# THE LIBERATOR.

OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND.

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TERMS.

*,* TWO DOLLARS per annum, always payable in advance. All letters and communications must be post paid. The trade supplied, in order in which as from the frequent imposition, in order to shield us from the frequent imposition, many of our enemies.—Those, therefore, who wish their letters or papers taken from the Post Office by us, will be careful to pay their postage.

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## REFUGE OF OPPRESSION.

[From the Cincinnati Journal.]

LONDON, Aug. 30, 1836.

### ULTRAISM IN ENGLAND.

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I have already expressed the opinion, that the cause of national reform is constantly gaining ground, and that it is too strong ever to be successfully resisted. It is equally true that ultraism and agitation are decidedly on the decline, and that the most zealous ultra agitators who have any considerable sagacity, even O'Connell himself, are fully persuaded that it is better to advance toward what they wish by little at a time, than to lose all by attempting to grasp the whole at once. The people also are growing tired of it, and the most judicious and excellent men see its evils and seek to prevent them. I had the pleasure, not long since, of meeting Rev. Dr. Philips of South Africa, so distinguished for his exertions in the cause of negro emancipation, as well as for his ability and success as a missionary. The conversation turned on American Slavery, and he spoke in the most decided terms against both the policy and propriety of sending such men as George Thompson to the United States, and of the imprudence of Thompson after he went there. He also gave it as his decided opinion, that agitating the North on the subject of Slavery at the South could be productive of no good, and might be of much evil; and that it was equally futile to attempt to accomplish the object by agitating the General Government. It is only, said he, by preaching the gospel plainly to the southern slaveholders themselves, and bringing them to see and feel right, that emancipation can be effected in the U. S.; and for this very good reason,—that there it is the slaveholders themselves, and *only* they that have the *power* to emancipate. I do not pretend to give his exact words, but I pledge myself for the sentiment. He felt deeply all the difficulties of the subject, notwithstanding his well known abhorrence of slavery, and his long-continued exertions to procure its abolition. I wonder if any one will call Dr. Philips a *pro-slavery man*? Rev. Dr. Bloomfield, the well known author of the Annotations on the Greek Testament, and one of the best biblical scholars in the country, in terms equally strong, expressed the same sentiment. Rev. T. Durant of Poole, known in America by his Memoirs of An Only Son, some reforming members of Parliament with whom I have conversed, and many others in England and Holland, both clerical and lay, very freely made the same declarations. I am ready to give the names if demanded. I learned, too, from the violent denunciations uttered by George Thompson in Exeter Hall, that the Evangelical Magazine has adopted the same views.

MEETING IN EXETER HALL.

Having seen it advertised that there was to be a meeting in Exeter Hall on Tuesday evening, Aug. 18, at which Mr. George Thompson would give accurate information respecting slavery in America, and also respecting the war in Texas, I determined to go. At the appointed hour I arrived; the meeting, however, was not in the Hall, but in a smaller room at one corner of the building. It was about two-thirds full of good, honest-looking English people, who looked as if they *wanted to hear the news*, and before the meeting was closed the room was quite filled. Perhaps in all 600 people might have been present. In the small gallery at one end of the room sat some young men, who kept clapping at intervals of about 5 minutes for half an hour before the meeting began, or Mr. T. made his appearance. At length he arrived, and Richard Peak, Esq. was called to the chair. Mr. T. opened his budget, and treated us to a rambling and verbose harangue of about two hours continuance. He commenced with the Evangelical Magazine, (which had had the audacity to suggest that his course was not the most likely one to effect emancipation in America,) and declared that, 'I, George Thompson, tell that reviewer, I tell that writer—I tell that writer,' a dozen times over, with ever so many hard things after each 'I tell.' After he had *told that writer* enough, he began on America, and declared that he loved her, and forgave her the sins she had committed against him—George Thompson. This piece of information will doubtless cause great joy on your side of the water, and I hope due testimonials of gratitude will not be wanting.

He, however, proceeded to say, that when he saw every 6th man, woman, and child in America a slave; when he saw woman subjected to the will of a brutal master, and her tender body lacerated with the whip—having been to the capitive's dungeon and looked through its bars, and having shared in the dangers and the oppression of the slave,—he could no longer be silent,—he was determined to agitate, and agitate, and agitate. This was quite a new piece of *accurate information* to me; for no one in the United States, I believe, ever saw or heard of Mr. Thompson within hearing, or seeing, distance of slaveholding territory, a slaveholder, or a slave. It went down, however, with the audience very well. They most cordially clapped and cheered the man who had seen such wonderful things, and got some alive to tell of it. He told us, moreover, that not less than 100,000 slaves are bought and sold every year by American, republican christians,—that there are only twelve States that do not hold slaves; that black people are universally excluded from colleges, stage coaches, steamboats, and churches,—that slave traders are regarded as very respectable people, and that the U. S. Telegraph is a *Government newspaper*; all which was *information* entirely new to me, whatever may be its character for accuracy.

He further stated, that the black people increase at the rate of 76,000 or 80,000 a-year; but he did not tell us how many children every child-bearing woman must produce annually, to make up that number over and above all the deaths that take place, and all the emigrations, including the elopements to Canada, and the exportation to Liberia, and the transferences to Texas. He told us that the sum total of the operations of the American Colonization Society, since its organization, was the transportation of 3000 negroes to Liberia, of whom several were not now living there, because they were dead. The Dresser affair was produced. That young man was condemned by a *self-elected committee*, of whom seven were elders and one a minister, and delivered to the mob to be whipped. In fact, mob-law prevailed throughout the Union. The mob engaged in the Missouri burning was composed of the *most respectable citizens* of the state. It is not an uncommon thing to burn negroes in the United States. Two were burnt while Mr. T. was there. The abolitionists had petitioned Congress to abolish slavery in the District of Columbia. Congress had resolved not to consider those petitions, and the *white people* of the United States are thus proved to be the *most abject slaves* in the world, &c. &c.

Mr. Thompson being exhausted by his effort, introduced his friend Mr. John Scoble to tell the audience about Texas. Mr. John Scoble observed, it was necessary to keep a strict eye on the United States. All that *fraud* or *force* could do, that government had done to deprive Mexico of Texas. Mr. Poinsett had gone there for that very purpose, and had harbored the conspirators in his own house under the protection of the American flag. The American newspaper editors, many of the senators and representatives in Congress, and *General Jackson, the President, had been bribed by scrip of Texan land* to take part against Mexico; and it was all a scheme to perpetuate slavery, &c. &c. All this was said with the utmost assurance, and every word was better truth by the audience, who could not help wondering that Gen. Jackson could be so wicked. Mr. Thompson then resumed, in order to give the bright side of the picture. There are abolitionists in America. *Wm. Lloyd Garrison is there!* The stain will be wiped away—the republic will be saved, &c.

I profess to give you only the general strain of remark, and the impression made upon my own mind. All that I have written was actually said, and much more that I have not written; and it seemed to give the received in all good faith, as accurate information respecting slavery in America, and the Texian war.

Can we wonder that the people who rely upon such information, as accurate, should feel and act erroneously? Can the British abolitionists will be able to do but very little for the American negro, if their proceedings generally are of the character of those I witnessed at this meeting.—They may be very good men in their place.—I dare say they are. Some of them whom I have met in private, I have been much pleased with; but when they (with their present views, and their present mode of proceeding) do any thing toward abolishing or even ameliorating American slavery, we may expect to see the Duke of Wellington and Daniel O'Connell kissing each other in front of Westminster Abbey.

After the meeting, I went to Mr. John Scoble and asked him what authority he had for making his statement respecting General Jackson. He told me to call at his office next day and he would show me—they were principally a speech of Mr. Ward in the House of Commons, and John Q. Adams in the United States Congress. I called for the documents next morning, but he had not them by him,—would send them to my lodgings. They have not yet arrived, though two days have elapsed. I met George Thompson at the office, and had a plain talk with him. He received me very kindly, and said I misunderstood him at the meeting; but this saying hard things in public and smooth things in private is doing mischief on a large scale, and injuring it on a small one. The testimony of Dr. Phillips and others I think ought to be known. The Cambridge University men, and Rev. Dr. Dixon of Edinburgh, and several other gentlemen, expressed the same opinion, though I do not remember what they said distinctly enough to quote their authority.—*Prof. Slow.*

## SLAVERY.

[From the Herald of Freedom.]

*A mob—almost.*—Our readers will recollect that Rev. Samuel Hurd, lately from Alabama, edified the good people of Claremont, several weeks since, with an elaborate homily in defence of Southern manstealing. Being anxious to 'prepare us of Yankee land as much as possible for the fetters of George McDuffie, before he went back to his plantation, he sent word to the Rev. Mr. Wood of Newport, that on a certain day he would lecture in that village, and demonstrate to his parishioners, not only the happiness and religious privileges of the slave, but also, as a corollary of this, his utter unfitness for freedom. Accordingly Mr. Wood, one Sabbath afternoon, gave the simple announcement from the desk that at such a time and such a place Rev. Mr. Hurd would deliver a sermon on slavery. It was quite a startling innovation on the quiet habits of the congregation. A sermon on slavery! An 'excitement' was the immediate consequence. It ran through the village like wildfire. Several rich and influential church members,—peradventure a deacon or two among them,—held a council at the meeting house, and sagely resolved that if Mr. Wood was going to countenance the abolitionists, they would withdraw their support. Thereupon some of them waited upon their pastor, and, after talking very eloquently of 'danger to the church,' 'insurrection,' 'discussion,' 'bad feelings,' *et cet., et cet.* prevailed upon him to recall the notice, which at a subsequent meeting he did. At the appointed time the reverend lecturer arrived, and was surprised at the course which had been taken. At the request, however, of some friends of free discussion, he proceeded to a schoolhouse near by to state his views as proposed. Soon the news spread among anti-slavery *in the abstract*, that an abolition lecturer, in defiance of 'public sentiment,' was actually holding forth his treasonable doctrines in the heart of their patriotic and peaceable village.—The 'incendiary' proclamation woke up anew the 'excitement.' Store, and pantry and haymow, were ranksacked for rotten eggs. The engines were got out and filled with dirty water, and the rabble rout proceeded to their labor of preserving the constitution and union. Mr. Hurd was in the midst of a glowing description of the 'well fed and well clothed' slave when they arrived. It was a critical period. Eggs were in hand, the hose levelled,—a moment more, and anti-slavery *in the abstract* would have been upon him in a deluge. Just at this time, a person who had been reconnoitering, whispered in the ears of the leaders, and suddenly 'a change came o'er the spirit of their dream.' It operated like magic. From the fierce temper of rioters, they became as gentle as sucking doves. They had discovered that Mr Hurd was no abolitionist as his preaching plainly showed, but a 'constitutional' advocate of slavery. The engines were emptied into the ditch, and the rotten eggs carefully laid by for 'a more convenient season.' Mr. Hurd finished his address in peace, and the sturdy defenders of the 'union' returned home

'To live and fight another day.'

## TO THE HON. RICHARD RIKER,

*Recorder of the city of New-York.*

SIR,—I find in the Journal of Commerce newspaper of the 26th of October, a speech said to have been delivered by you on the 25th of October, in which I think you have done the colored people of this city great injustice, perhaps not by design. One thing I can say, if you knew the respect and esteem we feel for your person and character, you would be among the last to utter a sentence calculated to do us harm; and I really think the Judge must have been under peculiar excitement to cause him to make such a direct attack upon the poor and despised colored people of this city. My object shall be in this short reply, to show that you are mistaken in the conclusion to which you have come, that emancipation confers a *curse* rather than a blessing on the people of color, for I think, if I understand the matter, this is your position. You speak of the disproportion of convicts among colored people above that of the whites. Let us see—I suppose the number of colored people in this city is about 20,000, and circumstances have thrown us among that class that is most exposed, and have the strongest temptation to commit crime. Besides, many a colored man is convicted, that would not be, if he had as much information as the whites generally have. For instance, a white and colored man have a quarrel all along, the white man strikes the colored one. The colored man sues him, they come to court, there is no proof, and as there is no proof, the white man goes unpunished. Reverse the case, and the Judge says to the colored man, what did you strike this man for? Because he threatened to strike me, replies the colored man; and he is punished merely because he did not understand enough of law, not to answer the question. Secondly, you ask what would be the result, if two millions of slaves were turned loose at once? The result would be the same as it is when slaves have been turned loose without the benefit of wholesome laws. What we want is, to bring about the enfranchisement of the entire colored population.

Judge Riker speaks of the Immediate Abolitionists in connexion with the prevalence of crime among the free people of color. Would it not be as well to let the people of color be their own judges, whether the measures of the abolitionists tend to elevate or degrade them? Now the facts in reference to emancipation in this state, are already known to all these. The subject was not brought, with all its bearings, fully before the community, and the relation between master and slave was dissolved before they were taught their duty to each other, and to the community. So much for turning slaves loose, while there is none to care for their souls In this condition the colored people of this State were emancipated, and left without any to guide them; they have collected in large cities, and, I am sorry to add, have, to a considerable extent, fallen into the vices that are peculiar to cities. Now, while this state of things is to be regretted, and while we have not improved our own condition as much as we could wish, yet Sir, I can, (if you will give me an opportunity) show you many hundreds of families, that are living as comfortable and happy as any white families in the middle walks of life. I could also show you our churches, our sabbath schools, and our week day schools, and point to our temperance societies, and to the many societies among us for the benefit of their sick members. You speak of foreign interference with the subject of slavery in the United States. With this the people of color of the city of New York have nothing to do. We are like the Greeks, or the Poles, or any other oppressed people in this respect, and feel very grateful to any nation or individual that sympathizes with us. But I must close after making an apology, and asking you to overlook it, if there is any thing disrespectful to yourself in this communication. I have thus briefly replied to your remarks—having been the most of my days a slave, I think myself qualified to judge in this matter. Your ob't servant,

THOMAS VANRENSALAER.

ABOLITION IN NORTH CAROLINA. The North Carolina Watchman, published at Salisbury, contains an article headed 'Mr. Van Buren—Abolition'—in which the editor says,

'If the abolition party' is the growing party at the North: we are inclined to believe that there is EVEN MORE OF IT AT THE SOUTH THAN PRUDENCE WILL PERMIT TO BE OPENLY AVOWED: if ever this faction become the majority, of which there is great danger, &c.

So the secret will leak out.

*Address of the Rev. Geo. Storrs.*—Letters and papers for the Rev. Geo. Storrs, late of New Hampshire, agent of the American Anti-Slavery Society, should be addressed to him at *Utica*, N. Y.

## COMMUNICATIONS.

### POLITICAL PARTIES.

The individual, and especially the conductor of a public journal, who enlists under the banner of a political party, can hardly keep within the bounds of strict honesty. Every artifice must be used to sustain the popularity of candidates for public offices. Their numerous errors and inconsistencies must be palliated—in fine, all their actions must be construed into patriotism, and those of the opposite party denounced as bordering on treason—involving a fearful sacrifice of truth. The public mind becomes, by this means, excited, and as it were intoxicated. In this state, the mass of the people, regardless whether the course they are pursuing be right or wrong, rush on to defeat, and exult over their antagonist. Were the characters of candidates for office properly delineated, and the delineation seriously considered by the public, the result of many an election would be materially affected. The public welfare, in a time of high political excitement, is always in jeopardy. In the formation of a political party, popular attention is directed to some prominent objects, apparently for the public good: but, in the progress of the party, every measure proposed by its leaders, whether for the public benefit or not, must be supported, or its existence might be endangered. In this country, democracy or republicanism, either a name nearly synonymous with that of party, is the grand watchword of the people. The man of ambition, who, by his apparent zeal in behalf of their rights, and by his invectives against aristocracy and oppression, has the address to ingratiate himself into the people's favor, though he may at times utter sentiments the most repugnant to the principles of freedom and equality, and however tyrannical he may be personally, becomes, in the minds of his party, a patriot and republican. The people care but little for his deviation from the path of republicanism, if they imagine *themselves* not directly affected by his deviation. The true ground of republicanism, the ground that *all* men, of every kindred, nation, tongue and people, have an equal right to liberty, and ought immediately to be put in possession of it, seems not to be understood. This, it fully illustrated by the circumstance, that those who are exercising the most absolute tyranny over their fellow creatures are placed, with the sanction of the people, at the head of the republic. We hoped that a class of men had arisen, who, bursting over the bounds of party, would consider moral worth and a real love of liberty as necessary qualifications for office; we mean the abolitionists. Let it not be said, that they have nothing to do with politics; government is an ordinance of God, and those only who are actuated by his fear, should be chosen to administer it. But, it seems to be an opinion, too prevalent among many, that the administration of government is a mere worldly matter, which should be left mostly with those who neither fear God nor regard man. But it should be considered, that it is by the countenance of human laws, that man has, in some instances, the effrontery to set at defiance the eternal principles of right and justice;—to lay the hand of violence on his brother, to doom him, and task him, and crush the energies of that part which allies man to angels—the soul. It is by exercising their rights as freemen, that abolitionists can labor to change these laws, and sweep from the land that crime which is calling forth the glittering sword of vengeance on the nation. Many will, doubtless, through the influence of moral principles, yield to the requisitions of justice; but there is, in every community, a class over whom this principle has no power. Were there no laws, making theft penal, in existence, the majority of the people would not, probably, become guilty of the crime; still, there would be a minority, whom no principle could restrain from the commission of it, and hence the necessity, for its prevention, of legal enactments. It is just so in regard to slavery. The subject must be made political, or the evil will not very soon, if ever, be entirely eradicated. By this we do not mean to enter the ranks of either of the contending parties; we have for some time past, renounced them, and can now regard them in no other light than as two furious beasts striving for the mastery; or as the potherds of the earth, dashing against each other. We entreat all abolitionists to stand aloof from them. It has pained us to see some, who have espoused the Anti-Slavery cause, engaged in the strife of party, endeavoring to create the belief that their favorite candidates are more favorable to the abolition cause than those of the other party, and denouncing that party as wholly unworthy the support of abolitionists. Our belief in the genuineness of the abolition principles of such, has been much shaken. Abolitionists are under no superior obligations to either party, for its conduct and feeling towards them. They have been belied and abused, and their most sacred rights trampled upon by both. Witness the mobs in different parts of the country, headed by men of both political parties; witness the Congressional proceedings the last winter, and the courtesy displayed towards them. Witness the legislative attempts against them. Witness the messages of the Governors of the several States; and, lastly, look, for a choice of party, at the names of those who voted for Pinckney's resolutions.

We shall glance at the characters of some of the principal candidates now before the public, and see how they stand, as regards the great question of human rights, at present about being decided. The Chief Magistrate of this commonwealth defended slavery on the floor of Congress. More recently, he has recommended that the voice, which is pleading for suffering millions, be hushed—that thus slavery may rest undisturbed, till the nation wither beneath its pestilential influence. Abolitionists will not vote for the man who is willing thus to seal the doom of his country; they cannot vote for the man, who, by recommending an abridgement of the freedom of speech, would introduce into the country one of the most odious features of despotism.

Among the candidates for the Presidency, Martin Van Buren will probably be the successful one. But he has little if any more claim upon abolitionists, than Edward Everett. *True*, he has not, in his official capacity, been guilty of recommending a measure similar to that of Gov. Everett; yet, as a private individual, he has sanctioned resolutions strongly censuring abolitionists, and branding them as disloyal to the country. He admits the power of Congress to abolish slavery in the District of Columbia; but thinks there are objections to the exercise of this power, against the wishes of the slaveholding States, as imperative in their nature and obligations, in regulating the conduct of public men, as the most palpable want of constitutional power would be. Objections to the exercise of this power against the wishes of what? the majority of the people? nay, but against the wishes of the slaveholding States. Supposing the people of the free States, being the majority of the nation, should request that the constitutional power of Congress, to abolish slavery in the national District, be exercised; according to Van Buren's opinion, the public men constituting Congress, are under obligations not to accede to the wishes of the majority, without the consent of the slaveholding States; or the minority: this is the republican doctrine that the majority must rule. But this is not the worst. Richard M. Johnson, a slaveholder, is held up by the supporters of Van Buren a candidate for Vice President of the United States. With a pro-slavery man and a slaveholder at the helm, the nation will be emphatically a slaveholding nation; and shall abolitionists contribute to the formation of such a character? Would that we could reply in the negative. But we fear that too many, calling themselves abolitionists, are thus violating their principles.

The names of the electors of President and Vice President constitute but one ticket; a part of the Van Buren electors will vote for R. M. Johnson, consequently, whoever votes for Van Buren, will give half his influence towards the election of a slaveholder for Vice President of the United States. What abolitionist can do this, and then lament, in the bitterness of his soul, that this is a slaveholding nation, and that its capitol is desecrated by the feet of slaveholders? Is this the way, by exalting him against whom the curse of God is pronounced, to sweep the abomination of slavery from the land, and avert the gathering judgments of JEHOVAH? Our very soul sickens at the thought. We know that the excuse of those abolitionists, who have adopted this course, is, that it is the least of two evils; but we can assure them that this is not destroying evil; and that they will *always* be under the necessity of making such a choice. We had supposed that all abolitionists were for compromising with no evil; but that they would set an example to the world, of pursuing not a course justified only by circumstance, but a course always intrinsically right.

We have been the more prolix on this subject, from a belief that the current of feeling among abolitionists sets more strongly in favor of Van Buren, than either the other Presidential candidates. While is out of the question with abolitionists; none of them, we presume, will be so fool-hardy as to vote for Harrison, or, which is equivalent, for Daniel Webster. We cannot agree with an abolitionist in the Liberator of the 22nd ult. that we ought to vote for somebody in opposition to Van Buren; the vote, to be effectual, must be given for one of the other regular candidates; they are all a mass of pollution, and to touch one of them we should be as if we had touched a dead man. Let all abolitionists keep themselves separate from political parties, and preserve the sacred cause of abolition free from their contaminations.

ANTI-SLAVERY.

Lynn, 11 mo. 1st, 1836.

### PRESIDENTIAL ELECTION.

I noticed in your paper of the 29th ult. that some of your correspondents seem to think that there is not much choice between the Presidential candidates in regard to their views respecting the abolition of Slavery—and I believe one goes so far as to intimate that Mr. Van Buren would be as likely to co-operate with the abolitionists in promoting their operations as Gen. Harrison. From what circumstances this writer draws his conclusion, I am at a loss to conceive. It appears to me that there is this plain difference in the attitude in which these two persons stand in regard to the subject of slavery. Mr. Van Buren has *pledged* and *committed* himself both in regard to the question of *abolishing slavery in the District of Columbia*—and in regard to the constitutional right and *duty* of Congress to prevent the transmission and distribution of anti-slavery publications at the South through the Post office. Now as these are the only two branches of the operations of abolitionists, where the power of the President or of Congress can be brought to bear upon them and defeat them, it follows that Mr. Van Buren is their *declared enemy* in every respect where he can exert any influential power.

With *Gen. Harrison* the case is different. He has not only declared his hope that the time will come, when the sun as it goes down will not set upon a slave through the whole extent of the country,—but both in regard to the abolition of Slavery in the *District of Columbia*, and the *power of Congress to prevent the transmission of incendiary publications (so called) to the South*, he has expressed no opinion, and may be considered *unpledged* and *uncommitted*. The chance is certainly better then with him, than with one who is already *committed* and *pledged*—for an uncertainty is certainly better than a certainty in this matter.

AN ABOLITIONIST.

## SLAVERY IN RELATION TO NEW ENGLAND.

The abolition of slavery at the south has been defended upon the broad and exalted ground of justice, humanity, and the rights of man; and by those who admit the force of such appeals to their conscience and benevolence, these considerations will be admitted to be irresistible and decisive. But it has been said, that the people of New England have no interest in this question, aside from the concern they should feel for a portion of the human race who are wronged and oppressed—and as they are likely to provoke the hostility of their white southern friends by any interference with their institutions, even though it be merely of a *moral* character, it is unwise to meddle with the subject at all. Without, however, admitting the conclusiveness of such reasoning, it may be easily shown, that it is not a fact that we have no interest in the existence of slavery at the South, but that, on the contrary, the business and prosperity of New England are much diminished by its existence in the U. States, and would be much increased by its abolition, and that as a mere matter of *policy*, in addition to higher considerations, the desire for this abolition should influence the conduct of the people of New England in every constitutional way.

There are two ways in which the abolition of slavery would be beneficial to the prosperity of New England, particularly to our *manufacturing* interests, and through them to the rest of the community. The first is, by an increased production of the southern States, particularly *cotton*—and the second is, by an increased demand for the manufactured articles of the north, and for every species of merchandise imported in northern vessels and by northern merchants. These two ways I will examine separately.

And first, as to the increased production of the southern States, particularly *cotton*, which finds so great a market in our manufacturing establishments. It would produce this effect by a two-fold operation—by making the labor of the black population more productive in itself—and by bringing under cultivation new and unworked land, upon which much greater crops might be raised, than upon the old and exhausted land now in general use. It would make the labor of the black population more productive, because they would work under the stimulus of wages, instead of the coercion of the whip, and from the desire of acquiring property themselves, instead of increasing the property of others. It would make the land used in planting more productive, from the facilities it would furnish for the purchase and cultivation of new and rich land in our south-western territory, and by employing the blacks as free laborers upon it, instead of using them as slaves. The most enterprising and active population of our country, and particularly of the free States, are cut off from the business of planting by their inability to purchase slaves for this purpose. Persons of small capital have not the means of purchasing both land and slaves, and the consequence is, that this business is followed almost entirely by people of overgrown fortunes, and little personal industry and enterprise. But were the slaves emancipated, a man with a few thousand dollars could expend the *whole* of it in the purchase of a rich tract of land, and employ black laborers by hiring them, instead of being obliged to buy them. This would bring a much greater quantity of land under cultivation, and being new and unworked would be much more productive than the old land. The crops being greatly increased in this way, particularly cotton, would fall in price, for while the demand would be the same, the supply would be materially enlarged—and in this way, the cotton manufacturers of New England and the consumers throughout the country would receive the benefit of this new course of things.

The second way in which the abolition of slavery at the south would contribute to the prosperity and business of New England, is the increased demand it would create for the manufactured goods of the North, and for the foreign merchandise imported in northern vessels. Were the slaves liberated, with the right of acquiring property, their condition would be continually improving, and their means of acquiring the necessaries of life would be continually increasing. They would be desirous of having better houses, better food, and better clothing; and an increased consumption of every thing which entered into the composition of these articles would be the consequence. There would be a much greater demand, therefore, among them for the manufactured goods of New England, and for the merchandise imported in our vessels, as sugar, coffee, molasses, &c. and every branch of business among us would feel a new spring given to its activity by an increased demand for its productions. This effect would be felt progressively to increase, as the condition of the black population proceeded from a state of almost complete destitution to a state of comfort and happiness,—and the same cheering rays of abolition would bless them and the industrious white population of the North. The slave population in the U. States is now about two millions, five hundred thousand. Suppose that where one dollar is now expended for the benefit of each individual of them, five dollars would be expended under this new state of things; what a stream of wealth would pour into this part of the country, in exchange for the productions of New England industry and New England navigation—and how would every branch of trade and labor feel this new stimulus given to their enterprise and activity!

It clearly appears from these considerations, therefore, that the people of the non-slaveholding States, in opposing the abolition of slavery at the south, by means of *free discussion* addressed to the understanding and consciences of our southern brethren, have been acting against their own interests, as well as those of the slave, and also against the great principles of justice and humanity. W. S. A.

## MR. VAN BUREN, &C.

Mr. Garrison—In your paper of the 29th ult. there is a communication signed 'Truth Seeker,' commenting with a degree of asperity and unfairness little in accordance with the character of a gentleman, or that signature he has taken to himself, and over which he has sent his article into the world, upon a communication in a former number of your paper relating to Mr. Van Buren, signed Truth Teller. If 'Truth Seeker,' as he calls himself, had really been desirous of arriving at the truth, and of placing others in the path to find it, he would, after having made the sweeping assertion against Truth Teller of a wilful departure from the truth, at least have specified some of the instances where he had been guilty of misrepresenting the sentiments of Mr. Van Buren. As he has not done this, the fair presumption is, that he could not do it; and that, instead of his remarks being dictated by a love of truth and equity, they were the offspring of spleen, generated by a consciousness that the conduct of Mr. Van Buren had been placed in its true light before the public.

'Truth Seeker' wishes to know whether worse things were brought against White or Harrison, and be sustained, than Truth Teller has brought against Van Buren. I do not know whether there can be worse, but without doubt there can nearly or quite as bad. But this is no excuse for him. Because they have done evil, is no reason why he should be guilty; nor is it a reason why his conduct should not pass in review before the people. I beg to observe here, that I have no where attempted to uphold the conduct of Messrs. White and Harrison. I have not advocated their election, nor do I wish to do it. If I had exposed the sins of Mr. Van Buren, and attempted to convince at, and apologise for those of the others, I should have been justly obnoxious to censure. Such a course would not only have been obviously wrong, but plainly and palpably inconsistent. It would have been something like Falstaff's recommendation to Prince Henry, 'to be not too familiar with that Poins.' I have done no such thing. They are all recreant to liberty, and unworthy the confidence and support of freemen. The principal difference in them is, that while one of them is personally engaged in the moral and political murder of his fellow creatures, the others, like Saul of Tarsus, are standing by, and consenting thereto. Which of these is the most culpable, I leave the community to judge. But it may be asked, 'why did you single out Mr. Van Buren for the attack?' I answer, that I did not. I condemned his letter to the North Carolina people, because I happened to see it; and because it contained sentiments at war with human freedom, and consequently opposed to the welfare and happiness of society. The same sentiments from any other source would have received the same condemnation.

To make the sins of Mr. Harrison appear more enormous than those of Mr. Van Buren, it is said he is in favor of enslaving the whites as well as the blacks. Now if this is the case, it only shows that he is the more consistent oppressor of the two. He takes the only ground on which it is possible for the slavery-supporter to stand a moment in security—the ground that the color of the skin does not create a right of property. Unless 'Truth Seeker' can make it appear, that it is less a sin to enslave black men than white, it would be the height of folly to mention it as an additional disparagement to Harrison. If a man is going to advocate slavery, let him do it as applying to all the human race; and he will, to say the least, have the merit of consistency in his wickedness.

'Truth Seeker' wishes to know, if he cannot consistently vote for Mr. Van Buren, who he can consistently vote for. This is truly a difficult question to decide. Of this he may be assured, that if he votes for Van Buren, White, or Harrison, he will vote in favor of slavery. And, in my mind, it is far better not to vote at all, than to aid in the advancement of such principles as they propagate. If 'Truth Seeker,' or any other abolitionist, believes that voting for Webster would, in effect, be voting for White or Harrison, I for one surely would not advise him to do it. Leave these to fight their own battles; and then, whoever may be President, he will have the consolation of thinking that it was by no act of his that he occupied that position. The same considerations that would induce the abolitionists to vote against these men for President, would make them vote against Mr. Everett for Governor; and I hope every true abolitionist will go to the polls and do it. I do not see how they can well do otherwise.

Mr. 'Truth Seeker' thinks that 'Truth Teller had better have taken the name of Truth Stretcher; and that he must have had *his* nose in a bag, or he would have kept nearer the 'truth.' Now this is entirely gratuitous—a mere 'coinage of the brain.'

'These bodiless creations ecstacy
Is very cunning in.'

It had its origin in the distempered imaginations of a person who has sold himself to *ambition*, and is governed entirely by its wild promptings.

'His days are spent
In chaining down his heart, and watching how
To rise by others' weaknesses.'

He doubtless imagines that others are carried away by the same principle which governs him; but in this individual instance at least, he is mistaken. To satisfy his mind, I would inform him that the author of the communication, signed Truth Teller, is an humble mechanic, who obtains his livelihood by the sweat of his brow; and who, consequently, cannot have his nose in the Treasury-bag either of the State or Nation; but who, laborer as he is, and humble as he is, conceives that no man has so good a right to his body, and to the proceeds of his industry, as he has himself; and who regards as his enemies—as the enemies of mankind, all who deny this proposition, either as it relates to him, or to the rest of his fellow-creatures. TRUTH TELLER.

Abington, Mass. Nov. 4, 1836.

## MAINE ANTI-SLAVERY SOCIETY.

This Society, on an application to the Mayor of Portland, obtained leave to hold its Annual Meeting in the City Hall on Wednesday, Oct. 26. The meeting was accordingly publicly advertised to be held in that place. Some excitement was in consequence produced in a part, it is believed a small part, of the population of the city. A handbill was posted up in public places on Tuesday, calling on the citizens to meet in the evening, for the purpose of applying to the Mayor to request him to rescind his license. The meeting was accordingly held on Tuesday evening, when the assembly was addressed by Randolf Codman, Esq. in support of a resolution for making such an application, and by Gen. Appleton in opposition. The meeting was not generally attended, and the resolution passed.

The Mayor, on receiving information of this resolution, urged the abolitionists voluntarily to give up the hall, but they feeling that the Mayor was bound to let them have it, were unwilling to relinquish their rights, in favor of a meeting acting without legal authority, and not representing the voice of the city. The Mayor being thus compelled to take the responsibility on himself, revoked the consent he had previously given. The abolitionists consequently did not have their meeting till the afternoon of the same day. At that time they met in the Friends Meeting House, and had another meeting in the evening. In the evening a number of men and boys assembled, and occasionally disturbed the assembly by noise and throwing a few eggs. Several abolitionists were struck by the mob in going through the streets, but nobody was seriously injured.

The Society held meetings the next day in the forenoon, afternoon, and evening. The assistance of the Mayor was requested in the course of the day, to prevent any disturbance in the evening. He expressed his belief that it would be impossible to protect the Society from the mob. However, in the evening, the Mayor, with some peace officers, and a number of gentlemen who had volunteered to preserve the public order, appeared at the meeting-house, which was crowded. A large concourse of people collected in front of the building, estimated from 500 to 1000.—Noises and slight attempts at disturbance were occasionally heard, but they were promptly repressed by the Mayor and his assistants, among whom, John Neal, Esq. was distinguished by his activity and energy. The meeting was continued in good order till 9 o'clock, when the Society adjourned, and all present retired without molestation.

The result of this meeting is highly creditable to Portland. It affords a salutary lesson to all friends of law and order. It was a glorious triumph of the freedom of speech, to have a meeting of abolitionists protected against a mob, by those most opposed to their principles. Let men who are opposed to lynch law follow the example of Portland, and unite themselves with the constituted authorities for the preservation of the public peace, whenever a riot is contemplated, and mobs will soon be unknown at the North.

I cannot spare time to give a particular account of the meetings. Gen. Fessenden presided with his usual dignity and urbanity. Mr. Stanton spoke several times, with great effect. Gen. Appleton, Rev. Messrs. Thurston, Adams, Freeman, and a number of other gentlemen also addressed the Society, and several spirited resolutions were passed. I presume an official account of the meeting will be published. I can only add, that the meetings were deeply interesting, and will, I have no doubt, give a mighty impulse to the cause of abolition in Maine. X.

## SOUTHERN METHODISTS.

*Extract of a letter to the Editor, from a colored Methodist brother in a slaveholding State:*

'It would be peculiarly gratifying to see, at this critical juncture, every movement of friends and foes—to be familiar with all the important facts which the natural operation of causes, and the extraordinary exertions of our friends and their opponents, are daily eliciting. But, alas! I grope, in a great measure, in darkness. Our Methodist brethren, however, are determined that I shall not be in the dark as to their labors of love in our behalf; nay, with unblushing inconsistency, they proclaim to the world that they have no desire, nor intention, nor wish, (if I recollect rightly) to interfere with the crying sin of the nation! that they have agreed to suffer sin upon their neighbor, without even a gentle rebuke—that they are not ashamed to reward with the highest office in their power to bestow, those who have been most conspicuous in writing against the true friends of the oppressed. In their manifest eagerness to conciliate a vitiated public sentiment—in the bitterness of their prejudice against the poor colored man, they seem to forget that their present doings are to be matter for future history—that they are trumpeting forth their own moral degeneracy from primitive methodism—from evangelical piety. Sir, they are seeking popularity: 'They love the praise of men more than the praise of God.' Verily, they have their reward. The day is not distant when the remembrance of their present time-serving, short-sighted, worldly policy will fill them with regret, and cover them with confusion. The colored man, without their aid, will live to tell them of their pusillanimous, their inglorious abandonment of his cause, when it was with him but the day of small things. They have forgotten, it would seem, the lesson they so reluctantly learned from their tardiness to join the pioneers of the temperance reformation.

Sir, I blush for my denomination. O that they were ashamed of themselves! In vain do they offer the political aspect of the anti-slavery cause as a justification of the timorous course they are pursuing: this pitiful plea will avail them nothing; for they are willing to have laws enacted for the suppression of intemperance; and they have repeatedly sanctioned, in their conferences, that great political machination, that arch scheme of duplicity, that colossal combination of pride, prejudice, cruelty and injustice, the Colonization Society.

Our Methodist brethren exceedingly deplore the decrease of their numerical strength during the last year: there is abundant more cause to bemoan their moral declension. The doctrine of Wesley, Clark, Watson, &c., nay, the Bible, as it regards slavery, are now repudiated by them as incendiary, stigmatised as fanatical, and reprobated as subversive of the interests of the Redeemer's kingdom. O, how has the fine gold become dim!

## MASSACHUSETTS CHRISTIAN CONFERENCE ON SLAVERY.

*Dear Brother,*

At the Annual Session of this body, in New-Bedford, on the 11th inst., the subject of American Slavery was introduced by the preamble and resolution recorded below.

The resolution was offered by Elder William H. Taylor, of Fairhaven, and seconded by J. V. Himes, of Boston. Mr. Taylor supported the resolution by a short speech, the substance of which is appended to the resolution. Considerable discussion followed, in which the *stereotyped* objections of those who claim to be as much anti-slavery as we are, were urged against the abolitionists, and their measures. But you will see, that much of the discussion was out of order, because the resolution only embraces the '*palliations, apologies and excuses*,' which may be urged in extenuation of the sin. None had the face to plead or apologize for the system of American oppression. With one or two exceptions, all the members of the body most heartily condemned the idea of palliating or apologising for the enormous sin of slaveholding. These members who opposed the spirit and sentiment of the resolution, hold that the scriptures sanction slavery, and teach ministers of the gospel not to interfere with the right of the slaveholder, but to preach, 'Slaves, be obedient to your masters.' While those in favor of the resolution, thought it their duty also to preach to 'Masters to give to their slaves that which *was just and equal*.' The resolution was lost by a small majority. If all the abolitionists in the conference had voted for it, it would have been carried by a large majority. But, as this was likely to produce division in the body, it was thought much more good could be effected by a separate convention, organized annually for the purpose, in which the sentiments of the abolitionists among us could be more fully expressed, and widely diffused among the people; and some also holding the opinion that the body had no right to pass resolutions of this kind in a conference capacity. The resolution was offered for signatures, after it was lost in the conference, when a large majority of the members present signed it, as the expression of their real sentiment. It is just to say that four of the persons who gave their signatures were not members of the conference. The most of them are ministers belonging to the Massachusetts Christian Conference. The influence of the body is, therefore, on the side of the oppressed. J. V. HIMES.

PREAMBLE AND RESOLUTION.

Whereas, the existence of slavery has, for a long time, been a matter of great grief to some of the most enlightened statesmen, philanthropists and christians, in Europe and America—and in the divine dispensations, the same has recently become a cause of great inquiry and alarm in every section of our country, equally interesting to the ecclesiastic, moralist and civilian—and inasmuch as christianity can never be regarded as neutral in any question of positive moral tendency. Therefore—

*Resolved*, That in view of the already enormous and increasingly aggravated sin of slavery—of the frightful consequences resulting therefrom—and of the persevering, successful, philanthropic and christian efforts which have been, and are still, being made in our own, and other christian countries for the destruction of this evil;—and, in consideration also, of our most sacred obligations as ministers of Christ, to proclaim the holy displeasure of heaven against all unrighteousness, we are bound to express, and do hereby express our unqualified reprobation of every palliation, excuse, or apology, which may be urged in extenuation of this sin.

Mr. President—You undoubtedly remember, as well as the majority of our brethren composing this Conference, that a resolution touching the subject of slavery was, on motion of Br. J. V. Himes, brought before our last annual session. That resolution, as you well know, was seconded and advocated by him, who has (will you call it the impertinence?) I will say the faithfulness to a good cause, of presenting for the deliberation and final passage of this body, the resolve just read in your hearing. The last year's resolution was withdrawn, for reasons not now necessary to mention.

The resolution, sir, which is now before you, may be regarded as containing a fair expression of the honest convictions and sober judgment of a very respectable number of the members of this conference. The language in which this, our deliberate opinion, is conveyed, if not the best which might be employed, is nevertheless honest, fearless, clear and strong. It affords what the present state of affairs loudly calls for from this reverend assembly, viz: an unqualified condemnation of all excuses, palliatives, and apologies, extenuating the sin of slavery. This, we candidly believe, is as it should be. As ministers of the Lord Jesus Christ, we are enjoined, and have solemnly vowed to 'have no fellowship with the unfruitful works of darkness.' The ministers of Satan are equally the enemies of the cross of Jesus Christ, whether clad in the garb of light, or covered in the darkness of the infernal pit. Apologies for slavery are obviously of the coining of that Prince, who hath no part in the only Saviour.

Now, sir, it cannot be disputed, that in the history of American Slavery, many have fallen from denouncing it as sinful, to apologise for it as a manifestation of the Divine will. To apologise for God, I admit, must be the acme of human vanity. If slavery is a divine ordinance, and designed by God to be perpetuated among us, it needs no apology from man: but if it be a device of the devil, no advocacy whatever can have ultimate success in defending it. Ministers of the gospel tell us as plainly as they dare, that slavery is to be regarded as a divine institution. Hence, the pious patriarch Abraham, and the inspired law-giver, Moses, are referred to as sacred authority in vindication of 'southern slavery.' Hence, also, it is piously reiterated, 'cursed be Canaan.' But how, sir, Abraham's 'armed men,' initiated into and instructed as they were in the knowledge and worship of their venerable head and patron, can be brought forward as a plea for slavery as it exists in the southern part of our country, is quite beyond my comprehension. Or how Moses, the chief of all 'incendiaries,' who imperiously demanded the immediate emancipation of upwards of three millions of slaves, can be made to afford an example for southern oppressors, surpasses all my calculation. And sir, if we receive Noah's curse, according to its etymological meaning, it will be found to pour its contents not upon the head of the poor African, but on the southern soul-and-body merchant. 'Cursed be Canaan,' that is, as 'Canaan' signifies merchant or trader; it might read—'Cursed be the trader in human beings!' These soul-and-body traders are the true children of Ham; or, rather, of Darkness, which is the true signification of Ham. Truly, sir, the prophetic denunciation is just, and finds its certain accomplishment in the history of this infernal traffic!

The apologist for southern slavery, sir, are many. I will not say there are many in this reverend assembly, who apologise for this sin; but shall I not be justified in saying, that one of the number, and that individual a man entitled for his learning, probity and piety, to our best regards, has publicly denounced the friends of human rights as 'False Teachers, who ought to be immediately dismissed from their respective pastoral relations?' It is hard, sir, to be denounced in this reckless, inconsiderate, and unfeeling manner. Why, sir, should we be treated as false teachers? Have we taught any thing concerning slavery which is not responded to by enlightened statesmen and inspired Apostles? The American senate pronounces slavery on the coast of Congo, or on the middle passage, to be piracy! Have we called the same thing in our own country, by a worse name?—The Apostle ranks 'men-stealers,' with such as shall have no part in the kingdom of heaven! Have we disputed the Apostle, by ranking them with the saints, and contending that their reward is great in the kingdom of heaven? One thing we must say in charity to our brother, and his book,—no evidence is furnished, after we leave the pompous title page, of the truth of his assertion!

If slavery, as M'Duffie and our beloved brother would have us believe, is a Divine institution, why has the Lord Jesus Christ, who, in divine knowledge, is our only teacher, furnished us with a rule of conduct utterly subversive of slavery? Says that great teacher, 'The princes of the Gentiles do exercise authority and lordship, but it shall not be so among you. Whosoever is chief among you, let him be the servant of all.' Christianity, sir, teaches nothing more plainly than that the weak, the ignorant, the helpless, are not to be kept in degradation and oppression by their stronger and more intelligent brethren. Our wealth and intelligence are not to be employed in the reduction and destruction of human beings, but rather in their improvement and happiness. 'I am,' said one greater than the governor of South Carolina, and all the Doctors of Law put together, 'among you as he that serveth.' Here is a rule of conduct laid down by the Lord Jesus Christ, which will bear to be called a 'divine institution.' The resolution, sir, says slavery is a sin—an enormous sin—an increasingly aggravated sin. Is this the wicked misrepresentation of an abolitionist, or is it not rather the testimony of the slaveholder himself? 'Slavery,' says Rev. R. J. Breckinridge, is 'clear robbery! unilateral concubinage and prostitution! the perpetuation of whatever is evil that proceeds from ignorance. It sets up between parents and children an authority higher than the impulse of nature and the law of God.' Is it in to commit clear robbery? Is it not an enormous sin to practice universal prostitution?

We deprecate the consequences of this tremendous scourge. We tremble, not more in view of a possible repetition of the horrors of St. Domingo, or Southampton, than of the corruption of our holy religion. We fear, not so much from some possible partial calamity which may arise from the perpetuation of this iniquity, as from the general reduction of moral principle and feeling which must follow in the community. To wink at or apologise for slavery, is the sure index of a mind and state of feeling prepared for the commission of any wickedness whatever. And, to modify the sacred doctrines and teachings of christianity to any standard of popular error and wickedness whatever, is the worst possible business in which a minister of the gospel can engage. A time-serving, man-pleasing priesthood is the reproach, corruption and destruction of any people. We are resolved, sir, not to be 'as many who corrupt the word of God,' but 'in sincerity to commend ourselves to every man's conscience in the sight of God.'

I wish, sir, before the question is taken on the resolution, to address myself to some of the reasons which have been urged by various individuals, why we should have nothing to do with the subject. What, sir? Shall robbery and prostitution be committed to a very fearful extent in our land, and the ministers of the gospel have nothing to say about it? Gracious heaven! What greater concession can be made after this to the 'man of sin?' As truly, sir, as Jesus came into the world to save sinners—as truly as the son of God was manifested to destroy the work of the devil, we have something to do in this matter.

'Such questions as these will rend the body—if they are urged, we shall go all to pieces.' Our fears, on this point, remind me, sir, of the case of a poor hypochondriac, which I witnessed in the western part of the state of New York. The poor fellow was constantly beset with the strangest imaginations concerning himself. His constant fear was, either that he should become petrified, like Lot's wife, or melt away like a snow ball. On one occasion, I remember he was desired to be moved into an adjoining room. His fears arose to their highest measure, and he solemnly assured us that he was nothing but pure sugar-candy—that the least possible exertion would be his destruction—he should crumble to pieces! I should like to know if there can be such a thing as spiritual hypochondria? If so, we need not be surprised at the fears which have here been expressed.

But, 'this is a political question.' I cannot help, sir, regarding this as the devil's scarecrow, got up on purpose to frighten your sugar-candy christians. To be serious, however, we may inquire, what are we to understand by this objection? Does the objector mean, that slavery must be cured by politics, or politics by slavery? Why, Sir, I have as much faith that politics will cure slavery, as I have, that Beelzebub will cast out the devil! The arch-fiend must certainly be gratified with that priest, who finds an antidote to sin in the depths of iniquity! I care not, Sir, what foxes or fools may say about this question, if it be a question concerning sin and righteousness, it is our duty, individually and conjointly, to speak out upon it.

Again, 'It is a worldly question.' What if it is? Is that any reason why we should say nothing about it? The Lord, Sir, in which we are to labor, is the world. 'Go into all the world, and preach the gospel to every creature,' is the Divine direction. It was objected to the earliest preachers, that they 'turned the world upside down:'—are we prepared to forego our duty, for the sake of avoiding the same reproach? If the world, as formerly, lieth in the arms of the wicked one, it is our imperious duty to expose his corruptions. For one, Sir, I have faith to believe that the predictions of the beloved prophet will be accomplished—that the 'kingdoms of this world will become the kingdoms of our God, and his anointed Son.' May we all of us labor for this, even to 'crown him Lord of all.'

'It agitates the churches.' True, Sir, and I marvel, whether the Lord Jesus can thoroughly purge his floor without some agitation. Can the churches be agitated, and the watchmen asleep upon the walls?—No: let us henceforward, one and all, 'sound the alarm in Zion' Let us lift our voice as a trumpet, and show to Israel her transgressions, and the house of Jacob its sins. But we are told, 'it is not yet decided how the case will go.' 'It is best to be sure.' I have heard a story of a poor ignorant Irishman, who acted on this principle. Being in imminent danger of shipwreck, he was heard earnestly to pray—'Have mercy upon me, good Lord! have mercy upon me, good Devil!' Thus alternately beseeching both God and the devil. When the danger was over, he was asked, why he prayed to both God and the devil?—'Oh! sure,' said he, 'it was not certain into whose hands I should fall!' Ministers are afraid to decide, not knowing certainly whether they shall fall into the hands of abolitionists or anti-abolitionists.

'We can do no good.' No:—not without we are more valiant for the truth than we have been—on the contrary, if we persist in trimming between the world and Christ, we shall do much harm. A great deal of good has been done, and considering the formidable opposition arrayed against the friends of man, it is cause of astonishment that so much has been done.—Through the influence of British philanthropy, eight hundred thousand human beings have been redeemed from oppression and degradation, to rejoice in the conscious responsibility of free agency. The light is spreading in our land. American philanthropists are not, as we are informed in a certain nincompoop pamphlet, 'eliciting a spark from heaven to kindle a general conflagration through this widely spreading republic!' but their prayer is, that heaven will pour a light upon the people, above the brightness of the sun—sheathe the sword of persecution and blood—and make our country as we have formerly been wont to call it—'The land of the free, and the home of the brave.'

*The names of the persons who signed the above resolution, as an expression of their real sentiments.*

Fairhaven—Wm. H. Taylor, Joseph Bates, Warren Dellano, Charles Eldredge.
Boston—J. V. Himes.
Lynn—P. R. Russell, Wm. Lane.
Amesbury—T. F. Alexander.
New Bedford—Charles Morgridge, Wm. H. Stowell, Jacob Perry, Charles K. Cook, Isaac Smith.
Plymouth—Elijah Macomber.
Hingham—John Taylor.
Fall River—Abram Bowen.
Providence—Edmund Elsbree.
Dartmouth—C. S. Manchester.
Mattipoisett—Henry White.
Salisbury—J. Brown.
Haverhill—H. Plumer.

## NOTICE.

This No. of the Liberator is sent to the ministers, and a number of the lay members of the Massachusetts Christian Conference. They will please read and circulate it among the members, as far as practicable. If any of the members, who were opposed to the resolution of Mr. Taylor, or his speech, wish to make a rejoinder, the columns of the Liberator are open for them to reply.

J. V. HIMES.

Boston, Nov. 2, 1836.

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*who signed the above their real sentiments.*

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t to the ministers, and to Massachusetts Chris- e and circulate it ticable. If any of the the resolution of Mr. n a reporter, the pa- ation is reply

J. V. HIMES.

## LORD SLIGO AND JAMAICA.

The piece from a Jamaica paper, which we have often referred to, and which went the rounds of the Anti-Abolition press, both religious and secular, as evidence of the gloomy condition of that island, alleged, that Lord Sligo's administration of the government had been unwise and disastrous. Yet, in his address on proroguing the legislature, he says:

I am rejoiced in being able to state from the accounts I have received, that the plant for next year's crop has been so extensively established, that unless any unforeseen calamity arises, reasonable hope may prevail of more than the usual average crop being effected in the year 1836.

The perfect tranquillity which now prevails in this island, and the abundant proof I have of the increasing desire of the negroes in most places to work for hire, gives me a confident expectation that my anticipation in this respect will not be disappointed.

And this House of Assembly could not deny.

On the eve of his lordship's departure, numerous addresses were made to him by different classes of the people. The special magistrates of Surrey and Middlesex, say:

We doubt not the safe and peaceful emancipation of the negro from bondage, under your Lordship's guidance, which has invested him with the rights of a freeman—with the feelings, the wishes, the hopes and incitements of the Christian will be recalled, as the foundation of that social happiness of which we confidently hope these colonies will hereafter become the safe and happy participators.

To which the Governor replies:

The complete success which has attended the working of that law, must be to you as it has been to me, a source of the sincerest gratification.

The magistrates of Cornwall say in their address:

Called to the government of this island at a most important crisis, when an experiment worthy of the British nation was to be tried—when the degrading state of slavery was to be changed into the more happy condition of freedom; when the rod of punishment was to be removed from the irresponsible hand of the master, and placed under the impartial control of the law, your Excellency devoted yourself to the task with an energy which no difficulties could repress, no labor exhaust.

By the mild administration of your Excellency's government, peace and order every where prevail; the laws are respected; religion is gradually extending its hallowed influence among all classes of society, and education holds out the prospect of more enlightened generations in future.

His Excellency, in reply, expresses his obligations to them for their cooperation, and adds:

That its success has far exceeded all expectation either here or at home, is abundantly proved by the recent greatly increased extent of cultivation, by the numerous purchases of property lately made by residents, and by the influx of capital from the mother country, as evinced by the formation of a bank, and the other schemes, now in progress at home for the advantage of Jamaica.

The Special Magistrates of St. Mary's say:

We do most fully appreciate the earnest desire of your Excellency for the good working of the abolition law, and for the happiness of the peasantry intrusted to your Lordship's care, and truly regret that your Lordship should retire from the island at a period when the untiring efforts of your Lordship have succeeded in causing the measure of abolition to work so well.

The Governor says in reply:

That the same quantity of work could be obtained from the apprentices under existing circumstances, that was got from the slaves, has never, I imagine, been the idea of any one—but the experience I have gained by residence here, convinces me that on the judicious conduct of the managers of estates, depends the value of the properties under their charge. A system most successful under slavery is totally inappropriate now, and if persevered in, must entail certain failure.

The 'Freeholders and other inhabitants of the parish of St. Andrew,' express their 'sincere regret' at his Lordship's departure, say that to him 'the island at large is indebted for the successful working of the great experiment of slave emancipation,' and add:

Notwithstanding the opposition which your Excellency has met with from some of our fellow colonists, we feel it due to your Excellency to record, that it is chiefly to your indefatigable exertions in the impartial administration of your government, that the island at large is indebted for the successful working of the great experiment of slave emancipation.

Complexional distinctions, affecting civil rights, had been already removed by the repeal of those laws which gave them birth, but the urbanity of your Excellency and your illustrious and amiable family, towards the dark hued sons of Africa and their descendants in common with their fairer fellow subjects, and the affability by which the humblest individuals were encouraged to approach your Excellency, have justly acquired for you the appellation of the poor man's friend.

To which his Excellency replies:

To be called 'the poor man's friend,' I feel an high distinction, and I trust I shall not forfeit my right to that title by any change of system. In my first address to the inhabitants immediately on my arrival, I did declare, that complexional distinctions were at an end. To maintain this principle, and make that assertion one of fact and not of words only, has been my study; and most happy am I to think, that my labors have tended to prevent any further distinctions from being made. Respect appears to have turned out well founded. Religious prejudices have, I trust, I may say, disappeared. A great diminution of complaints between master and apprentice has taken place since the law has been better understood on both sides

Other bodies of freeholders, &c., presented many such addresses, and received appropriate replies.

The Wesleyan Missionaries, whose persecutions and sufferings first gave such an impulse to the emancipation spirit in England, say:

We rejoice that during your Excellency's administration, the Wesleyan Methodists have not been subject to interruptions and injuries similar to those formerly inflicted on them, and that they therefore have not been necessitated to add to your Lordship's other pressing and perplexing engagements by appeals to you, as Governor, for redress. For this they are thankful to God and a tolerant government, and hope their peaceable and prudent, and loyal conduct, will ever secure to them the invaluable blessing of British protection.

Your Lordship, as a nobleman and as our governor, we sincerely respect. In a country like this, where vice and immorality abound, virtuous examples in the higher circles always produce a salutary effect on the community generally; but moral example has not been your Lordship's only or chief praise. Even the public journals of the island have borne their testimony to your Lordship's anxiety to promote the education of the rising race; and, in the interviews with which your Lordship has honored us, we have had abundant evidence of your Excellency's desire to promote the cause of religion in every becoming way.

The governor, in reply, says:

It would be willing blindness alone which could prevent my seeing the happy effects of the zealous labors of the missionaries in this island.

The quiet and peaceable change in which the great change in the social condition of the lower classes of the population was carried into effect, and the serious manner in which their gratitude was evinced for the great benefit they received on that occasion, can be attributed only to that religious instruction which they have received at your hands, and those who have devoted themselves to this good cause.

That your body has not, during my administration of affairs, met with those interruptions and annoyances to which it had in former times been subjected, is a matter of great gratification to me. I cannot, however, take to myself any merit for the circumstance—it originates from a better source, the influence of public opinion, and the extinction of formerly existing prejudices.

And even the poor apprentices are found to have hearts, and proposed to purchase a piece of plate for his Excellency, by penny subscriptions through the island. On this proposal, the editor of the Jamaica Watchman, himself a colored man, and a member of the colonial legislature, remarks:

We are told the times change, and there are few disposed to deny the fact, or that we change with them. Formerly none but the rich and the great, thought of proposing to subscribe for a service of plate to any one, whether governor or otherwise. Now the people, the mass, begin to judge for themselves, and are about to express their opinions and feelings by a substantial mark of their respect to their governor and friend. It was thought a noble thing when the people of England presented golden cups to Lords Grey and Brougham and others, by means of a penny subscription; what will be said in England, Ireland and Scotland, when it is known that the apprentices in Jamaica are raising a subscription to present Lord Sligo with a piece of plate! This proposition, we understand, first took rise in the county of Cornwall, the scene of the late rebellion, and we learn has spread into Middlesex and part of Surry. No doubt it will shortly become general, and Lord Sligo be presented with a testimonial of regard and affection from 300,000 inhabitants of the island of Jamaica. We could have supposed that such a change could have been effected in so short a time in the views and feelings of the peasantry? It would have been high treason to have thought of such a thing three years ago.

Which will seem incendiary results gladden our own much loved country?—*N. Y. Evangelist.*

## BOSTON:

SATURDAY, NOVEMBER 12, 1836.

☞ The editor is too unwell to be able to bestow much attention upon his paper at present.

☞ Our paper goes to press too early, this week, to allow us to give an account of the proceedings of the annual meeting of the Rhode Island State Anti-Slavery Society, which was holden in Providence on Wednesday. The illness of the editor prevented his attendance.

☞ The action of religious bodies upon the subject of slavery is becoming more and more frequent and decisive. It is with great pleasure we refer our readers to the doings of the Massachusetts Christian Conference, in the preceding page. The speech of Elder Taylor is a faith ful and eloquent rebuke plainly given to Rev. Simon Clough, L. L. D.' of Fall River, and all like him.

## CAUTION.

There is a good deal of bowing and scraping to the 'incendiary and fanatical' abolitionists, just at this time, by both political parties, in this State and elsewhere.—They are now felt to be numerically 'strong, and their votes are in demand. Every artifice will be resorted to, in order to make them mere party tools; but we believe they generally perceive the political wickedness of the times, and cannot be corrupted in their integrity. That they will all vote alike, we cannot suppose: they will probably be governed by individual preferences, without any other general coincidence or uniformity, except bearing a united testimony against those candidates who are avowedly the enemies of free discussion, who take sides with the oppressor, and who are opposed to the abolition of slavery in the District of Columbia. In our ranks may be found a very few, perhaps, who, while they assent to the correctness of our doctrines and measures, do nevertheless think more of the triumph of a political party, than of the purity and importance of our sacred cause. Such men will act as partizans, and try to mislead others —not that they love anti-slavery less, but that they love Mr. Van Buren, or Gen. Harrison, or Judge White, or Edward Everett, more.

## MR. VAN BUREN.

In his letter to certain slaveholders in North Carolina, dated Washington, March 6, 1836, Mr. Van Buren declares that the interference of the abolitionists with the subject of slavery 'deserves to be frowned upon with indignation by all who cherish the principles of our revolutionary fathers,' (!) that they 'ought to be considered as disturbers of the public peace,' and that their discussions 'tend to put in jeopardy the lives and property of their fellow citizens, and are at war with every rule of moral duty, and every suggestion of humanity,' (!) that abolitionists are to be viewed 'as disloyal to the Union,' that there are objections to abolishing slavery in the District of Columbia, 'against the wishes of the slaveholding States, as imperative in their nature and obligatory as the most palpable exercise of constitutional power could be,' that he will go into the Presidential Chair the inflexible and uncompromising opponent of any attempt on the part of Congress to abolish slavery in that District, against the wishes of said States'—that, 'instead of accusing our countrymen who hold property in slaves, with disregarding the general principles of liberty, and the dictates of a pure religion, the wise and good will recognize, in this class of our citizens, as sincere friends to the happiness of mankind as any others, and will become sensible that this species of property, *the result of causes over which they had no control*, is an inheritance which *they* only know how to dispose of' (!)—and he exultingly says, 'We shall, for some time at least, have no more foreign agents to enlighten us on the subject.' What abolitionist can vote for Martin Van Buren?

☞ Rev. Asa Rand is now acting as an agent of the American Anti-Slavery Society, for the counties of Hampshire and Hampden in this State.

☞ We have inserted, in its appropriate place, *the Refuge of Oppression*, a splenetic and contemptible (as well as contemptuous) letter from Prof. STOW of Lane Seminary and Gag-Law notoriety, now in London, respecting a triumphant meeting held in Exeter Hall, in that city, by Mr. Thompson, of whom we have already given our readers an account. We must let it pass, to-day, without comment, except to say that it is palpably a caricature, and that we place no reliance upon its statements respecting Dr. Philip.

## BIRMINGHAM ANTI-SLAVERY SOCIETY.

In the Birmingham Philanthropist of Sept. 15, we find reported the proceedings of the annual meeting of this Society. Addresses were made by Joseph Sturge, Rev. John Scoble, the Secretary of the London Anti-Slavery Society, Rev. Dr. Philip and a Caffre Chief from the Cape of Good Hope, and Rev. Mr. Swan. We make a few extracts, commencing with the able speech of Mr. Scoble. He said—

'Treating would never bring to an end the slave trade. Slavery must be abolished throughout the world before that object could be effected; for wherever a market was to be found for human beings, it would in itself hold out sufficient inducement for the perpetuation of this infamous traffic. In the United States of America, there were not less than 2,250,000 of their fellow creatures held in bondage; and, he had reason to believe, from various documents in his possession, that no section of the Christian church in America did its duty in reference to slavery—if the Christian church in this country did its duty, slavery could not be perpetuated for a single year. This might be considered a bold statement, but if they looked to the different Christian sects in any one of the States, their numbers, their power, and the moral influence they possessed, he was convinced that if they would set forward in the good work, they would be able to extinguish slavery for ever. (Cheers.) But instead of this, the Christian Churches in America sanctified and shielded the abomination in the United States, (hear, hear,) for by a guilty participation or guilty silence, they gave it their sanction and countenance. It had been said that many would manumit their slaves if they could, but that the law prevented them from doing so. He denied the assertion (hear, hear,) and called for the proof. In the laws of the States not expected to emancipation; but if there was an honest desire on the part of those who wished to let the slaves go, they had the power. He was convinced that it was possible even under those laws, for a Christian man to give liberty to his slaves. (Loud cheers.) In the Brazils there were two millions of slaves; but there, in consequence of the laws which existed for facilitating manumission, those prejudices and distinctions of color which characterised and disgraced the United States, did not exist. Still slavery there assumed a fearful shape, particularly in the mining districts, where British money purchased the slaves worked in those mines. In the Spanish colonies, no less than five hundred thousand of their fellow creatures were held in bondage; but a Spanish slaveholder was a human individual when compared with a British or American planter. In the French Colonies there were at least three hundred thousand slaves. In the Dutch, Portuguese, and Danish colonies there were a hundred and fifty thousand of their fellow creatures in bondage, and in all those colonies, particularly the Dutch, slavery was a most horrible character. Three centuries had now elapsed since Africans were first introduced into the New World by slave-dealers, and during that time not less than fifty millions of human beings had been sacrificed to this horrible traffic. Probably, however, there were not at the present time more than one hundred thousand slaves in the states who were really Africans—for the blood of Americans, of Englishmen, of Irishmen and Scotchmen, flowed in the veins of those unhappy beings: and the consequence was that in America, the chief portion of the slave population were colored persons, and some of them were nearly as fair as any European. (Hear, hear.) Mr. Scoble next referred to British India. Many of their leading Abolitionists had expected that slavery had been abolished there; but what was the fact? Why that in 1833, when a bill was introduced for the abolition of slavery in British India in 1837, a clause was introduced, upon the dictation of the Duke of Wellington, which defeated this benevolent object, and while the friends of the slave were cheered and gladdened in the speedy prospect of total abolition on the continent of India, it was by a mere accident they discovered how they had been treated. (Shame.)

Dr. Philip, from the Cape of Good Hope, was next introduced to the meeting, and was received with loud applause. He corroborated the statements made by Mr. Scoble, as to the character of the apprentice system—the sufferings of the negroes—the wretched condition of the females, and the mortality amongst the children. Dr. Philip dwelt on the necessity of supporting a free press in the colonies, and strenuously insisted on the necessity of supporting those men who nobly and conscientiously perform their duty towards the suffering and oppressed.

[Mr. Scoble having stated, in his reference to the West India Colonies, that the official report for March gives the number of lashes inflicted on the apprentices, by sixty-one Special Magistrates, as 2,885 in that month—in April, 4,071 lashes—and in June, (the last report furnished,) 6,844 lashes—]

The Rev. W. Marsh next addressed the meeting, and deprecated in strong language the accursed system of slavery. He concluded by moving that the names of those magistrates of Jamaica referred to by Mr. Scoble, should be printed in large characters and posted on the walls of Birmingham, with the numbers of stripes inflicted by each magistrate attached to their names.

Mr. Sturge seconded the resolution which was put from the chair, and it was carried unanimously by the meeting.

The Rev. Mr. Swan regretted that the present meeting was not held at a different hour of the day, and in a different place. He would read two extracts from letters which he had received from relatives of his own in America, one of whom was a Presbyterian Minister; and the statements in which fully bore out Mr. Scoble in his assertion, that slavery was sanctified and upheld by the Churches in America, and he was grieved, as a Baptist to say, particularly by the denomination to which he belonged. He again regretted that the present meeting was not more generally known, but he hoped that should the eloquent, noble-minded, and indefatigable George Thompson visit their town, as he believed he was shortly expected here, that they would have a public meeting in the Town Hall; for he for one should rejoice in such a meeting. (Loud cheers.)

At the request of Mr. Sturge, Tatzoe, the Caffre Chief, was requested to address a few observations to the meeting, which he accordingly did through his interpreter, Mr. Read. He said, —[I have not much to say, but to thank the English nation for what they have done for the black people in putting an end to slavery. I thank them for what they have done for the slaves. The slave never feels joy in his heart, and every man wishes to feel joy. There is no black nation on the face of the earth but has felt the chains of slavery; and although my own nation has not been sold as slaves, yet I bear the brand of slavery—I thank God for what has been done, and hope you will continue to do greater things, and not rest until this system is put an end to.

It appears, by accounts in the London papers, that the slave trade is carried on with increased activity on the coast of Africa. At the latest accounts, there were about 50 Spanish slave vessels to this southward, and about thirty to the northward, chiefly American built, engaged in the traffic. Many Portuguese ships to the southward on the line were engaged in this inhuman trade; the provisions of the late treaty, it is alleged, having induced them to engage in it with impunity.

## GOV. EVERETT—PATRIOTISM—AND COMMON LAW.

Gov. Everett, in his address to the Legislature last winter, after admitting that slavery was 'an evil of the first magnitude,' calls upon his constituents to refrain from discussing the subject, on the score of patriotism, and recommends 'leaving it in the hands of an all-wise Providence, who in his own good time is able to make it disappear.'

Fearing, however, it would seem, that an appeal to their 'patriotism' might not be effectual, he gently flourished over their heads the lash of the 'Common Law,' and says, it 'has been held by highly respectable legal authority, an offence against the peace of the Commonwealth, which may be prosecuted as a misdemeanor at Common Law.'

What would be thought of the piety of that clergyman who should rise up in his pulpit, and gravely say to his congregation—'My dear brethren, there is in a section of this town, as you all very well know, a number of the members of our church, who are habitually and grossly intemperate, but should we attempt to reprove them, so exceedingly sensitive are they on the subject, that we should create a great excitement, and there would be much danger of disturbing the harmony and peace of the Church. Now, as the Bible enjoins it upon us to live in peace with all men, I beg of you, as Christians, not to meddle with this dangerous subject, but leave it '*with an all-wise Providence, who is able to cause it, in his own good time, to disappear!*'

Such sentiments from the pulpit would not be less abhorrent to common sense and sound theology, than Gov. Everett's are in politics and correct principles of liberty.

They are in both cases anomalous and base.

Upon the same principles, Gov. Everett might tell the Legislature there was a gang of horse-thieves, in a certain section of the Commonwealth, and recommend leaving them in the hands of the same 'all-wise Providence!' And so of all the vices and crimes in the State!

If this the man, invoking our patriotism to surrender one of the vital principles of liberty, that slavery may be nursed, dandled, and perpetuated; is this the man, we ask, to whom we are submitted to give our sufferings for Governor of freedom-loving Massachusetts? Is it so?

Ah! such *pseudo* patriotism and *mock* morality may well sicken the heart, and if such counsels are to prevail in Massachusetts, we may timely and appropriately send to the closing invocation of his Excellency's late Proclamation, 'God save the Commonwealth.'—*Hampshire Repub.*

☞ Voters of Hampshire! Do you remember that Governor Everett said in his last annual message to our Legislature, that the discussion of the subject of Slavery was an 'indictable offence,' and that he, with Senator Lunt, of Essex county, is out against free discussion! Will you vote for such men to govern you? For his outrageous course upon this subject, Lunt is permitted to stay at home; his party dare not put him in nomination. Give Governor Everett a kind hint upon the subject.—*Ibid.*

*The slaveholders at the South are expecting the vote of Massachusetts for White.*

Extract from a Mobile whig paper:—'The Whigs of Massachusetts have held their great convention at Worcester, and have nominated Webster again, with the understanding that their electors shall vote for White or Harrison if there shall be a prospect that either may be chosen by the electoral colleges. This is cheering; White may yet get the vote of the *old Bay State.*'

## R. J. BRECKINRIDGE.

Dr. Wardlaw in introducing Mr. Breckinridge to the audience in Glasgow, said—' Mr. B. was no advocate of slavery—that he believed it to be opposed to the letter and spirit of the gospel; and as a proof how far he was in earnest in his professions in this matter, he had freely parted with a *patrimonial* estate, so far as it consisted of slaves.' Now as the word *patrimonial* expresses *limitation*; and as there are other states not included in it—for instance, *maternal* and *matrimonial*—by which slaves may be held; and as the bitterness of Mr. B's opposition to abolitionists will debar him from the most liberal construction of Dr. Wardlaw's expression, [authorized, we presume, of course by Mr. B.] would it not be advisable in him, in order to furnish *complete* proof of the earnestness of his professions against slavery, to inform us whether or not any slave he is now, the holder in any form, of a slave? Explanation of this matter may be well on another ground:—A gentleman in Kentucky, for whose head and heart we have no doubt, Mr. B. entertains the highest respect, was two hours, a few months ago, of a family of slaves. He has taken no step toward a legal emancipation—yet, because he had *determined*, at some future time, to have them transported to Liberia, and had, perhaps, by will, made provision to have it done in case of his death, he told the writer of this article that *he did not look on himself as a slaveholder.* Now it may be, that Mr. B. entertains the same view in reference to his slaves, who are not now—but who are to *be* freemen. A clear understanding of this matter ought to be had.—*Philanthropist.*

## WESTERN RESERVE SYNOD.

HUDSON, Oct. 20.

Overture No. 1, respecting the subject of slavery, came up, by a report of the Committee, Rev. Messrs. Cowles, J. H. Eells, and Elder H. Brown, and after a full discussion, the following resolutions were adopted:

1. Resolved, That this Synod fully sustain the positions taken by their body at their last annual meeting, especially as to the great fundamental point, that American Slavery is a sin against God, and is in every point of view a most alarming evil.

2. Resolved. That in our view the Bible no where justifies slavery, but does fully and clearly condemn it; as is evident. (1) Because Jewish servitude was compatible in its nature and evils with American Slavery, and was not merely tolerated than sanctioned by God. (2) Because both the moral law and the gospel demand universal and impartial love, and the doing to others as we would have them do to us. (3) Because the Bible every where condemns oppression in every degree and under every form.

3. Resolved, That the present is one of those great emergencies in which the power of the gospel is brought into conflict with one reigning form of sin, namely, that which is slavery; and therefore, much of the religious influence of the nation ought to be concentrated on this point.

4. Resolved. That we deem it a sacred duty, kindly yet faithfully to remonstrate with those ecclesiastical bodies in connection with us, who tolerate slavery, in regard to their error and sin in so doing.

5. Resolved, That we earnestly entreat the next General Assembly, to do all in their power to do away the sin of slavery within their bounds.

6. Resolved, That we earnestly recommend to all the churches within our bounds, that they faithfully observe the stated concert of prayer for the oppressed on the last Monday of each month —or make this a subject of special prayer in connection with the other exercises of the Monthly Concert on the first Monday of every month.

This was passed by 27 to 13.—*Ohio. & Tel.*

NEW ANTI-SLAVERY SOCIETIES. One in Northfield, Vt.; John West, President—Elijah Smith, Jr. Secretary. One in Chester, N. H. (female)—Mrs. Benjamin Sargent, President. One in Newtown, N. H.; Ebenezer Lovejoy, President—N. D. Smith, Sec'y. One in Dublin, N. H.; Nathaniel Norris, President—George Woodworth, Sec'y. One in Vermont—the Franklin County Society; Hon. Joel Barber, President—A. O. Aldis, Esq. Sec'y. One in Walton, N. Y.; Smith St. John, President—John Nash, Sec'y. One in Oxford, Pa.; John Thrayer, President—Joseph Keller, Sec'y. One in Lockport, N. Y.; Wesleyan Anti-Slavery Society; Rev. Norton, President—J. B. Barnes, Sec'y. One in Abbyville, Ohio, (female)—Mary W. Ladd, Sec'y. All these societies, and several others, have been formed within a few weeks. We presume that the average increase is not less than one new society daily, and that in the next annual report of the Parent Society it can be truly announced that there at least ONE THOUSAND anti-slavery societies in the free States.

GOOD TESTIMONY. The following resolution was recently adopted at a meeting of the New-Haven (Vt.) Anti-Slavery Society:

'Resolved, That the Colonization scheme, if practicable, is selfish in its operations; for while it takes the negro from object slavery, it subjects him to slavery of an inferior kind, by denying him the right to remain in this country, and taking him against his will, and planting him on the wilds of Africa, and in doing this, cannot be governed by philanthropy, or love of mankind, but by selfish principle; for while their existence amongst us, as slaves, is viewed as a light evil, the moment they are free they are looked upon as a pest to society, and unfit to breathe the air of freedom.'

A Mr. Turner, Agent of the Young Men's Colonization Society in New-York, has lately been in this city, trying to raise money to support a Professorship in a College to be erected in Liberia! The Transcript says, ostensibly—' Every lady who feels an interest in the improvement and welfare of the colored race, *without being infected with the fanaticism of abolition*, and who wishes to promote the cause of education and christian morals, &c.

COWARDICE OF ABOLITIONISTS. Col. Webb of the N. Y. Courier and Enquirer, in noticing the reappearance of Mr. Birney's Philanthropist, bestows the following panegyric:

'This is precisely in keeping with the *paltry cowardice* of that *sneaking brood of wretches* protecting themselves 'philanthropists,' and pretending their willingness to become martyrs. *Martyrs, forsooth!* They never yet have ventured within a hundred miles of the spot where any such manly exhibition of faith could be consummated. They are a *poor miserable set of* DRIVELLING DAYDADS, who are bold as so many Pavilios, at a distance from danger, but who always *run into the shrubbings*, like W. Lloyd Garrison, when *their own poor pates* are even in any suspicion of peril.'

GRADUAL EMANCIPATION.—*A Definition.*—Recently the Rev. Dr. Beecher preached in the Tabernacle, of a Sabbath evening. His subject was '*Procrastination*,' which he defined to be '*a deliberate postponement of present duty, for reasons for the purpose of attending to it at some future time.*' A capital definition, thought I, of gradual emancipation. Query—what is to be thought of the man who preaches against procrastination at one moment, and then preaches for it the next—and even insists that any thing but procrastination is sheer ultraism?

*Emancipator.*

MARRIED—At the Friends Meeting in Cherry Street, on the 26th inst. Edward M. Davis to Maria Mott, daughter of James and Lucretia Mott—all of Philadelphia.

On the same day, by the Rev. W. Furness, of the Unitarian Church, Marcus Spring of New York, to Rebecca Buffum, daughter of Arnold Buffum, of Philadelphia.

In Philadelphia on the 16th inst. by the Rev. Wm. Douglass, Robert B. Forten to Mary Wood—all of Philadelphia.

## NOTICE.

Providence permitting, a special meeting of the Boston Female Anti-Slavery Society, will be held on Wednesday, Nov. 16, at No. 46 Washington-street, at 3 o'clock, P. M.

As business of importance is to be transacted, the members are requested to be punctual. They are also requested to bring their annual assessment at that time.

By order of the Board,

M. V. BALL, Rec. Sec'y.

☞ A Convention is to be holden in Taunton on the 5d Wednesday of the present month, at 10 o'clock, A. M. for the purpose of forming a County Anti-Slavery Society.

HODGES REED, Cor. Sec. T. A. S. S.


## NEW BOOKS.

☞ The attention of our friends is requested to the following books just from the press. All orders, from any part of the United States, will be promptly upon application to Isaac Knapp, 46 Washington-street, Boston, provided the money *is transmitted with the orders, and the expenses of transportation defrayed by the purchaser.*

RECEPTION OF GEORGE THOMPSON IN GREAT BRITAIN—Compiled from various British publications. Introduction by C. C. BURLEIGH. 18mo, pp. 242—handsomely bound and lettered. Price 37 1-2 cents.

PAMPHLET. Contents: 1. Report on the condition of the People of Color in the State of Ohio. 2. Dr. Nelson's Letter to the Presbyterians of Missouri who hold slaves. 3. A. E. Grimke's Letter to W. L. Garrison, just from the Boston mob. 8vo. pp. 24—with covers. Price 6 cts. single, $4 per hundred.

CASE OF THE SLAVE CHILD, MED. IN PRESS, and will be published on Tuesday next, a full and authoritative report of the case of MED, in the Supreme Court of Massachusetts. Comprising the arguments of Hon. Rufus Choate and Ellis Gray Loring, Esqs. for the Petitioner—and of Charles P. Curtis and Benjamin R. Curtis, Esqs. for the Respondent: with the proceedings in the case, and the opinion of the Court.

This work will probably be for sale at the several Anti-Slavery Offices in the United States. Price 20 cts. single, $1,25 per dozen.

Oct. 22.

BOARD.

JOHN R. TAYLOR respectfully informs his colored friends, that he has taken the house No. 3, Southack-street, where he will be at all times prepared for the reception of boarders.

LECTURES

OF

GEORGE THOMPSON.

JUST PUBLISHED, and for sale at the Anti-Slavery Rooms, 46 Washington-street: Price 50 cents, LECTURES OF GEORGE THOMPSON, Esq., with a full report of his polemical contests with PETER BORTHWICK, Esq., the advocate of the pro-slavery party in England. This work has been compiled from various English editions, and contains many only selected as have a bearing on the general question of slavery throughout the world. May 13.

## LITERARY.

[For the Liberator.]

### THE SLAVEHOLDING CHRISTIAN IN HIS CLOSET.

A slaveholding Christian, at close of the day,
In secret retired, and attempted to pray;
'Twas in the sweet words of our Saviour he came,
And said, 'Father, he hallow'd thy glorious name!'
When the still voice of conscience awoke in his breast,
And in sharp admonition our suppliant address'd:
'To-day you have bargained your brother for pelf,
Whom you are commanded to love as yourself;
And you witnessed his anguish of soul as he parted
From his wife and his children, convulsed, broken-hearted;
Yet stern, like the brethren of Joseph, you stood,
Enriching yourself by the price of his blood!
O, child of the highest, he cover'd with shame!
Is it thus that you hallow your Father's blest name,
By imbruting his image? O, shall it be told
That Christians this image have bargain'd and sold?
Now pause and reflect on your fearful condition,
When the Just and the Holy shall make inquisition!
'Though strangely affected, and almost afraid,
Once more he continued, and tremblingly said:—
'As thy kingdom and glory in heaven above,
Fill every heart, and perfect it in love,—
So here let thy gospel its course swiftly run,
Till the will upon earth as in heaven is done.'
When still to increase his confusion of mind,
The faithful accuser within him rejoin'd:—
'What! pray that this kingdom of light may increase,
A kingdom essentially justice and peace—
While you practice a system that surely you know
Is fall of injustice, of darkness and wo!
O how can you favor this glorious cause,
While giving your name to tyrannical laws,
That, framed to destroy every vestige of right,
From millions around you have shut out the light;
Or pray that the Bible may spread far and wide,
While from your domestics the book is denied?
Its treasures were by its great Author designed,
To be the possession of every mind:
Then where is the Christian profanely shall dare
Make laws that his brother shall not have a share?
Was it thus Christ commanded his brethren forth—
'Go, ye, and disciple the tribes of the earth?'
Or, to show by their actions, as well as by word,
They could love them as brethren in one common Lord?
Then pray, if you dare, for an every day's portion,
Obtain'd from your brother by cruel extortion;
Or pray from your guilt and your sins to be sav'd,
While you never intend to release the enslav'd;
And never expect by your brother to do,
As you would desire he should render to you.'
At length, in the deepest contrition he lies:
'Forgive me, O Father! forgive me,' he cries;
'What have I been doing, that I should embrace
A system that long has been cursing my race,
And leaves on the mind such a soul-hardening stain,
That it can't to this prayer give a hearty amen.
How great is the value, beyond estimation,
Of every thing human since Christ's incarnation!
Then never will I, while the earth shall remain,
Be enriched by this heathenish traffic again,
Lest fill'd with remorse, like a Judas of old,
I should never be able to pocket the gold;
But, uniting with those, who, by heavenly birth,
Are the light of the world and the salt of the earth,
In proclaiming a fast and a grand jubilee,
The burdens undo, the oppressed set free.
Then pray that the Saviour, his chosen adorning,
Would cause that her light may break forth as the morning.

H.

[From the Friend.]

### THE NEGRO'S COMPLAINT.

Oppressed, degraded, not allowed
To taste the joys that freedom prove,
A bondman to the high and proud,
Whose heart my sufferings cannot move—

Inured to toil, deprived of rest;
From parents, wife, and children torn;
The tenderest feelings of my breast
Are treated with contempt and scorn.

Almighty Parent! Thou whose word
Called every being into birth;
Thou who hast formed of kindred blood
The numerous families of the earth,—

Thou who hast sent thine only Son
To die, that all may come to thee,
Whose boundless mercy passes none,
Whose love extends from sea to sea,—

Say in this land where thousands kneel,
And call upon thy sacred name,
Can none the negro's sorrows feel?
Will none his woes and wrongs proclaim?

Oh! were they all who thus have knelt,
True, living worshippers of thee,
How would the negro's wrongs be felt,
How would the poor oppressed go free!

Then would the captive mourn no more,
The weight of his unbroken chain,
Thy sovereign name would all adore,
And all in peace and glory reign.

And thanks to thee, thou source of good,
There is a small, a scattered band,*
Who nobly for our cause have stood
With open heart and outstretched hand.

To you, ye dear and lessening few,†
We look for comfort and relief;
To you our gratitude is due,
You know our rights, and share our grief.

Stay with us, oh, desert us not
In this our hour of utmost need;
Be not our cause by you forgot,
Still for our wants and sorrows plead.

And may that power who rules above,
His choicest blessings shed on you;
May his unalterable love
Rest on your souls like heavenly dew.

And when this earthly scene is o'er,
May you and we together rest,
Where sin and sufferings come no more,—
Where all are in his presence blest.

VIRGINIA, 1834.

* Friends of the Yearly Meeting in Virginia.

† By emigration on account of the oppressive system of slavery in the land.

### EVENING.

When eve is purpling cliff and cave,
Thoughts of the heart, how soft ye flow!
Not softer on the Western wave
The golden lines of sunset glow.

Then all, by fate or chance removed,
Like spirits crowd upon the eye;
The few we liked—the one we loved!
And the whole heart is memory.

And life is like a fading flower,
Its beauty dying as we gaze;
Yet as the shadows round us lower,
Heaven peers above a brighter blaze.

When morning sheds its gorgeous dye,
Our hope, our heart, to earth is given;
But dark and lonely is the eye,
That turns not, at its eve, to heaven!

## MISCELLANEOUS.

### THE UNITED STATES AND TEXAS.

*To the Editors of the N. Y. Com. Advertiser:*

NACOGDOCHES, TEXAS, Sept. 14, 1836.

Being completely *under cow* here, and knowing well that my life might be the forfeit of a few indiscreet expressions, I claim, with many others, (precisely in my own situation, and of my own opinions,) to be a *first rate Texan*, wearing my big knife at my girdle, and swearing eternal destruction to every thing through which circulates Mexican blood; but with all these fears, I have yet the courage to speak through your columns and feel much disposed to communicate little with your New York people concerning our Texas affairs. I am willing to go into argument with any one (provided the person taking up the cudgels make affidavit that he is not a speculator in Texas lands,) in support of the facts and opinions herein set forth.

I am myself an American, and unless Providence has deprived me of those sympathies that prompt others, am as much disposed to love my countrymen, to feel for them, and to cherish our noble constitution and laws, as any other man; yet I have never been able to appreciate the Texan cause, and for the reason that I approve of the second fiddle game now playing here by one of the general officers of the United States army.

I came to Texas some seven years since, possessed, as I thought, of good titles to a league of land, purchased in New York of an individual, who, to my certain knowledge, had sold many other leagues; and on my arrival, immediately applied to the proper officer to be put in possession of my land, when, much to my surprise, I was told that my titles were good for nothing; but was informed at the same time that I was welcome to land, and that I might select any vacant land, for which I should receive titles on conditions then enumerated, and which I thought but fair and equitable. I accordingly possessed myself of a league of fine land, took the oath of allegiance to Mexico, and have lived in prosperity and happiness till the Texan revolution, since which time, I must confess, I have experienced more bitterness, grief, and trouble, than I had done in all my past life before. The like declarations will be made by every American who settled in Texas, whenever they can do so without the fears that now make them mute. I now allude to those Americans who had been settled here any time, and who had fulfilled the conditions entitling them to their lands; and not to those who came for the express purpose of sowing a rebellion, organized and matured by those who had forged or had purchased forged titles to lands, and were in advance determined to create rebellion, that they might perfect those titles, if possible.

There came into Nacogdoches, about three years ago, a Mexican, named Almonte, who publicly informed the people that he had been sent by the government to see and inquire, as to the then condition of Texas—that the Mexican government was displeased and humiliated to find that immense forgeries had been effected in land titles—which spurious titles were selling in every large city of the United States, to the great deception and ruin of innocent individuals who purchased; that complaints from American citizens had reached the government of Mexico, alleging fraud, not only in the speculators who sold these titles, but even in the Mexican authorities themselves—and that this practice must cease, or the government would feel constrained to act in such manner as would convince the world of their disapprobation of such practices. Mr. Almonte farther explained what titles were good, and what were bad—and it is worthy of remark, that those, whose titles were worthless, have hated the sight of that man, and were more anxious to have him shot, when he was lately taken with Santa Anna, on the score of his having been a spy among them three years before. Do not laugh, Messrs. Editors, at the idea of a man's being a spy in his own country, and by the orders of his own government.

Soon after came General Houston, late governor, late Cherokee, &c. &c.,—and later still, from Washington, with, as he said, (both in the United States and here,) the private views of Gen. Jackson, in relation to Texas. Gen. Houston told his friends in general, that his purpose was to revolutionize the country. Next came Gen. Mason, agent for the New York company. Upon the meeting of these two *big bugs*, a discussion took place as to the proposed revolution, Houston for it, Mason, at that time, against it; the gentleman waxed warm in the argument, and separated mutually displeased with each other, Mason going through to Mexico, and, as it is *asserted by Mexicans*, being the first man who conveyed the news of the proposed rebellion in Texas, to Mexico.

Next in turn was the change in government effected by Santa Anna, and next the Texan revolution. Was it not laughable to see these Texans, all of them, generally speaking, slaveholders, adhering to the constitution of 1824, one article of which emancipates all the slaves in Mexico? Was it not laughable to see them proclaiming a constitution, of which, eleven years ago, the Americans in Texas had prohibited the proclamation by the Mexican authorities there, under the heaviest threats! What man of common sense can believe in this humbug? None, gentlemen, none, but those that have risked their thousands in this country; and they, whoever they may be, feigned to believe it. The statements made throughout the United States, of tyranny and oppression on the part of Mexico, toward the American citizens in Texas, are slanderous falsehoods, fabricated to create and nurture the worst prejudices and jealousies. The Americans in Texas have had their own way in every case, and on every occasion, and whenever there happened a legislative act, that was, from any cause, repugnant to the feelings of the people in Texas, it was silenced at once. In short, if there has existed a good cause of complaint in Texas, it was that of too much their own masters, and too little under the restraint of any law.—Any allegation to the effect that the Mexican government had deceived citizens of the United States in relation to promises of lands first made to them, is false, and I defy any one to shew a fortieth or fifty-fifth part of a *grant in conformity with the grant had been fulfilled by the settler.*

Now, sir, as to the war: here I will ask Americans, (except the speculators,) how many military incursions, insurrections and rebellions, avowedly for the purpose of snatching Texas from its proper owners, will, in their mind, justify Mexico in driving from its territories the pirates that would thus possess themselves of the country? Be it remembered, that these revolutions have never been attempted by the resident citizens of Texas, in every case, by men organized in the United States for the purpose, and coming from afar; why, a single provocation of this nature were ample justification, but Texas has, from the time of the adjustment of the boundary by Wilkinson, and Ferrara, experienced seven or eight. Now, what is Mexico to do? Can it be expected that she will maintain a large army in Texas, merely for the purpose of guarding against the attempts of a few? Certainly not; were the population of the United States one of savages, one of which we should not expect good policy, and that international equity, which has heretofore been the boast of Americans, it might, perhaps, be expected: but Mexico has resisted under the belief, that when a few marauders should interfere with her possessions, the American people would not object to see them properly chastised. But, gentlemen, what at present seems to be the situation of affairs? Not only has Houston avowed that his acts were prompted by the highest authority within the United States; but a general officer of the army of the United States presents himself with forces upon the Mexican frontier. His first orders are to preserve perfect neutrality; and his particular attention is called to one of the articles of the treaty between the United States and Mexico, by which the contracting parties bind themselves to restrain their respective Indians within their own limits. General Gaines having arrived, is at once in correspondence with the Texan officers, and despatches to Washington 'information derived from the highest authority in Texas'—this, too, against the most positive information given to General Gaines, by respectable and intelligent people, that misrepresentations of all kinds were fabricating, and would be invented to induce him to cross. Upon the information thus given at Washington, by Gen. Gaines, Mr. Secretary Cass writes that he has laid before the Executive his letter, and that his construction, in the uncertainty of the boundary between the United States and Mexico being acquiesced in, he, Gen. Gaines, is authorized to cross the Sabine river and proceed as far as Nacogdoches, 75 miles within the Mexican territory. This permission is given however, only under certain contingencies; (and I am certain that these have not been present.) Here I must be permitted to ask, (and I address myself to every American who loves his country and is proud of it,) how it can be maintained, under any pretext that honor would suggest or justify, that the frontier between the United States and Mexico is *uncertain*; for a long time after the acquisition of Louisiana, the United States exercised jurisdiction only to the Rio Hondo, but six miles west of Natchitoches, the intermediate territory between this point and the Sabine river, about 200 miles, being considered neutral territory; at last, Gen. Wilkinson for the United States, and Gen. Ferrara for Mexico, arranged the Sabine as the frontier; a survey made by Mr. Mellish also established the Sabine *at this point* as the frontier. A subsequent regular and formal treaty between the two governments confirms this frontier, and has especial and particular reference to Mellish's map and survey; and more recently still, the present executive declares by proclamation, that the two governments shall continue to exercise jurisdiction within the territory now occupied by either; this was the result of a correspondence with the Mexican Minister, who justly represented that Arkansas had overleaped the boundary between the two governments, and was in the exercise of jurisdiction within a part of the Mexican dominions.

There is certainly a part of the boundary not yet traced, but it is a line passing over land only, and running from the 32d degree of latitude on the Sabine, due North to Red River. Thus it will be perceived, that all the Sabine, from the sea to the 32d degree, is the boundary, and that the Sabine, from the 32d degree, belongs exclusively to Mexico; hence the impossibility of there being uncertainty about it. I will ask again, if there is doubt as to the Sabine frontier, how it happens that when the Texans were petitioning Congress for a recognition of their Independence, no information was imparted to the national legislature of the circumstances? Again, if there is a doubt as to the Sabine frontier, how happens it that war in that territory, by regular organized armies of citizens of the United States, is tolerated against a friendly power? Sir, there can be no doubt or uncertainty as to the Sabine frontier. Mr. Secretary Cass cannot be *au fait*, or he is willing to lend himself for a most unworthy purpose.

General Gaines having, however, persuaded the executive and secretary, that the line was 'imaginary,' and that he 'might cross it,' orders troops from forts Towson and Gibson, to occupy Nacogdoches, as I have said before, seventy-five miles beyond the limits of Mexico; and, what is worse, directs those troops to cross Red River above, and march through the country to the place of destination; so that the troops came into the Mexican dominions at least two hundred miles beyond Nacogdoches, and, having arrived there, are ordered to fortify and erect other buildings. How is this, gentlemen? Call you all this neutrality?

But for a farther description of our affairs here, I will add the following facts. The Americans, (I mean the regulars) and Texans appear to understand each other perfectly. The neutrality is preserved on the part of Gen. Gaines, by allowing all volunteers, and other organized corps, destined for Texas, to pass in hundreds and thousands undisturbed, but keeps in check any attempt on the part of the native Mexicans and Indians to act against the Texans. The Texans are allowed to wage war against a friendly power, in a district of country claimed by the United States. The prisoners of war taken by the Texans, are ignorant to which party they are subject. The American General claims the country only from Mexico, but has no objections to the carrying on of the war against Mexico in the district he claims! Pray, sir, let Americans speak hopefully, and let them say whether any Government has, within the last century, placed itself in so ridiculous a light? not only ridiculous, but contemptible. Will not any honest man confess at once, that Gen. Gaines, or any authority clothing him with the discretion so indiscreetly used, would never have dreamed of the like against a Government, able and ready to defend itself, and punish such arrogance? What is Europe to say to this? Will not Mexico complain? And will there be no sympathy for her? I have said that there is an understanding between Gen. Gaines and the officers in the Texan cause; in support of this assertion, I send you the accompanying slip, cut from the Natchitoches paper.

I am, sir, your ob't. servant,

NEUTRALITY.

*Remarkable Generosity.*—A negro man passing up First street yesterday, stumbled over a pocket book, which, upon picking up, he found to be pregnant with that for which man will sell even his honor. He opened the book and discovered, to his astonishment, that it contained bank bills and drafts (for he could read,) to the amount of several thousand dollars. The sight alarmed him, he looked to the right and left, the picture of consternation, (for he knew the constable,) and was doubt whether he should cast the treasure to the mercy of the next passer by, or give it to his master. While the honest fellow stood deliberating, he espied a gentleman, (supposed to be a stranger,) at no great distance, who seemed to be busily engaged in searching with great anxiety his pocket; he pocketed his pocket book, and respectfully inquired if he had lost any thing. The gentleman in reply, said he had lost a pocket book containing a great deal of money. The negro man immediately produced the pocket book—the gentleman immediately snatched the prize, opened it and examined its contents, found '*all safe*,' and asked the negro if *he was sure he had taken nothing out.* The insulted GENTLEMAN negro designed no reply, but indignantly turned upon his heel, and strode off.—*Philadelphia paper.*

Florida was bought to protect the slavery of Georgia! So the Hon. Timothy Pickin, a member of Congress at the time, has since avowed. Thanks to slavery, then, for all the treasure and the blood spent in the Florida war.

[From the Boston Advocate.]

### THE SOUTH AND GOV. EVERETT.

The United States Telegraph of October 22, a whig paper, and the most fierce supporter of slavery in the universe, contains a long appeal to the friends of slavery at the South, in behalf of Governor Everett of Massachusetts, whom it extols as almost a martyr to his defence of slavery in his speech of Congress in 1836, and his Governor's Message of 1836. These opinions of Governor Everett are quoted as proof that the whigs of the North are true supporters of Southern slavery, and the only opponents of the abolitionists, and that the Van Buren men are abolitionists in disguise.

The same Telegraph which contains this notable defence of Governor Everett's defence of slavery, publishes conspicuously one of the most disgraceful documents that ever was put in type. It is an appeal to the public, of nearly two columns, in justification of the lawless outrage committed in Hillsborough, Geo. on Mr. Kitchell, a young man of fine education, the son of a former member of Congress from the North, and of respectable character, as is certified by his friends in New Jersey. This young man was barbarously tortured, tarred and feathered, on no evidence but the suspicion 'of the *crime* of being an abolitionist.' Public indignation has justly prevaded the North at this outrage, and to clear themselves, the town of Hillsborough has appointed a committee of five men, who undertake gravely to justify the outrage committed in violation of the laws. To justify lawless violence, they have the assurance to appeal to what they call the 'friends of equal rights'! What a profanation! The following specimen of the document in question, (which appears to be of whig origin, as it is ordered to be published only in whig papers,) will show what the Editor of the United States Telegraph means, when he praises Governor Everett and the Massachusetts whigs, as the friends of the 'equal rights' of the South. It beggars, in cool apology for outrage and abomination, all that Mrs. Trollope has invented to slander our country. If Kitchell had broken any law, why was he not punished in a court of law? If he had violated no law, why this outrage? We ask the sober citizens of Massachusetts to look at these facts, and reflect upon the encouragement they will give to the governments confirms this frontier, and has especial and particular reference to Mellish's map and survey; and more recently still, the present executive declares by proclamation, that the two governments shall continue to exercise jurisdiction within the territory now occupied by either; this was the result of a correspondence with the Mexican Minister, who justly represented that Arkansas had overleaped the boundary between the two governments, and was in the exercise of jurisdiction, within a part of the Mexican dominions.

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### 'YOUNG MR. LUNT.'

A Convention has been held in Essex North District, and unaccountable to relate, he, the great, the chivalrous, the patriotic young Senator is not renominated for election! Seldom has political turpitude met speedy and well deserved retribution. Mr. Lunt's course in the Senate last year, the shameful manner in which he treated the abolitionists, as chairman of a committee on the subject of slavery, and the disgraceful report which he presented to the Senate, are all fresh in the minds of the whole state, but especially, it would seem, of his immediate constituents. A friend of his, we are told, called on him just before the Convention was held, and intimated to him that he had better decline a renomination. The Hon. gentleman was thunderstruck! Why should *he* decline? Why, said his friend, your course in the Senate on the subject of slavery was exceedingly unpopular in this county, and the party dare not put you on again nomination. Oh, says the Senator, that cannot make ten votes difference. Who cares anything about the abolitionists? So he was not persuaded to decline. At the first ballot in the Convention, Mr. Lunt did not receive a *single* vote. On the second ballot of the Convention, a very particular friend of the great neglected, got up and expressed his astonishment that his friend Lunt should be forgotten, and urged his nomination. At the next ballot he received two VOTES! 'Sic transit gloria mundi.' Loaded with self inflicted disgrace, and consigned to a premature grave of political infamy, the young Senator will find ample time for reflection, and learn by sad experience that treason to the cause of liberty and free discussion will meet its just reward.—*Boston Advocate.*

A YOUNG TYRANT REBUKED. Many of our readers will remember that the most notorious, indeed the leading character in the last legislature of Massachusetts, in assailing the abolitionists, and through them the freedom of speech and the press, was Mr. Lunt, a young lawyer elected to the Senate from Essex. The Boston Free Press appropriately designated him as 'young Mr. Lunt.' He was young, it is true, but he nevertheless deemed himself old enough to assail, with some effect, the vital principles of liberty. The effort, however, to prostrate the abolitionists in Massachusetts proved a most 'glorious failure;' and Mr. Lunt has just reaped a rich harvest of disgrace as a reward for his folly, and the little bit of a tyrant which he attempted to assume. We give the total discomfiture of the advocates of free discussion.—*Union Village Banner.*

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The Whigs omitted to nominate young senator Lunt for re-election, who had so much confidence in his own popularity, that he refused to decline, as suggested to him. The people have not yet lost all sense of liberty, and dared not risk his nomination.

The fate of Mr. Lunt tells well for public sentiment, but is a sad omen for Edward Everett. 'Like causes produce like effects.'—*Lynn Record.*

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Let the Atlas, and its kindred prints of both parties beware, how they tamper with the spirit of free speech, lest the indignant people, who have witnessed the arbitrariness and corruption of the city—amidst the sweet rhythmics of domestic life—by the farmer's fireside—and in the workshop of the thoughtful artisan—the principles of Liberty and Justice have taken root in honest hearts, and strong minds. The *working men* of Massachusetts, irrespective of party, are sensitive to the danger of permitting even the *theory of slavery* to exist among us. And they will see to it, that, in the exercise of their elective franchise, no man or any party whatsoever, who is in favor of wresting from them their constitutional rights, shall be placed by *their* suffrages, in a position to carry out such and anti-republican principles into practice. No ticket hereafter can be run with success in Massachusetts, unless it bears upon its face the motto of 'FREE DISCUSSION!'—*Essex Gazette.*

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The Philadelphia United States Gazette, in support of the decision of Judge Shaw, relative to the treatment here by its owner, quotes the following remark by the Supreme Court of Louisiana, in the case of Saul vs. his creditors. [17 mart. Rep. 598. M.]

"Take another case. By the laws of this country, slavery is permitted, and the rights of the master can be enforced. Suppose the individual subject to it, is carried to England or Massachusetts, would their courts sustain the argument, that his state or condition was fixed by the laws of his domicil or origin? *We know they would not.*"

This is an entire recognition of the doctrine which ruled the decision of the courts, and which must apply in every free state, where there is not, as in Pennsylvania, a special statute to meet the case.

### INHUMANITY.

A respectable colored woman, belonging to this city, a week or two since went on board the steamboat Portland, bound to Boston. Her husband had spoken for her passage, and was told that she should be comfortably lodged for the night. But mark the inhumanity. When night came, no berth was provided for her, because her Maker had given her a dark skin, and the poor woman was obliged to lie on deck all night in the cold. Yet the same amount that others paid was exacted from her for her passage. It is painful to reflect that there are human beings who can treat a female with such unkindness. But Jehovah will judge those who oppress the poor, and trample them in the dust.—*Portland Journal of Reform.*


### THE TESTIMONY OF GOD AGAINST SLAVERY.

A COLLECTION OF PASSAGES FROM the Bible, which show the Sin of Holding and Treating the Human Species as Property—with Notes—to which is added the Testimony of the Civilized world against Slavery. By *Rev. Leroy Sunderland.* 'How canst thou say, I am not polluted? See thy way in the valley; know what thou hast done. In thy skirts is found the blood of the souls of the poor innocents.—Yet thou sayest, because I am innocent, surely his anger shall turn from me; behold, I will plead with thee, because thou sayest I have not sinned.'—Jer. ii. 23, 35. Second edition.

There is nothing that ought to have or does possess so much weight on the subject of slavery as the word of God. It is believed that if the slave-holder should 'search the Scriptures,' he would not long remain a slave-holder, for conscience would 'cry aloud and spare not,' till he had unloosed the yoke and let the bond go free. The above-named work exhibits 'The Testimony of God against slavery,' in the most decided and unequivocal terms. It sets forth the commands that cannot be evaded or set aside without violating the principles of the Bible, and incurring the displeasure of the Almighty. The book not only gives the denunciations of Holy Writ, but adduces the testimony of Nations on this subject.

The work should be in the hands of every lover of the slave and friend to humanity. It is the Abolitionist's Text-Book.

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July 30th, under the sub
way.' For what reason
rile piece to appear in y
per? Have you caught
ings of those beings
hatter that the fair fiel
and generosity should be
of their too lenient sons
yourself, and suffered o
you with disgrace, in th
attempt to stifle free
you must now declare y
will pronounce the fatal

If, then, your breath
dissension, farewell to y
Por like unto you, will
forever be name to stand
Sum up you intestesto
this day whom ye will
the destroyers thereof;
are wide awake, not o
all. And in conclusion
name of your list.

JOHN

SLA

[From Rev. Thomas Pri
Lo

DRS. COX

*The Baptists in Ame*
*Deputation from the*
*to the United States*
Drs. Cox and Hoby
Second Edition.

'The character of ou
one feature of the cas
Hoby have presented
remarks which we shal
to combine respect to
fearless exposure of
their public conduct.

'In this volume they
tires which they adop
pursued, on the all-abo
Slavery; and it would
light to be able to re
to defence they have
pile so to declare, th
merits the most atten
sion; after having
both in the details wh
general principles wh
saying neard from t
satisfactory explanations
ished of the propriety
adopted, but strongly
tion, that they have
the cause of Aboli
which it will require
most strenuous effort
tion to remedy. It i
time of their going o
entertained of the b
from their mission to
Option. Nor were t
Christ, the character
Slavery reputation a
presented, and the av
of their mission, all co
that their visit to the
hearts and strengt
Christ, and Christ, who
and self-devotion of
novel enterprise of t

'We send our dep
of the Baptist Union,
1, 1836, to promote
union of their ability
erction, and of fidelit
promote the SACRED
Faith.'

This language we
cordially aid of our
sympathies with the
tical and indefinite o
unexplained. It w
solemn pledge, that
will openly and fa
was compatible with
the principles of
and publicly invoke
the moral strength
they claimed. It w
'Holy Spirit' and
the deep ground an
the Lord Jesus Christ
Lord God Omnipo