5 per dozen; $5 per hundred.

CHARLESTON HOUSE.

J. B. DUNLAP, takes this method to inform his friends and the public generally, that he has recently fitted up the house for the accommodation of

GENTEEL PERSONS OF COLOR

And hopes, by unremitting attention, to merit a share of Public Patronage.
He pledges himself that nothing shall be wanting to render the situation agreeable.
NEW-YORK, Feb. 1, 1834.



AGENTS FOR THE LIBERATOR.

MAINE—Nathan Winslow, Portland. Ebenezer Fox, Gardiner. Thomas E. Cutler, Eastport. E. S. Gage, Acworth; David Cambell, Wiscasset.
MASSACHUSETTS—Harvey Kimball, Boston. Charles Whipple, Newburyport; Benjamin Cohman and Charles L. Remond, Salem; Joshua Johnson, Lynn; Richard Johnson, Nantucket; Edward Forten, Nantucket.
VERMONT—Orson S. Murray, Orwell.
RHODE-ISLAND—Henry E. Benson and John Prosser, Providence.
CONNECTICUT—Henry Foster, Hartford. William Anderson, New-London; Prudence Crandall, Norwich; William Harris, Canterbury; Charles Jones and Samuel P. Davis, New-Haven.
NEW-YORK—Philip A. Bell and John Peck, New-York City; George Hogarth, Brooklyn; Charles Marriott, Hudson; Nathan Blount, Poughkeepsie; William P. Griffin, Albany; James C. Dunlap, Troy; Joseph Cornish, Utica; Eli Hemmenway, Auburn; Isaac Griffin, Saratoga; George Bewley, Geneva; Samuel N. Sweet, Adams.
DELAWARE—Thomas M'Pherson, Wilmington.
NEW-JERSEY—Isaac Stain, Newark; Abraham H. Francis, Trenton.
PENNSYLVANIA—Arnold Buffum, James Mott, Cromwell, and Joseph Sharples, Valentine Hill, B. Vashon, Pittsburg; George Chester, Harrisburg; Thomas Hambleton, Jennerville; John Peck, Bristol; Thomas Williams, Lancaster; Edward Bonsall, Williamsport; John Williams, Valley Mill; William Brewer, Wilkesbarre.
OHIO—George Cary, Cincinnati; James Boulton, Spruce Vale; James Leach, Chillicothe; William Hill, Washington; Orsamus D. Cunningham, Perry.
INDIANA—Jonathan Shaw, Nettle Creek; Nathaniel Field, Jeffersonville.
HAYTI—William B. Bowler, Port-au-Prince.
ENGLAND—Joseph Phillips, Aldermanbury, London.