THE LIBERATOR.

VOL. VII. OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN ARE ALL MANKIND. NO. 2.

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THE LIBERATOR

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TERMS.

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REFUGE OF OPPRESSION.

(From a New-Orleans paper.)

BOSTON ABOLITIONISTS.

Odious as the proceedings of the northern abolitionists have appeared in our estimation, we have heretofore supposed them to be acting from the honest impulses of a misguided philanthropy and zeal, and under that belief have viewed their conduct with much allowance. Recent disclosures, however, have proved to us very clearly, that so far from being actuated solely by a love for the freedom of the slaves, and a sincere desire for the melioration of their condition, interest, the sordid and selfish hope of personal aggrandisement, is the moving cause of many of their late exertions. We have been loth to give credence to the fact, yet it is undoubtedly true that in Boston, the boasted centre of knowledge and religion, there is to be found a set of men unawed by public opinion, who are constantly engaged in decoying and wresting away slaves from southern visiters in their city, for the sole purpose of enjoying their service themselves, and that they put in practice every vile scheme which cunning can suggest or depravity will resort to, to ascertain the presence of their prey, and to find witnesses who will aid them in securing it. Women are sent about to houses where slaves are supposed to be staying, under pretence of looking up Sunday-school children, that they may collect evidence. Spies are established in every direction to see that they are not removed, and lastly, *to make assurance doubly sure*, ships are now boarded before entering, and while leaving the port.

In the case of our citizen, Mr. Slater, having ascertained by means of their female Sunday school emissaries, the house at which his negro girl was staying, they forcibly abducted and secreted her, and upon the extraordinary decision of their fellow laborer Judge Shaw, bound her to one of their beloved society, to serve as a slave until her majority. No other evidence of their want of principle or feeling of their reckless disregard of all justice and propriety need be given, than their conduct in this single instance.

Here was a child only six years old, which had been taken to the North chiefly for its health, torn from its friends who were really attached to it, and from its family, which was in Mr. Slater's possession, to be kept in servitude among strangers. They were informed that the child had a mother devoted to it, and who was anxious for its return, and would be rendered unhappy without it, yet philanthropists as they were, professing to be labouring solely for the happiness of the child, they heard those statements with indifference. Mr. Slater applied for the guardianship of the child when it was apprenticed, but was refused, in the pretence that he would return to New Orleans and enslave it, and one of their own selected without any security being required that he would not remove it into a slave state. Under no consideration could the rightful guardian be allowed to have charge of the child, lest he should again bring it into bondage; they preferred making a slave of it themselves, and enjoying its services for the next fifteen years, rather than suffer it to rejoin its kindred under a good master and be happy.

These things indicate too plainly the motives and principles by which the abolitionists of Boston are influenced, and we are sorry to believe, that a city of such intelligence should countenance them in their course. We say countenanced, for we believe that were public opinion opposed to their movements, they would soon cease, the frowns of the community have an irresistible influence which the most worthless and abased cannot withstand. If we are mistaken in our supposition, and the intelligent and respectable portion of the community are really opposed to the rash and intemperate measures of those disorganisers, it becomes them to make it and to exert themselves for the protection of our rights when we visit their soil. What can they gain by having our slaves turned loose amongst them? Are they not creating at home a positive evil, at the same time they are doing us an essential injury? Are they not well convinced from the statements of their own travellers and observers, that the condition of the Southern slave is tenfold better than that of the Northern free negro, better for himself and for the community at large? Why then will they permit a set of miserable fanatics we can no longer call them—scheming, cunning, heartless individuals, to watch like spies, for the entrance of our citizens into their city to rob them of their lawful property? The consequence of a longer continuance of these matters is plain. Our citizens will soon discontinue their visits to that country, and our merchants must go elsewhere to buy their wares and goods. It is but recently that they commenced trading to any extent in that quarter, and Boston has received more of our custom the past year than she ever did before, but henceforward it behooves us to go elsewhere to buy our shoes, our hats, our chairs, our candles, fish, &c., in other markets. We have the remedy in our own hands, and they must be foolish indeed if they do not at once perceive who is to suffer by its exercise. We are able to live without an intercourse with them, but we doubt if they agree willingly to the loss of our trade.

SLAVERY.

AN ADDRESS

FROM FARMINGTON QUARTERLY MEETING OF ORTHODOX FRIENDS, TO ITS MEMBERS ON SLAVERY.

There are several important testimonies, to which the attention of our society has long been directed; and which it has pressed upon the consideration of the community with an earnestness, in a much degree worthy of their importance. Among these testimonies, that against slavery holds a high rank. More than seventy years have elapsed since several Friends, who were ornaments to the christian church, laboured with great zeal and perseverance to convince their fellow members of the sin of slavery. Their labors were, in a peculiar manner, blessed, by bringing the society to the conviction, that for man to institute a claim to property in his fellow man, was an offence in the Divine sight, an invasion of the prerogative of Jehovah, and consequently disqualified him for membership in a christian church. Thus in a short time the whole society was found on the side of justice and mercy. They made the morality of the Gospel, which enjoins that, 'All things whatsoever ye would that men should do to you, do ye even so to them,' their rule of action. They suffered no temporal considerations, no motives of expediency to divert them from the path of duty.

It was very honorable to the character of our forefathers, that, in the conclusion of the society, to rid itself of the abomination of slavery, few were the instances of those who preferred the gain of oppression to the calls of humanity; few were the instances of those who suffered themselves to be separated from society, rather than relinquish their unrighteous claim on their fellow man. Nor did the labors of our predecessors stop here. Both in this country and Great Britain, they were untiring in their exertions on this important subject. They did not remit their efforts till the foreign slave trade was abolished, and our brethren in Great Britain ceased not to make reiterated appeals to the public, and the constituted authorities of their country, till slavery itself was abolished throughout the British Empire. It was an event worthy of all *their* exertions, together with those of *other* christian denominations, who were enlisted with them in the cause, when on the 1st of the 8th month, 1834, the shackles of slavery fell from nearly one million of human beings.

When we take into view the long continuance of slavery in the British dominions, and that their supposed interest was closely connected with it, and that at last it was abolished at an immense expense, it leads us to set a high estimate on those christian efforts, that could, under so many disadvantageous circumstances, effect so great a change.

Christian efforts have also been highly blessed on this side of the Atlantic. Twelve states in this confederacy are now free; and the consequence of this freedom has been unparalleled prosperity. While several of the slave states are retrograde in their march, the free states are rapidly advancing in almost every thing that constitutes a nation's wealth.

But notwithstanding the foreign slave trade has been abolished; notwithstanding half the states in this union are free, yet slavery *has* increased and *is* increasing to an alarming degree in our country. The number of slaves has increased within the last fifty years from six hundred thousand to two and a half millions. Thus one sixth of our population are held as mere goods and chattels. They are denied the rights and privileges of men. In almost all the slave states, they are forbidden under the most severe penalties to read even the inspired volume. The marriage contract is not recognised. At any, and every moment, the husband is liable to be torn from the wife, or the wife from the husband, or the children from their parents. All the tenderest ties of nature and of kindred are daily sundered by the ruthless hand of slavery. Several of the northern slave states derive a principal part of the profit from the sale and transportation of slaves to more southern regions. More than one hundred thousand are annually transported from Maryland, Virginia, and North-Carolina, to the cotton, sugar and rice plantations of Georgia, Alabama, Mississippi and Louisiana, where the rigors of slavery are so cruel as greatly abridge the period of human life.

Slavery is not only increasing in our country, but it is extending its baneful influence to almost every class in society. In years past, we were induced to hope that slaveholders were desirous to embrace a suitable juncture to abolish it; but we are brought to the conclusion from the positive declarations of the leading slaveholders at the south, that the determination of many of them now is, to perpetuate the system. And on what grounds is it defended? On the grounds of *policy, necessity, expediency* and CHRISTIANITY; yes, even the *sacred sanctions of our Holy Religion* are summoned from the defence of a traffic in human flesh. We have, in this christian land, the shocking spectacle exhibited to us of professed ministers of the gospel selling the members of their own religious denominations into interminable bondage. And notwithstanding these northern states have declared their abhorrence of slavery, by abolishing it years since, yet its paralyzing influence has so insinuated itself among us, that many who assume a respectable stand in the community, come out openly in its defence.

In view of this alarming increase of slavery in our beloved country, have the exertions of our society for its abolition been as great, and unremitted, as the nature of the case demands? Are we exerting that moral influence in the righteous cause of emancipation, which was acquired by the faithfulness of our worthy predecessors? Are we taking that high and decided stand on the 'uncompromising righteousness of the law of Christ,' which should characterize his followers? Are we making those urgent and frequent appeals to the rulers of our country in the cause of suffering humanity, which the exigencies of the case require? Or are we not rather manifesting a degree of apathy, that could not be looked for from the successors of such men as John Woolman, and Anthony Benezet, and those worthy coadjutors of Thomas Clarkson and Wm. Wilberforce? For twenty years did that eminent philanthropist, Thomas Clarkson, labor for the abolition of the slave trade, and the exertions of Friends in Great Britain at that period were such, as to lead him to say, 'that the whole society were with him in this great work.' Are we bearing that faithful testimony against slavery, which the discipline requires, if we are silent on this subject, while many pious people of other religious denominations are using indefatigable exertions to enlighten public opinion, and to terminate this great national evil? And if, by our indifference, we discourage those who are thus engaged, or decline to lend them a helping hand, shall we not put stumbling-blocks in their way?

If we are freely partaking of the unrequited labor of slaves, are we actively complying with the following advice of our late yearly meeting? —'This meeting while taking an enlarged view of this interesting subject, is sensible that many of its members feel religious scruples in relation to partaking of the produce of the unrequited labor of slaves, and desires that all may be faithful to the requirements of duty, in their varied allotments and means of usefulness.'

Is it not to be apprehended, that many of our society at the present day, are too much tinctured with the doctrine of *expediency*? What is abstractly wrong, can never be made practically right. There are certain great fundamental principles, which cannot, by any abstract reasoning, be violated with impunity. To plead the cause of the poor and needy, to deal our bread to the hungry, to visit the fatherless and widows in their afflictions, to undo the heavy burdens and let the oppressed go free, are standing and imperative duties, which require no special revelation to render obligatory, and which no sophistry or supposed expediency can dissanul.

It is not sufficient that the society of which we are members, is clear of the sin of actual slaveholding. If there were moral worth, and christian decision, enough among our predecessors, to bring about so great a reform, as totally to expel the abomination from among us, that influence ought to be concentrated, and brought to bear upon this great and crying sin of our land. Our Savior characterized his followers as the 'salt of the earth,' 'the light of the world,' a city set on a hill.' If we neglect to plead for those who cannot plead for themselves; if we close our eyes to the miseries, and our ears to the lamentations and wailings [illegible] of our fellow men, shall we have a claim to this exalted character? If our candle be lit by the light of Christ, we are solemnly warned not to 'put it under a bushel.'

The profession of Christianity lays us under many and important obligations. A mere theoretical belief in Christ is of no avail. Living faith calls for the exercise of active virtues. The genuine christian does not merely 'look on his own things, but on the things of others;' and considers all mankind, in one sense, as his brethren, and himself bender under solemn obligations to use all the means in his power, to ameliorate the condition of his fellow men, of every color, and of every condition in life. It was not the high profession of the priest and the Levite, who could view suffering without compassion, and without relief; but the kind and active offices of the good Samaritan, that gained the approbation of Him, to whom all the actions, and all the motives of men are known.

We have the most solemn warnings laid down in Scripture, to guard us against the sin of omission. When a plain and positive duty is enjoined, no excuses that we can frame can shield us from responsibility.

Although we are sensible that good works of themselves, will not commend us to God; yet it is assuredly a scripture doctrine, that works of mercy flow from a living faith in Christ. To those who feed the hungry, clothe the naked, visit the sick, and show acts of hospitality to the strangers, the gracious invitation is given, 'Come ye blessed of my father.' But to those who withhold these tokens of love to God, by a want of love to their fellowmen, the solemn warning is given, 'Depart from me.' 'For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' —'Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me.'

Signed on behalf of Farmington Quarterly Meeting of Friends, held 11 mo. 9, 1836.

By LINDLEY M. MOORE, } *Clerks.*
ABIGALL L. MOORE, }

[From the Alton (Illinois) Observer.]

RUFUS W. BAILEY.

The Rev. R. W. Bailey has renewed the Slavery discussion in the 'Christian Mirror.' He intends to shew, 1. 'The Slaves of South Carolina are less destitute of the Bible than 5,000,000 Catholics in Ireland, and therefore not left to perish. 2. They are better furnished with the gospel ministry than the entire population of the City of New York. 3. They have a larger proportion of church members than the white population of Maine.'

Now we do not question the sincerity of Mr. Bailey's belief in the above propositions; nor the purity of his motives in attempting to 'demonstrate' them. And we are the more inclined to exercise Christian charity in this case, as we were once in 'the same condemnation' ourself. But we do beseech our Christian brethren in Maine not to be deceived. We suppose that it will be admitted that the slaves in Missouri and Kentucky are as well provided with temporal and spiritual privileges, to say the least, as those of South Carolina. To judge from the emigrants we have known coming into Missouri from southern Virginia and the Carolinas, we should say (what we have no doubt is the fact) that the condition of the slaves here, is far preferable to the condition of the slaves there. But as it regards the former, (those in Missouri and Kentucky,) the statements of Mr. B. contained in his three propositions is thoroughly, absolutely and astonishingly incorrect. The idea the people of Maine will receive from Mr. B's representation is as far from the truth as the East is from the West. We have no doubt Mr. B. thought what he wrote to be true, but he is greatly and lamentably mistaken. If there ever existed since the fall of Adam, any class of men who could say, as a general truth, 'no man careth for our souls,' that class are the slaves of Christian America.

As it regards the number of nominal church members, we care very little to know whether that is great or small, so long as we *do know* that it furnishes no true criterion to judge of even their outwardly moral, much less their spiritual character. The morality of the mass of slave church members, is very much such as the Missionaries found among the inhabitants of the Sandwich Islands, only the things of which it is a shame to speak,' are not done quite so openly. With here and there an exception—very rare—we give it as our solemn conviction, formed after much investigation and inquiry, that *there is no such thing as a chaste female slave, whether in or out of the Church.* And the reason is obvious. Why should they be so? They have no motive to be such. They have no character to lose and none to gain in either case. Their value is neither increased by the imitation, nor diminished by the loss, of chastity. So long as they can do their day's work, their owners are satisfied.

Besides, from their earliest years, the mass of them are placed in such circumstances as would render it nothing short of a miracle for them to escape having their minds and their hearts thoroughly steeped in corruption. Whole families are huddled into one room, where they live, eat, and sleep all in common. As the children grow up, there is no separation made between the male and female members. And it is not too strong an expression for us to say, that so far as our observation extends, (and we must in this remark to apply in all its force,) to many professors of religion of our acquaintance,) masters and mistresses generally, no more think of regulating the intercourse between their male and female slaves, than they do how much the cattle on their plantation. The slaves grow up in ignorance, the intellectual principle is not developed by education, and all the sources of intellectual enjoyment are to them as a sealed fountain. There is then nothing to check, but every thing to foster and aggravate the sensual principle within them. Take then the fact before stated, that they are removed below the sense of shame and the reach of public opinion, and what is there to hinder [illegible] What white father and mother would be willing to treat their sons and daughters to grow up in such circumstances? Starting, then, with the admitted truth, that the human heart is by nature depraved, and sound deduction leads us to a conclusion which experience too surely confirms. We have conversed with hundreds of slaveholders on this very point, and seldom have the assertions here made been denied, but generally admitted to their fullest extent.

We now let it not be supposed that we are making all the slaveholders to be monsters of cruelty, and perfectly insensible to the claims of humanity. Not so; far from it. We are acquainted with thousands of slaveholders who are as prompt to feel and to relieve the wants of others, as those who abhor slavery. Indeed a frank and generous hospitality is a well-known characteristic of slaveholding communities. With them the stranger, the forlorn and the helpless almost always meet with ready access and a welcome. How then can we account for this almost brutal insensibility towards the happiness, the wishes, and the welfare of their slaves? Simply in this way. They do not look upon them as MEN, HUMAN BEINGS, but as PROPERTY. Not absolutely so, but this is the main idea in the mind of a master when he thinks of his slaves, that they are his property, in the same sense as is his ox or his horse. He bought them, and can sell them, probably is in the habit of selling some of them every year, and sees his neighbors all around him doing the same thing. Very likely he has often exchanged them for live stock. From his infancy he has been taught both by precept and example, that the slave lives only to minister to the wants and wishes of his owner, the same as any other animal about the plantation—that he has no separate and independent existence of his own.

Thus we often see men whose general character is that of humanity and kindness, separating a young negro slave from the arms of its mother, with as much unconcern and as little remorse as he would wean a calf or a colt from its dam. He is, in either case, simply disposing of his property, (so he thinks) and it does enter into his mind that in the former case he is tearing asunder the tenderest fibres of human hearts, and thus, oftentimes, when you first charge upon a slaveholder that he is guilty of inconceivable cruelty and wickedness in buying and selling slaves, he becomes exceedingly mad. He is conscious of no wrong, and cares little for intention. He has simply been doing what he sees to be an every day's business around him, disposing of his own property, that is all; and to be thus unexpectedly charged with an atrocious crime, fills him at once with astonishment and rage.

There is no doubt that the slaveholder, theoretically, believes that his slave is a human being, and has an immortal soul. He will say so, if you ask him; but this belief, owing to the reason stated above, has very little influence upon his conduct. The prominent idea respecting him is that he is property; this overshadows all others, and causes the owner in his conduct, entirely to forget that he is a fellow-being, having the same hopes and fears, alive to the same sympathies, and destined to the same immortality as himself. Of course, these remarks are not intended to be absolutely universal in their application. There are some exceptions to them; but that what is here stated is generally true we are sure, having derived our knowledge from careful observation, and from conversation with numerous slaveholders, in reference to this very subject.

We have already said more than we intended, but we cannot close without adding a single remark. It is this. If the above statements are true, then the propriety of the continued discussion of Slavery is abundantly manifest. The slave masters of the South, though guilty of great cruelty, are not monsters of inhumanity. Far from it. The great majority of them are men of generous and humane sentiments. But they know not what they do. And the first call made upon them to emancipate their slaves, sounds very much in their ears as it would if you should demand of them no longer to harness up their horses to plough their fields. The call must be reiterated, it must be sounded long and loud, accompanied with the reasons why it should be attended to, and ere long it will prevail. Above all, an example of renouncing the prejudices which have so long weighed down to earth the black man in this country, must be set our Southern brethren from the free States.

We differ, therefore, entirely from Mr. Bailey, as to what is likely to be the final result of the present discussion of the subject of slavery. While many things have been said and many done, which all will admit to be more or less injudicious, yet on the whole a vast amount of truth has been circulated through the community, and is now bearing upon the consciences of thousands, and tens of thousands of slaveholders at the South, and their abettors at the North, with a weight they cannot long resist. Many have already yielded, and tidings of new triumphs are coming to our ears daily. If, therefore, our voice can have any influence, we say to all engaged in this glorious cause, cease not your work for a moment. Redouble your diligence, speak the truth, speak it in love, but speak it plainly, speak it boldly, and fear not that it will return unto you void. Rely confidently on the truth; this, under God, is able to effect all you desire. It has already done and is doing wonders; and we verily believe that the redemption of the slave is much nearer than most of you are apt to imagine.

And now, Brother Cummings, we do not wish to interfere between the brethren who are discussing this subject in your columns, especially as we know Professor Smyth so abundantly able to maintain himself, and, what we think, the truth; but if you will give the above article to your readers in the columns of the Mirror, we shall esteem it as a favor.

P. S. As it regards Mr. Bailey's 'proportion of church members,' are not the 'five millions of Catholics in Ireland' church members also? And we hesitate not to express our entire belief, that the 'proportion' of real Christians among the Catholics of Ireland, is greater than among slave Church members in the United States. And these last are as ignorant of the plain and fundamental doctrines of Christianity as the former can possibly be. And in this belief we are fully sustained by the opinions of many intelligent Christians in the slave States.

[From the Herald of Freedom.]

EXTRACT FROM THE LIFE OF GEN. EATON.

Mr. Editor—On looking over a letter of the late Gen. Eaton to his wife, dated Tunis, April 6, 1799, I was deeply impressed with the following passage, and doubt not it will be interesting to your readers. We have here the reflections of an honest mind; and they are as just as they are touching and unsophisticated.

'Many of them (Christian slaves) have died of grief, and the others linger out a life less tolerable than death. Alas, remorse seizes my whole soul when I reflect, that this is indeed but a copy of the very barbarity which my eyes have seen in my own native country. And yet we boast of liberty and national justice. How frequently, in the southern states of my own country, have I seen weeping mothers leading the guiltless infant to the sales, with as deep anguish as if they led them to the slaughter, and yet felt my bosom tranquil in the view of these aggressions upon defenceless humanity! But when I see the same enormities practised upon beings whose complexion and blood claim kindred with my own, I curse the perpetrators, and weep over the wretched victims of their rapacity. Indeed, truth and justice banished from me the confession, that the Christian slaves among the barbarians of Africa are treated with more humanity than the African slaves among the professing Christians of civilized America; and yet here sensibility bleeds at every pore for the wretches whom fate has doomed to slavery.'

ECCLESIASTICAL RESOLUTIONS.

We cannot forbear to mention, especially, the resolutions of the General Associations of Congregational ministers in Connecticut and Massachusetts, in which the zeal to subserve the 'peculiar interests of the South' was so conspicuous as to induce the assumption of ecclesiastical powers, never committed to those bodies, and never before attempted to be exercised over congregational churches in New England, or any protestant denomination in America! In these resolutions, the ministers claimed the power of 'saying what the churches might do, and what they might not do'—what preachers or lecturers they might hear, and what they might not hear. The passage of these resolutions in Connecticut, was rendered the more remarkable by the fact that when objected against, on the ground that they would tend to encourage mobs against antislavery lecturers, the fact was neither denied nor deprecated by any one favorable to their adoption; but the reverend movers, on the contrary, very coldly and tauntingly returned to his clerical brother, (an abolitionist, who had suggested the objection, and who was almost daily exposed to mobs,) that 'abolitionists should never be troubled about the consequences!' And this too, from a minister who had claimed to be 'as much opposed to slavery as any one!' A minister so often abounding with professions of almost assent to the doctrines of abolitionism, as almost to persuade abolitionists themselves, at times, of his friendliness and sincerity!—*Report of the N. Y. State A. S. Slavery.* *Leonard Bacon.

Lane Seminary.—If Professor Stowe wishes to destroy Lane Seminary, let him write home a few more such letters as the one about the meeting in Exeter Hall.—*Ohio Observer.*

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COMMUNICATIONS.

A GREAT MEETING IN NEW YORK IN BEHALF OF THE OPPRESSED.

New York, Dec. 28, 1836.

Dear Brother—I have this moment returned from a meeting in the Tabernacle, of more than five thousand of the citizens of New York, in behalf of the *Tailoresses* and *Seamstresses* of the city. A vast multitude of the wealth, fashion and influence of New York, assembled to see what could be done to relieve the wants of those, who, at this inclement season, are turned out of employ, or, if employed, are denied just compensation. It was a meeting in behalf of the oppressed. I heard all with *anointed* ears. My soul was humbled before God. Never can I forget the mingled and sorrowing sensations I felt at that meeting. Such an exhibition of meek philanthropy and Gospel-dasing hypocrisy, I trust never to witness again. The cause—it was God's cause, worthy to enlist the heart of every man—the cause of suffering and oppressed humanity—orphans and widows crying for bread, overwhelmed, ground down as if beneath the millstone, and stretching out their hands for aid. But who were met to consult about relief? Who but those, who, at the very moment, were helping to support a system of oppression, which strips millions of helpless women not only of their wages, but of their husbands, their children, their very existence, as rational beings? Such men plead for oppressed widows and orphans! Tyrants pleading for liberty! Robbers, thieves, *slaveholders*, and their abettors, weeping over the victims of their wrongs! Wolves, shedding tears of condolence over the sufferings of the lamb that they are tearing in pieces! But who got up and managed that meeting, to interest us in behalf of the oppressed?

Cornelius W. Lawrence, Mayor of New York, was called to the chair. Who is Cornelius W. Lawrence? A man, who, as Mayor of New York, recently refused to license an honest man to keep a hand-cart in the city, because of a darker skin than himself! A man who has heard with brutal indifference the cries and wailings of more than fifteen thousand of his fellow citizens for several years—by whose door the shrieks of bereaved mothers, bereft of children by the murderous hands of southern man-stealers, have long been heard—at whose gate have lain the bleeding victims of oppression, covered with bruises and stripes, and despised and trodden under foot of men, crying in the name of God and humanity for help—and where was C. W. Lawrence? Faring sumptuously? Yes, and with worse than savage barbarity, not lifting his finger to save these helpless beings from the contempt of the rich and proud of the city, and from the jaws and clutches of southern bloodhounds. This man, with a heart dead to the unutterable woes and wrongs of the millions of our countrymen writhing beneath the lash and chains of taskmasters and robbers, stripped of every right, and bought and sold in the shambles of New York and Washington like brutes—pleading for widows and orphans!

The first address was by George Folsom. He gave a relation of the number and condition of poor seamstresses in this city. Drew an affecting picture, astounding to every benevolent heart. Spoke of the moral exposure of these females and their orphan children. Then said—'A large and generous charity is called for. These females are perishing for want of bread. Their cries for help are now sounding in our ears. This is no time for declamation. *Immediate* action is called. No time to be lost. Here it is that woman, lovely woman, calls for help. She is despised, trodden down, oppressed. She is poor. It is not for man to disregard the calls of woman, when she cries for help.' Indeed, Mr. Folsom! But a few weeks since, the cries of woman were heard in the streets of New York, weeping and wailing for her dear child, because it was not. Did man regard it? Did the Mayor and City Council, and the Lawyers—did you, Mr. Folsom, regard it? But her dear one was torn from her by southern robbers, and the rich men of New York have too much sympathy with them to heed the cries of a mother thus bereft. The Pulpit was silent. The Bar was silent. The poor, heart-stricken mother had a dark complexion, and no man heard her cries, except the noble band of abolitionists.

Then was introduced H. M. Western. He showed us how he supposed these females were brought into this condition, and how permanent relief might be granted. After stating some astounding facts, and painting the sufferings of these females and their children, he said—'The evil cap be remedied, and duty, peremptory duty, calls to immediate action. Must this most interesting class be left to suffer among us? I appeal to the *Philanthropist*. He is bound to look at these suffering ones. Is he aware that thousands of unfed and unprotected females are in our midst? If a Philanthropist, will he not examine this subject? I appeal to the *Statesman*, who makes the laws, and *dispenses all the blessings this free people enjoy*. How is it, that on this soil of plenty and liberty, there is a class suffering among us *without any blame* on their part? True enough! How is it, that millions are treated like brutes, held as goods and chattels, in this republic? 'I appeal to the Christian. In this city, there are those who are of the same family, own the same God, and bow at the same mercy-seat, suffering all that man can suffer. All should *come immediately* forward to relieve their wants. Why is it that 15,000, (say 2,000,000) are left to suffer? I ask you to feel for their wants and woes. Give them employment. Pay them a just compensation.' Yes—that is right, Mr. Western. Pay every laborer just wages, and all will go well. But has your heart, Mr. Western, no feeling for the *two* millions and a half of our laborers, that toil day and night for nothing at all—*but stripes and chains?*

Then was introduced *David M. Reese*. 'Never,' said this man, 'was this house consecrated to a purer and nobler object. Never was a theme more worthy consideration, nor an object of benevolence more worthy regard. I stand here as the representative of thousands of oppressed and down-trodden females in our midst. They are suffering under an oppression, unequalled in any country on the globe. The *condition of the southern slaves is not to be compared with that of these females*. I come in the name of widows and orphans—of lovely, destitute and bereaved females, to tell the *story* of their wrongs—to awaken, not only deep feeling, but prompt, immediate action for their relief. Their labor is extorted from them without adequate compensation. The victims of oppression in this city suffer infinitely more than the *slaves*. Yes, fellow citizens, our fair countrywomen are converted into slaves, to provide clothing for the south. The evils they suffer are the effects of a system of oppression. The wages given them are unjust and insufficient to their wants. They labor night and day for their avaricious taskmaster, and have nothing, or a mere pittance for it. They are ground to the dust, and suffer beyond endurance. The slop-shops take advantage of their necessities to make them work for nothing. The oppression makes slaves of our house-maids to supply the south. I would appeal to your sympathies and charities in behalf of these despoiled females. They are plundered of their just dues. I would, Sir, rebuke the oppressor. No human being ought to labor, of whatever color or race, without just compensation. But many among us do thus labor. What shall I say to him, who compels a fellow being to labor for a mere pittance of food and water? Shall I deal my hot to him? If I was my brother or sister, I might grant of my benevolence, but I should be a tyrant still. The pittful, burlesque wages given to these sufferers are a mere burlesque on justice. The oppressors of these tradesmen grind these poor helpless beings into the dust. Believe their distress by immediate benevolence—immediate relief. Let not the cries of God's poor longer witness against us.' There was much more from David M. Reese to the same purport, which I noted down as it fell from his lips. But I forbear.

Now, who is *David M. Reese?* He has shown himself to be the sturdiest and bitterest enemy of God's poor in our nation. He has done all he could to make the condition of 15,000 citizens of N. York, and of 2,000,000 of our fellow citizens in the land, perfectly wretched. He has, with Gurley, Hall, Stone, and other coadjutors, been unwearied in efforts to make our colored fellow citizens despised and outcast, and thus to justify and support that system of robbery and soul-murder, Slavery, which strips the poor laborer of his all. This man complaining of those who oppress the poor, while he joins hands with slaveholders to imbrute God's image, and make spoil of one-sixth of our countrymen! The poor slave calls for help—but David M. Reese says—'I will do nothing for you, till you go to the desolate and *death-stricken shores of Africa.*' By the way, a little girl, 11 years old, who was present, in going home said—'I wonder Mr. Reese did not propose to colonize these poor women and children, as the best way to relieve them from oppression.'

Dear Garrison—I have not written this, because I disapproved of the meeting. It was God's cause, and I was glad to see my abolition brethren and sisters there to expose it. The friend of the *slave* is the friend of all the poor and oppressed. Would to God these virtuous, suffering poor in our cities, with whose condition I am acquainted, might be rescued from the grasp of their merciless tyrants! But I was struck with shame—with indignation and horror—at the mock benevolence and base hypocrisy of those who controlled that meeting. It seemed to me like prostitutes and whoremongers preaching chastity in our theatres, on the stage. My soul was filled with loathing at their barefaced hypocrisy and mockery of all consistency—especially of DAVID M. REESE. I do not like to hear Satan whine about justice and honesty, and furiously declaim against oppression and extortion. It is too bad. That man, who weeps over the oppressed white man, but exults over the wrongs of the colored, or turns away from them, and who would mob and outrage those who would relieve his sufferings, only mocks God and outrages the Gospel of Christ. In Christ there is no distinction. If a man have *Christian* charity for one, he will have it for all. Our city and country is the world. All are our brethren, and God our Father. That benevolence that overlooks the poor slave is spurious—is hypocrisy.

H. C. W.

Philadelphia, [illegible]

Dear Friend Garrison:

I have just returned from an excursion into the southern part of this State, where I have been to advocate the cause of the oppressed. In Milltown, (a pleasant village in New-London County,) I found the spirit of slavery somewhat rampant—and I was branded as a disturber of the public peace, a turner of the world upside down, by men who so loved the continuance of quiet, that they got up a mob to prevent my creating an excitement. The school-house in which I lectured was beset by a large gang of boys, from fifteen years to fifty—who seemed determined to follow out the suggestion of the ruffian Webb of the N. Y. Courier—that is, create so great an uproar that my voice should not be heard. The very air quivered with the sound of horns and bells and guns—but, thanks to a good pair of lungs, the assembly heard what I had to say. The wire-pullers were as usual, men of 'property and standing,' who were concealed from view, as the sensible ostrich is concealed when she runs her head into the sand to escape observation. I have their names in my possession. Threats of violence against my person were made with the view to deter me from lecturing there again, but at the close of my meeting I appointed another for the next evening, and invited all the friends of God and man to attend. Early the following evening, however, we found the school-house preoccupied, by the minions of McDuffie—men who seem eaged by the minions of Liberty upon the bloody altar of Slavery—and it was thought advisable to leave them to till abolitionism at their leisure, while the friends of free discussion proceeded to the meeting-house, where for nearly two hours I addressed a hushed and attentive audience upon the intrinsic sinfulness of slavery.

The pastor of the congregational church (Rev. Mr. Ayre—a whole-hearted Abolitionist) applied during the day to a Magistrate for protection for himself and family in the exercise of their rights as citizens—but the Magistrate (a member of Mr. A's church) replied that he had made up his mind to have nothing to do with the subject either way. Could he make this refusal under the sanction of his oath of office, and not commit perjury? But this very man could so far forget his singular resolution, as to obtain the key to the meeting-house, and thus prevent our holding any further meetings there—though he himself was not a proprietor in the house. One who was a proprietor called upon him for the key, that the house might be opened, but he refused to give it up. Thus did the enemies of our cause apparently triumph. But I trust it is only in appearance. The seed of truth was cast upon the wind, and some of it I believe has fallen into ground where it will spring up and bear fruit a hundred fold. God send it the needed sunshine and the rain—and his be the glory of the full harvest!

Yours in the advocacy of right,

W. H. BURLEIGH.

Holmes Hole, Dec. 27, 1836.

Brother Garrison:

I have lectured to an audience of 70 or 80, and obtained fifty-two names to the petition. Since then, I have been to Edgartown, where I lectured four times, in the three meeting-houses there, and formed a society of more than fifty members. A petition had been circulated there before I went. The society was formed Friday evening, Dec. 23d, at the Methodist meeting-house. Some prominent members of the church had been very zealous in opposing the open-[illegible] assembly that met a few weeks ago [illegible] meeting-house; and had stuck him up [illegible] of the good Mr. Chadwick, and all the poor [illegible] Union'; I thought the moderator looked a [illegible] the temperate Mr. Chadwick with [illegible] Allen! what a pair! like Bill Johnson [illegible]

Now this Bill Johnson had a noble horse [illegible] many sus: and, says he, one day, [illegible] together, then my [illegible] they're [illegible] if 'tis only to get away from one [illegible] So he yoked 'em up—a noble horse with a [illegible] What a team!

Well, but to twist you and me, I felt pretty ugly to go such a small mouth; but I thought I wouldn't seem to mind it much; so I kept kind of whistling to keep up courage, and tried to talk about all sorts of matters and things. I asked one man if the Temperance Society was there? 'Temperance Society! no. What has this meeting to do with temperance!'—Then I asked another, if the ministers were there? 'Why, man alive, no! says he, we all think exactly as they do, and shall act as their representatives.' But now I got stopt asking questions by the moderator reading our notice. Here 'tis:

'The citizens of Portland are requested to meet at the City Hall this evening at half past 7 o'clock, to consider the propriety of granting the use of said hall for the purpose of holding an Abolition meeting.

'Tuesday, Oct. 25, 1836.'

Then Mr. Haskell moved:

'That a committee be raised to wait on the Mayor, and (respectfully) request him to withdraw his consent to the use of this hall for the purpose of holding an Abolition meeting.'

Next, Mr. Randolph Codman,—the same that said last year, at the great whig meeting, that 'the abolitionists must be put down, peaceably if we can: *forcibly if we must*—got strait up, and begun to speak a speech, that I'll try to give you in his own words, as near as I can: 'Twas this:

Chap. III. Mr. Codman's Speech. 'Mr. Moderator—I do hope no warmth or feeling will be indulged in at this meeting. The single question for discussion is that stated in the notice just read, viz: "to consider the propriety of granting the use of said hall for the purpose of holding an Abolition meeting." I do hope, sir, the subject will be calmly and freely discussed; for, you see, Mr. Liberator, he is in favor of free discussion, and of course is willing the abolitionists should discuss freely at any other place they can get; but I will just whisper in your ear, that we know how they couldn't get any other *convenient* place in town:] and it is not my intention to cast reproach nor make reflections on the tendency of the principles and measures of the society for whose use this hall has been requested, and to whose use it has been so freely granted. But I must here express my surprise that the Mayor should so soon have forgotten the *vote of last year, to suppress the meetings and discussions of these self-constituted societies.* He must have known that it was granted to the abolitionists in direct contravention of your will distinctly and unequivocally expressed, that no such anti-slavery meeting should be held in any public building in this city. And permit me to suggest to you, Mr. Moderator, that this hall is not asked for a meeting of the citizens of Portland, as such; but for the Maine Anti-Slavery Society, before which Mr. Stanton, (who, I hold he, is now present) and Mr. Sewall and Mr. A. B. and C. are to hold forth—strangers to us—itinerants, paid from private contributions for lecturing about the country. These are the men, Mr. Moderator, who covet to occupy and make speeches in this hall. This, then, is the question—whether the good citizens of Portland will consent to this, after all which passed some fourteen months since, when twice as many as are now present, [This comparing numbers at the two meetings was letting the cat out of the bag. I and Mr. Codman were both sorry he said any thing about it; but he shuffled very quick to botch up a pretty considerable of a mesh,] fourteen months since, had voted that no church or other public building should be opened to the abolitionists: whose principles I shall not pronounce bad, and certainly shall not call them good; but have the turpitude or rectitude of the doctrines of this peculiar sect to be judged of by their fruits. And in this connexion I would state, for the information of this *large* assembly, that a leading abolitionist (whom I have now in my eye) has this day asserted triumphantly: "Well, we have got the City Hall, where we intend to show up in fine style, and in the very same place, where, but a year ago, we were voted to be outlaws."

Thus, said Mr. Codman, you see the spirit which these men exhibit in *bursing public opinion*. Thus is the very concession of the City Authorities considered a triumph over your sovereign will; and the Abolitionists would not relinquish the advantage obtained over you, even were the best Church in this City offered them, so eager are they to make their vaunting true.' Their avowed object therefore seems to be excitement and agitation, whether the *consequences be rapine, riot, or ruin.* (Loud applause.) In proof of this position, (and here it is not my intention to injure the feelings of a single individual present,) when the Abolitionists had a meeting a few weeks since, and Stanton the lecturer professed to glory in excitement, and whose language *I am told* was highly inflammatory, and when a mob, (if you please so to call it,) was about the house, numerous Abolitionists were out in the midst of it, and addressing sundry disrespectful and unpolite expressions to the out door *Gentlemen*; thus proving that the Abolitionists were the rioters, rather than those they call the mob. (Immense cheering and stomping.) And moreover only three of the mob (so called,) including your Secretary, were indicted for a riot, while against sixteen others, no bills were found on the very oaths of the Abolitionists themselves. (Uproarious applause and stomping.) This discussion being necessarily confined to the subject involved in the notice for this meeting, the *motives* of Abolitionists are not *alluded to*. But I hold that the best society—the composed of members purer as the angels of light—however excellent their intentions, and however expansive their philanthropy—is bound to yield the great obtained, and the Mayor to withdraw the grant made to such benevolent society, WHENEVER *there shall appear indications of opposition from even a very small portion of the citizens.*

Now, fellow citizens, are you willing in view of the disgraceful fact that Fame will trumpet it abroad through all the journals and papers over the length and breadth of the land, that Portland hesitated not to Anti-Slavery doctrines; in view of the boasting and flaunting of leading Abolitionists, and of their open defiance of public sentiment; in view of the delicate nature of the subject of their discussions, and in view of the highly excited state of the public mind—are you willing that the very same Hall, which last year saw *two thousand* Freemen decide unanimously that the doors of every public building in the city should be barred against all abolition meetings—should this year behold the little band of 100 Abolitionists marching triumphantly over the knife which your vote had *prescribed to them*—are you, I say, Gentlemen, willing to consent to this? (No No! No!' flew out from a hundred mouths.) Then I have done—should any gentleman please to subjoin, he will be expected to keep to the text of the notice, and should any remarks repugnant to my views be submitted, I reserve to myself the right of reply. (Great cheering.)

Well, this great Orator made all things plain as day. If any body had dared to answer it, I guess the mobs would a been willing, if he shouldn't say nothing against public opinion. Now I heard a man say that knows most every thing, that 'public opinion is the same as the Common Law, because Governor Everett says 'tis.' So you see public opinion is a great matter.

Well, most every body was terribly pleased with Mr. Codman's Oration. One man said: 'This the capshot of all he ever heard.' Another man said: 'It beats all nature for argument—and how consistent! Why it contains the true Republican doctrine of equal rights, and that the strongest side shall rule.'

Well; then we chose a committee of seven to tell Mr. Cutter the Mayor not to let the Abolitionists have the Hall, and the Mayor, that he might *do wrong to nobody*, did as they told him.

Then we got up the Mobbit to save a riot; yet there was a real riot the very next evening after the Meetin. And I knew there would be one; but I didn't tell Jerry and Charles so, and I guess they didn't think on't. But I was a good deal struck up the next day, when I heard that two or three pretty clever Abolitionists were hurt some, by the mob. If they had knocked down the right ones, I shouldn't a cared. I'll write agin next year.

ZEDEKIAH DOWNING.

P. S. If you see Mr. Sprague, you may tell him, we've had a Meetin and saved the Union, as they did up to Boston.

Z. D.

BOSTON RECORDER.

Brother Garrison,

I was not a little amused, on reading the following in the Recorder of Dec. 9:

'The Recorder is Pro-Slavery.'

So said Geo. Thompson at Andover. So others have said. The opinion, however, is not unanimous. Witness the following.

———, Oct. 24, 1836.

Dear Sir,—I am instructed by ——— to say to you that your paper of Sept. 30, contains an article on slavery, appearing to favor the doctrines of modern abolition: doctrines which he believes to be irreligious in their tendency and inconsistent with the character of a religious newspaper. He instructs me to say to you that the paper is returned, and that he wishes his name struck from your list of subscriptions.

Yours, &c. D. P. M.

I should have been still more pleased if Mr. Tracy had given us the name of at least the *State* from which the above letter came. As a Yankee, I have a right to *guess*, that it came from South Carolina or Georgia. If I am wrong, Mr. T. can set me right, if he pleases, by telling from which of the *slave states* it did come. I guess, too, that this letter was dictated by a *slaveholder*, or an abettor of slavery.

Well, the said letter was published as an off-set to the charge, that 'the Recorder is pro-slavery'; in other words, to show that the Recorder is not pro-slavery. What then is the amount of the evidence? Why, it I have *guessed* right, it is simply this:—A *slaveholder* thinks a certain article in the Recorder of Sept. 30, *appears to favor* abolition! Ergo—the Recorder is not pro-slavery!! Here is Jack-at-a-pinch in good earnest!

Is this the best evidence Mr. Tracy can furnish, that he is not pro-slavery? *Must* he go to the *slaveholder?* It is as if the *moderate drinker* should go to the *sot* for evidence that he is not opposed to intemperance. Is he compelled to travel off to the *slave states* for evidence that he is not pro-slavery? Methinks an honester man might get better evidence nearer home.

But take another look at the letter. It contains, if I mistake not, evidence which the astute editor of the Recorder, if he had had one eye open, would never have taken pains to spread before the world. By publishing the letter, *Mr. T.* shows us the high value he puts upon it. Indeed, some people seem 'grateful for small favors;' and it is not because I grudge Mr. T. this 'little crumb of comfort,' that I ask you to look again at this remarkable letter. What does it prove? It certainly proves, as I have already admitted, that the Recorder of Sept. 30, contained an article, which, in the view of a slaveholder, or an abettor of slavery, 'appeared to favor' abolition. And now what is the necessary inference from this? Why, simply that the Recorder, *previous* to Sept. 30, contained no article, which, in the 'single eye' of a slaveholder, or an abettor of slavery, even 'appeared' to favor abolition! Is this a strained inference? No one will say so, after reading carefully the letter. Now if Mr. Tracy's object had been to *substantiate* the charge of Geo. Thompson and others against himself, I humbly submit whether he could have produced evidence more directly to his purpose, than that which this self-same letter contains. And is it on such testimony as this, that Mr. Tracy would have us believe him innocent of the charge of being pro-slavery?

This curious letter strongly reminds me of Paddy's 'certificate of character,' Jammy was now before the Police Judge to answer to the charge of beating his wife, and other bad conduct. The wife was by his side, pleading hard in behalf of her 'natural protector,' urging that he had always behaved well before, as every body could testify. 'Can you bring a certificate of his good character from your neighbors Mr. ——' and he asked, 'Yes, your honor,' was the reply of the wife, who soon disappeared. I will improve the short time of her absence by saying, she had never learned to read writing; but the Judge had, and that answered every purpose. The persevering woman has returned with the certificate—with an air of triumph she handed it to the Judge, who read to the effect, that Paddy is a *worthless vagabond*, who ought to have been taken care of years ago!

I am fully convinced that Mr. Tracy must have been dreaming of this very case, when he handed the above letter to the printer.

F.

Common Assertion:—'At the North, we're all opposed to slavery.'

Proof:—The following paragraph from the Gloucester (Mass.) Telegraph:

"THE CONDITION OF THE SLAVES, as we never here shown, is in many respects FAR BETTER, HAPPIER, MORE COMFORTABLE, and EVEN INDEPENDENT, than that of a great portion of the FREE LABORING CLASSES, BLACK OR WHITE, OF THE NORTHERN STATES."

☞Can any one tell us, why abolitionists don't go to the South?

HOUSE OF REPRESENTATIVES.

MONDAY, Dec. 26th.

The States were called for the presentation of petitions. After the presentation of many petitions on private and local subjects,

ABOLITION.

Mr. J. Q. Adams presented a petition from sundry inhabitants of Pennsylvania, praying the abolition of slavery and the slave trade in the District of Columbia. He moved that, without reading, it be referred to the Committee on the District of Columbia.

Mr. Pickens submitted to the Chair to decide whether the rule adopted at the last session in relation to petitions on this subject, applied to this session.

The Chair replied that having had his attention called to this subject, he had looked at the precedents, and it was his opinion that the Resolution referred to by the gentleman from S. C. could have no operation at this session, having expired the last session. It was, however, a matter for the house to determine.

Mr. Pickens said, this being the decision of the Chair, he should object to the reference of the Petition;—and he asked the yeas and nays on motion, which were ordered.

Mr. Parks of Me. moved that the petition be laid on the table.

Mr. Cushman thereupon asked the yeas and nays, which were ordered. A member here inquired of the Chair, what was the subject of the petition.

The Chair having stated it as a petition for the abolition of slavery in the District of Columbia,

Mr. Adams rose and said, with emphasis;—'Mr. Speaker; the petition which I presented was for the abolition of Slavery and the *Slave trade* in the District of Columbia.'

The question having been taken, the motion to lay the petition on the table was agreed to, yeas 114, nays 36.

When the name of Waddy Thompson of S. C. was called, he rose and asked whether a vote in the affirmative would imply an acquiescence in the *reception* of the petition.

The Chair said the time for raising this question had passed. The petition was in possession of the House; its reception not having been objected to.

Mr. Thompson thereupon asked to be excused from voting.

Mr. Garland of Va. who was not present when his name was called, begged leave to state that had he been present, he should have opposed the reception of the petition.

Mr. Davis, of Indiana, moved that the House take up and consider the Resolution heretofore submitted by him, directing that every petition and paper on the abolition subject be laid on the table without reading.

Mr. Adams hoped, he said, that the gentleman would defer his motion for a few days. He was willing that the question should be fully and thoroughly discussed, and he hoped it would be; but this was not the proper time.

Mr. Anthony—(the member who, on Friday last, moved an adjournment over to Tuesday,) rose and remarked that the House was thin, and he had some curiosity to know which of the members who were so anxious to meet here to-day, were now absent. He, therefore, moved a call of the House.

The motion was agreed to, 75 to 65.

The Clerk proceeded to call the House, and 171 members having answered to their names, on motion of Mr. E. Whittlesey, all further proceeding in the call was dispensed with.

The motion of Mr. Davis was then rejected.

Mr. Harlan of Ky., presented a memorial from a body of citizens of the State of Kentucky, praying an appropriation by Congress in aid of *the objects of the American Colonization Society*; referred to the Committee on Foreign Affairs.

WASHINGTON, Dec. 23, 1836.

The effect of the message of the President on the subject of Texas, is at once visible, in the altered tone of all his friends, and all the friends of Mr. Van Buren. There remains not one so patriotic, so full of the fire of liberty, so much a convert to Mr. Preston's Anglo-Saxon notions, as to lift up even a semi-tone for Texas. Not one, Mr. Wise made a demonstration against the sincerity of the views of the message, but I do not think that he will be sustained. The general impression is strongly in favor of the message, and Texas will have to repel the new descent of the Mexican army, before she will be recognised at Washington, as there can be no doubt that the sentiments in the message, if not penned by Mr. Van Buren, are sustained by him.

There is a report current, that so early as the last spring, just after Mr. Benton's elaborate effort in favor of Texas, and the exhibitions which he made of zeal to obtain a vote of the Senate to recognize her independence, he and Mr. Calhoun received a private letter from Mr. M'Duffie, couched in the strongest terms, and denouncing the course which the two Senators had taken on that subject, imploring them, as they valued the prosperity of the South, to retrace their steps, and revoke the opinions they had uttered, assuring them that the admission of Texas would prove the greatest curse to the South which could befal her, and concluding with a declaration, that if they persisted in the course which they had thus, without due reflection, taken, he should be obliged to use all the influence of the Executive chair to prevent their opinions from becoming the opinions of the people of the South. I do not know what truth there is in this rumor, or whether there is any, but it is supposed that there exists some foundation for it.—*Correspondence of the U. S. Gazette.*

Washington, Dec. 24, 1836.

The message of the President on the subject of the recognition of Texas, is still the principal topic of conversation in our political circles, and the opinion of the public here so far as I have had an opportunity to learn it, perfectly confirms that which I gave at the moment when I had heard it read, that it is the soundest in a constitutional view—and in every other, the most rational of all the messages that have emanated from the present chief magistrate. There are none of those abstruse maxims and political abstractions which perplex, mystify and mislead the reader of all his former messages.

It speaks plainly in the language of the constitution, such doctrines concerning our policy as every intelligent and patriotic mind will respond to, without hesitation. But, with all this soundness, it is likely to find enemies. It is to be opposed as a message, which aside and in front of the abolition, and to be set up as a target at which all Southern interests are to be invited to aim their sarcasms and their arguments.

It will divide a party which has hitherto acted together in S. Carolina, and may perhaps divorce the Whigs from the nullifiers in other states. But this is mere speculation—we shall soon see what ground will be taken in reference to this matter.

MOST DEXTROUS.—The Alabama *Gazette* says, 'We have been informed that the slave William, who murdered his master, Huskey, and five negroes, some weeks since, was taken by a party a few days since, from the Sheriff of Hot Spring, and burned alive—yes, tied up to the limb of a tree, a fire built under him, and consumed in slow and lingering torture!'

BOSTON

SATURDAY, JANUARY 1.

☞ *The publication office of the Liberator is removed from No. 46, Washington-street, to No. 25, CORNHILL.*

WORKING ABOLITIONISTS.

Truly, 'the work goes bravely on' in the Commonwealth! Below is a rapid recapitulation of labors and triumphs, from the pen of our brother H. B. Stanton. If a single agent lectures thirty-six times in less than three weeks, how many lectures will be delivered during the present year by the seventy agents in the field, (supposing them all to be but half as industrious)—to say nothing of a vast number of occasional addresses from others, nor of our anti-slavery newspapers, pamphlets, tracts, circulars, &c. scattered like rain-drops over the land?—Will George McDuffie give us the sum total? If a continual dropping will wear away a rock, how long will it take for the fire and the hammer of truth to break the hard heart of this nation in pieces?

Then let us pray that come it may,
As come it will for that is
That sense and worth, o'er a' the earth,
May bear the gree' and a' that,
For a' that, and a' that,
It's coming yet, for a' that,
That man to man the world all o'er,
Shall brothers be for a' that.

BOSTON, Jan. 2, 1837.

MY DEAR FRIEND GARRISON:

According to your request, I seize a leisure hour, to give you a brief account of our labors in Worcester County, and the progress of our cause in '*the heart of old Massachusetts.*'

It was three weeks yesterday, since our beloved brother Amos Dresser, and myself, commenced lecturing in that county. During that time, he has delivered fifteen public addresses, and I have delivered thirty-six. We have spoken in the towns of Gardner, Ashburnham, Westminster, Fitchburg, Athol, Holden, Rutland, Boylston, W. Boylston, Paxton, Uxbridge, and Millville (Mendon.)

Athol and Gardner. Sunday, Dec. 11, brother Dresser and brother C. P. Grosvenor, spoke three times at Athol. The same day I spoke three times in the Congregational church at Gardner, of which Rev. Sumner Lincoln is pastor. The attendance was large at Gardner, and nobody was offended because the cause of American 'heathen' was advocated on the Sabbath. Monday evening, brethren Dresser and Grosvenor were at Gardner, and after brother Dresser had given a highly interesting narrative of his persecution at Nashville, I spoke between one and two hours in vindication of our measures, and concluded by urging the friends of our cause to sustain it by pecuniary contributions. Brother Lincoln seconded the suggestion, with hearty remarks, and, as was usual in his congregation, appointed '*a working-bee*' to raise funds. Let me explain this 'new measure.' A day is set apart, on which each friend of the cause labors in his usual vocation, and then appropriates the proceeds, *with as much more as his liberality shall dictate*, to the cause. The day is also devoted to special prayer for the object. Thus, heart and hand go together; and with such a union of 'faith and works,' the soul and body both contribute according to their ability. No doubt George McDuffie thinks the 'Patriarchal Institution' would be safer if *such* 'working-men' were forced

'To kiss the yoke in kindness made,
And clank their needful chains together!'

Brother Lincoln, the pastor of the Church, is himself a workman that needeth not to be ashamed; as the fact, that his flourishing church has excluded slaveholding members from its fellowship, and slaveholding preachers from its pulpit, proves.

Ashburnham. Tuesday, I spoke in the afternoon, at Ashburnham, in the Congregational meeting-house, to a good audience; and in the evening, although it snowed very smartly, a large audience was present, and listened for nearly three hours, to *one* speech from bro. Dresser, and to *two* from me. A liberal contribution to our funds was paid over at Ashburnham, and the Congregational Church, with their excellent and devoted pastor, George Goodyear, take high ground in behalf of the oppressed.

Wednesday, we were expecting to speak twice at Fitchburg, but, the notice of the appointment had failed to reach its destination.

Westminster. Thursday afternoon, I spoke about two hours in the Congregational church at Westminster, and in the evening brother Dresser and I spoke about three hours in the Academy Hall. Friday afternoon I lectured on the Bible argument, in the Baptist meeting-house, and in the evening, we both spoke in the Academy Hall. Although the weather was intensely cold while we were at Westminster, the attendance was good, and the interest increased to the last. Rev. Cyrus Mann of the Congregational church, and Rev. Caleb Brown of the Baptist church, together with many others, joined the Anti-Slavery Society while we were in Westminster, and with 13 others, were chosen delegates to the annual meeting of the Worcester County Anti-Slavery Society. *The gospel of the poor* takes strong hold of the affectionate hearts of the christians in Westminster. While there, we received about $60 to aid the cause.

Fitchburg. Sunday, the 18th Dec., I spoke three times at Fitchburg. In the morning, in the Methodist Chapel, where Rev. J. S. Ellis is the preacher in charge—in the afternoon, in the Baptist church, of which Rev. L. O. Lovell is pastor—and in the evening, at the orthodox Congregational church, of which Rev. Joshua Emery, jr. is pastor. In the morning, the audience was respectable size, in the afternoon large, and in the evening, Mr. Emery's large house was crowded. All the same parties were as decided abolitionists, as I took part in the exercises. Brother Emery was formerly an agent of the Colonization Society: but his soul is built on too large a model not to unite with us when he understands us.

Monday evening after I had spoken about an hour in the Baptist church, brother Dresser gave an account of his Nashville expedition, interspersed with appropriate remarks, which produced a deep and thrilling interest in the large and attentive audience.

Athol. Tuesday evening, I spoke about two and a half hours, to a highly respectable audience, assembled in *the dwelling house* of Charles Humphrey! The house was crowded, front and rear, of a large two story house, to see—what? Why thus incommoded, when there were two or three meeting-houses standing empty? Answer. Since brothers Dresser and Grosvenor had spoken there eight days before, an excitement had been got up. Members of the church had closed the meeting-houses, and another class of our opponents had gone to a neighboring town, where a wandering ballad singer was performing, and engaged his services to disturb the meeting, by singing 'Jim Crow,' &c. Thus 'professor and profane,' joined hand in hand to put down the cause of God's perishing and outraged poor. How humiliating! 'Tell it not in Gath! When will honest, but deluded men, see with whom they are co-operating? All their efforts were, however, by an overruling Providence, made unavailing.—We did not occupy the Town Hall, as was anticipated, and so, the ballad singer had his melody all to himself; and the closing of the churches did not prevent our having a large and spirited meeting. An Anti-Slavery Society had been formed at Athol, and some of the leading men in the town have joined it. Rev. Joseph Glasier, pastor of the Baptist Church, is an active member. Arrangements have been made to circulate our publications extensively at Athol.

Holden. Wednesday evening, (our contemplated meeting in the afternoon was prevented by a severe storm,) I lectured to a good audience in the new Town Hall, at Holden. It was time devoted to the cause of impartial liberty—one being the first meeting of any kind ever held in it. Bro. C. P. Grosvenor opened the meeting with some keen comments upon McDuffie's last message. The interest was kept up for two and a half hours. Rev. Wm. P. Paine of the Congregational church, and Rev. George Waters of the Baptist church, took part in the exercises. Of Holden, see again below.

Rutland. Thursday afternoon, I spoke one and a half hours in Rev. Josiah Clark's meeting-house (Congregational.) In the evening, after I had spoken something like an hour, brother Dresser addressed the audience with much power, detailing the thrilling scenes through which he passed at Nashville. After he had concluded, I spoke again, in answer to objections to our measures proposed to me on the spot. The cause is onward in Rutland. Mr. Clark for some time stood aloof from us. He now takes strong hold with us. Our friends there, give as well as feel for the slave.

West Boylston and Boylston. Friday afternoon brother Dresser and myself spoke in the Congregational meeting-house at W. Boylston. Bro. Grosvenor was present and made remarks. In the evening, brother Dresser went to Boylston, and delivered an address in Rev. Mr. Sandford's church, while I remained at West Boylston, and attempted to answer several objections very kindly proposed to me by Rev. S. S. Cutting, pastor of the Baptist church in West Boylston. After speaking one hour to a very respectable auditory in brother Cutting's church, I spring into a chaise with brother Grosvenor, and rode in a snow storm to Boylston, and took up the thread of brother Dresser's speech, (who had then been speaking an hour and a half,) and followed it out another hour and a half before I found the end. Brother Sandford, the pastor of the church, is fully with us. A storm, on a subsequent day, prevented our fulfilling another engagement in both these towns. The cause has many friends at both these places, who, I trust, remember it in their *hearts* and their *hands*:—in their *closets* and their *contributions*.

Holden. Sunday, Dec. 25, I spoke in the morning in the Congregational church at Holden, from Heb. xiii. 3, and in the afternoon, in the Baptist church. Although the weather was quite unpleasant, very good audiences were present. In the evening, the Baptist church was crowded to overflowing. After I had spoken in vindication of our measures for the abolition of slavery about an hour, bro. Dresser spoke with his usual deep effect for half an hour, when I again spoke another hour, preaching out the plans of the American Society, and its need of pecuniary sympathy. The call was responded to, and nearly $100 subscribed on the spot.

Holden is a strong abolition centre. Brother Waters of the Baptist church, takes hold with his might. He has long been with us. Brother Paine of the Congregational church has stood aloof from us—but is now rapidly approaching us. I have no doubt he will soon unite with us. He cordially invited me to his pulpit.

Paxton. While I was at Holden during the day time on Sunday, brothers Grosvenor and Dresser were at Paxton, and addressed the Congregational church twice on the Sabbath—the Rev. Mr. Farnsworth readily assenting thereto the use of his pulpit. A good impression was made. In the evening they came to Holden, as above mentioned.

Monday, a heavy storm kept us within doors, and defeated appointments at Boylston and W. Boylston.

Tuesday, I spoke at Paxton. The friends of the cause subscribed liberally to our funds.

Uxbridge. Wednesday, brother Grosvenor and I went down to Uxbridge, and I addressed audiences in the afternoon and in the evening, in the vestry of the Congregational church of which Rev. David A. Grosvenor is pastor. Brother G. was present in the evening, and aided in the exercises. Friday afternoon and evening, brother Dresser and myself spoke in the same place.—Uxbridge, you know, is well 'saturated' with our principles. They give liberally—a good test.

Millville. Thursday afternoon and evening, I lectured in Millville. Rev. Mr. Cushman of the Congregational church, and Rev. Mr. Clapron of the 'Restoration' society, took part in the services. They are both abolitionists. Saturday evening, brother Dresser and myself spoke about three hours in the same place, to a crowded audience. The cause has many friends in Millville.

I have taken up so much room with *details*, that I have none left for *generals*. Suffice it to say: The interest in favor of Worcester county still need to know the truth to embrace it. They are anxious to hear. The meeting-houses are opened generally with alacrity. Ministers of the evangelical denomination, *readily* and *heartily*, and I think I may say generally, embrace our principles, and give us their aid. The churches are arousing. Ladies' petitions to Congress have been generally circulated, and extensively signed. The men are moving in the same way.—New societies are being organized, and old ones increased in numbers. Our publications are beginning to be more thoroughly circulated: and many of the subscribers to the Boston Recorder are dropping that print; as are the subscribers to other kindred journals. Money, the *sine qua non*, is liberally contributed. The slave, and the outraged free man of color, are now remembered in the closet, the social prayer meeting, the monthly concert, and the public sanctuary. In a word, give old Worcester the FACTS, let her but understand us, and she will arouse from her slumber, and her thousands of virtuous sons and daughters will come up to the conflict with the shout—

'If they have *whispered* truth,
Whisper no longer!'
Speak as the tempest does,
Sterner and stronger!
Startling the haughty South
With the deep murmur:
God and our Charter's right!
Freedom forever!
Truce with oppression!
Never! No! NEVER!!!'

As ever,

H. B. STANTON.

NOTICE.

The Annual Meeting of the Massachusetts Anti-Slavery Society will be held in Boston, on WEDNESDAY, Jan. 25th. It is hoped that auxiliary societies will be suitably represented.—The meeting will be one of great interest. Mr. Stanton, Mr. Dresser, Mr. May, and it is hoped Mr. Weld and other prominent friends of the cause, will be present.

WM. LLOYD GARRISON, Sec'y.

Boston, January 2, 1837.

THE LEGISLATURE.

The Legislature of Massachusetts convened on Wednesday last, in this city. Horace Mann was chosen President of the Senate by a vote of 21 to 15; and Charles Calhoun Clerk of the Senate, 22 to 10. In the House, Julius Rockwell was elected Speaker by a vote of 237, and Isaac Cushing Clerk, having received 240 out of 247 votes. We trust that some expression of opinion, favorable to the abolition of slavery in the District of Columbia, will be made by this body at its present session. Will not THE PEOPLE of Massachusetts petition their representatives to this effect, without *delay*? The aggressions of the South upon northern liberty, and the perils which attend the freedom of speech and of the press, on the subject of slavery, also demand the prompt attention of the Legislature.

The number of representatives is very large, being upwards of 600. We would respectfully invite every one of them to subscribe for one or more copies of the Liberator during the session; for, whether they are friendly to the anti-slavery cause or otherwise, it is all-important to themselves that they should be correctly informed of the growth of that cause, and of the character and measures of the abolitionists. The most superficial observer of the times must readily perceive that, of all men, politicians should be careful how they strove to shut themselves against the friends of humanity and justice, who are fast obtaining the ascendancy in this country. It was the boast of Job—'The cause that I knew not, I searched out.'

☞ Will some friend in Vermont send us a copy of the 17th annual report of the Vt. Colonization Society? A short extract from it is published in the Chronicle; containing thirteen assertions, of which every one is obviously and notoriously false! We annex three of them as a specimen:

1. 'The cause of African Colonization is benevolent!'
2. 'It is narrowing the range of the slave trade!!'
3. 'It is taking deeper hold on the hearts of men distinguished for intelligence, patriotism, piety, wealth and liberality!!!'

MOCKERY. We observe, in the proceedings of Congress, that Mr. Swift, on leave introduced a Bill to provide for the moral and religious instruction of the *army of the United States*. Monstrous incongruity—war and the gospel of Jesus Christ! If Congress should license houses of ill-fame, and then provide for their spiritual edification, it would not be more preposterous. Soldiers, like slaves, must cease to be such, before they can be morally or religiously instructed

Two stage-drivers have been sentenced to ten years imprisonment in the Georgia Penitentiary, for having embezzled from the mail a letter containing a draft. How many years ought Robert Y. Hayne and his mail-robbing associates in Charleston, to serve in the Penitentiary, for destroying a large portion of the contents of a mail-bag some time ago—by the same rule of equity?

[For the Liberator.]

The Second Christian Society, recently organized in this city, and worshipping in Lyceum Hall, Hanover street, have given the Rev. J. V. HIMES a unanimous invitation to become their pastor.

☞ Our paper takes no cognizance of any other than an ABOLITION creed; but we cannot forbear saying, that we are glad our esteemed friend J. V. HIMES is to remain among us. He has taken a distinction from his former church and congregation, we understand, mainly on account of their disapprobation of his advocacy of the cause of human rights, without respect to persons or complexions; and they have since settled over them Simon Clough, 'L. L. D.,' late of Fall River, who 'goes with the South,' in favor of slavery, and who has published a pamphlet, setting forth that all those ministers who abstained from the slavery cause are FALSE TEACHERS, and ought to be turned out of their pulpits!! Mr. Himes was an early abolitionist—his efforts in the temperance, peace, moral reform, and other holy enterprises, have been unceasing. We cannot doubt that the proscription to which he has been subjected will multiply his friends, and strengthen his hands.

'OUR TOWN MEETIN.' We are not sure but our honest friend Zedekiah Downing will excite more sensation, and cause a deeper blush of shame on the cheek of pobocracy, than if he had adopted a more serious style, and argued the matter in polished phrase. Those who behave in a ridiculous manner, must not be surprised to see themselves placed in the broad light of public ridicule.

☞ A plain and unequivocal rebuke to that wolf in sheep's clothing, calling himself the Rev. Rufus W. Bailey, will be found on our first page, from the pen of Mr. Lovejoy, of the Alton Observer, but avowedly an abolitionist.

☞ The article in our 'Refuge of Oppression' shows how abusively a southern editor can rail against the righteous decision of Judge Shaw and his associates, and what motives are held out to induce 'gentlemen of property and standing' in this city to 'go with the South.' We have copied all its blunders without correction.

☞ We were not aware that our estimable clerical friend, Peter Williams, was in England, till we read in the Glasgow Chronicle of Oct. 24th, the scorching poetical interrogation, 'And dar'st thou, America! say thou art free?' [See last page.] Who does not hang his head to think of the treatment received by Mr. Williams at the hands of his own country men?

☞ A notice of Mr. Hillard's excellent address to the colored citizens of Boston, on Tuesday evening last, is postponed for want of room till our next.

FOOD FOR REFLECTION. For the last twenty years, only eleven electoral votes out of 515, have been given by slaveholding States to northern candidates for the Presidency! [See last page.]

We learn, on good authority, that a firm in New York, some time since, stood ready to supply Texas, on contract, with slaves *from Africa*, under the name of apprentices!

☞ An interesting letter from Mr. Thompson, addressed to Mr. John E. Fuller, will be published next week.

☞ The Address of the Farmington Quarterly Meeting of Friends, on our first page, is fresh and valuable testimony from another important religious body which never speaks in vain against slavery.

NOTICE.

The Middlesex County Anti-Slavery Society will hold its annual meeting on the 4th Tuesday of January (24th) in the Rev. Dr. Ripley's meeting-house in Concord. The Society will meet for business at Wesson's Hotel at 11 o'clock, A. M. Public services in the meeting-house at 2, and at 6 o'clock, P. M. Abolitionists generally, and friends of the cause in the County, are particularly and respectfully invited to attend. Local Societies will please send large delegations.

Dec. 17, 1836. J. W. CROSS, Sec'y.

SCIENTIFIC LECTURES.

The colored citizens of Boston and Vicinity are invited to embrace one of the most favorable opportunities ever offered, to obtain a thorough knowledge in useful and instructive science. Long, too long has the door of instruction been closed against the aspirants of our race, but old prejudice having received an *electric shock*, bolts, bars, and impediments of various magnitude, must succumb, and a wide as the weaver's shuttle are scattering to the four winds of heaven. Come forward, then, my colored friends. Run with alacrity and delight—seize with avidity the precious and inviting offer, by purchasing a ticket for the room.

The price of tickets is as follows:—

A double ticket, admitting a gentleman and lady, 75 cts.

A single ticket, admitting one person, 50 cts.

Admittance to a single lecture, 12 1-2 cts; children under 12 years of age, half price.

Tickets may be had at the following places viz.

Office of the Liberator, 25, Cornhill.
Mr. Forbes, Smith school-house, Belknap st.
Thomas Dalton, 2, Atkinson st.
Geo. Putnam, 2, Bromfield st.
John T. Hilton, 30, Brattle st.
John B. Cutler, 1, Chamber st.
Daniel Henson, 43, Brattle st. and High st. Court, Charlestown.
Giles & St Pierre, Bedford st., a few doors from Washington st.
And, from the officers of the Society, viz.
J. W. Lewis and J. J. Faisl, 70, Cambridge st.
B. F. Basset, basement of Mass. Hotel, Endicott st.
George Washington, Belknap st.
W. S. Jinnings, 10, Franklin Avenue.
W. Lewis, corner of Cambridge & Belknap sts.
C. R. Weeden, Flagg alley, and of the Secretary, 36, Union st.

MIDDLESEX AND WORCESTER COUNTIES.

FRIEND GARRISON:

I am requested to inform you that at the next Quarterly Meeting of the Middlesex County Anti-Slavery Society, to be held at Concord, on the 24th inst. AMOS DRESSER, who was 'Lynched' at Nashville, in 1835, for being an abolitionist, will be present, and give a history of that affair. Several other public speakers will address the meeting.

Also, please say, that the Worcester County Anti-Slavery Society, *South* Division, will hold its first annual meeting on the 19th of January. The *place* has not yet been agreed upon. Mr. Dresser will be present at the meeting of the South Division—☞ and also at the meeting of the Society for the *North* Division, to be held at Fitchburg, on Tuesday, the 17th inst.

H. B. S.

NOTICE.

Providence permitting, the Quarterly meeting of the Boston Female Anti-Slavery Society will be held on Wednesday, January 11th, at 3 o'clock, P. M. at No. 46, Washington street.

☞ About twenty dollars worth of very useful articles, made for the late Fair, will be sold at a *very low* price on that occasion.

The members of the Society, who have not paid their annual assessments, are requested to come prepared to pay at the meeting.

By order of the Board,

M. V. BALL, *Rec. Sec.*

Jan. 4, 1837.

AGENT WANTED.

A person well qualified to labor as an Anti-Slavery Lecturer and Agent in the State of Rhode Island.

Any person wishing to engage, will please address George W. Benson, Providence, R. I.

Papers friendly to the cause, will confer a favor, by giving the above an insertion.

ANTI-SLAVERY.

The third Anniversary of the Vermont Anti Slavery Society will be held at Brandon, in February next. There will be public exercises on Tuesday, the 14th, at 7 o'clock in the evening. The Society's annual session will commence on Wednesday, the 15th, at nine o'clock, A. M. and continue, at least, through the 16th.

All the auxiliary Societies, and all Anti-Slavery Associations having for their express object the elevation of the African race, and the abolition of *American Slavery by moral and religious power*, are respectfully invited to attend, by a full delegation. Public exercises will be held each day, at which all other persons anxious for the perpetuity of our republican institutions, and friends to justice, humanity and religion, are invited to be present.

By direction of the Executive Committee of the Vermont Anti-Slavery Society.

JONATHAN A. ALLEN,
Secretary of the Committee.

Middlebury, Dec. 26, 1836.

NOTICE.

The Annual Meeting of the Worcester County Anti-Slavery Society, North Division, will be held at Fitchburg, on Tuesday, the 17th of Jan. next, at 10 o'clock, A. M., for the choice of officers and other business that may come before the Society. It is expected that Mr. Stanton and other speakers will be present on the occasion.

ABRAHAM WOOD, Rec. Sec.

Westminster, Dec. 21, 1836.

ANTI-SLAVERY AGENCY OF-FICE—NO. 25, CORNHILL.

THE subscriber has taken the store, No. 25, Cornhill, (directly opposite the Missionary Rooms,) where may be found all the anti-slavery publications of the day, at the publisher's prices.

☞ The publication office of the Liberator is also removed to the same place.

☞ Subscriptions solicited for the Liberator, the Emancipator, Philanthropist, Human Rights, Friend of Man, Herald of Freedom, Quarterly Magazine, Monthly Record, Slaves' Friend, &c.

☞ The friends of the subscriber are informed that he intends to have on hand a general assortment of books and stationery, which will be sold at reasonable prices. Orders from the country for any book which can be had in Boston, will be promptly answered. ISAAC KNAPP.

January 2, 1837.

THE 'NEGRO PEW.'

IT is intended, as soon as practicable, to publish a work with the above title, designed to show that the practice of making invidious distinctions in the House of God, is inconsistent with the Nature and Principles of the Gospel of Christ; injurious to the feelings, interests, and Souls of those who are affected by it; a reflection upon the Character of Christianity, and calculated to promote Infidelity; with answers to the common objections against breaking down these distinctions. The Author, wishing to illustrate the subject with *facts*, would request his colored brethren to communicate such facts respecting their treatment in this respect, as they may have in their possession.

Address ISAAC KNAPP, at the Anti-Slavery Office, 46 Washington-street. All communications should be accompanied with responsible names, who can testify to every particular as stated.

BOSTON, Nov. 29, 1836.

LITERARY.

[For the Liberator.]

THE ANTI-SLAVERY FAIR.

PHILADELPHIA, Dec. 25th, 1836.

MR. EDITOR:—The ladies of the Philadelphia Anti-Slavery Society held a "sale of fancy articles" on the 23d and 24th of this month—the proceeds to be devoted to that holy cause in which they are so humbly engaged. The receipts of the sale amounted to three hundred dollars. In the course of the evening, a letter was handed in, addressed to the ladies who presided on the occasion, containing the following appropriate effusion—evidently from the pen of a gentleman:

'The Anti-Slavery *Fair*—are fair indeed!
Their pretty eyes, from every table,
Deep blue—dark hazle—or bright sable—
Will many of us captive lead.
Now 'tis not fair that those who say
That 'slaves should be emancipated,'
Should so forget these words to-day,
(By victory jirkeps elated,)
As to reduce to slavery
Those gentlemen who call to see
What they can buy with ready cash;
Yet *they* are made to feel the lash,
(The eye-lash,) which it is quite plain,
Though not purchase inflicting pain,
Soon catches—when it succeeds to bind
All that are called the bachelor kind.
Ye *fair* ones of the Fair to-day,
May this be called a *fair* proceeding?
Ye fairly take our hearts away;
Un-fairly us to bondage leading.

'All should be free'—'none should be bound,'
This is your boasted theory;
Whilst in the *act*, you're fairly found,
Depriving us of liberty.'

(From the London Court Journal.)

CHRISTMAS CALAMITIES.

The bellman, sir, is at the door;
He's come to taste your Christmas cheer;
And hopes, sir, you'll remember him,
As Christmas comes but once a year.

The postman, too, is down below,
A tasting, sir, the beef and beer;
He says you used to give a crown,
As Christmas comes but once a year.

The singers from St. Chad's, St. Paul's,
St. John's, St. Jude's, St. Giles', are here;
They're singing in the kitchen now,
That 'Christmas comes but once a year.'

The waits are waiting in the hall,
With horns, and drums, and fifes so clear;
They're coming up to play a tune;
As Christmas comes but once a year.

The morris-men are at their heels,
Decked out in all their funny gear;
They hope you'll have 'em in to dance;
As Christmas comes but once a year.

The scavengers have called again:
They grumble, sir, and call you 'near;'
And hope you'll give another crown;
As Christmas comes but once a year.

The butcher's, baker's, blacksmith's boys,
Declare the lads that late were here
Are cheats, and hope you'll think of them;
As Christmas comes but once a year.

The lamp-lighter has called, and says
No lamp in all the town's more clear
Than ours; and hopes you'll not forget
That Christmas comes but once a year.

The clerk and sexton are arrived,
That buried my late mistress dear;
Last Christmas twelvemonth; but, you know,
Sir, Christmas comes but once a year.

They say they dug your grandsire's grave,
And hope to lay you on your bier;
And beg you'll not forget old friends,
As Christmas comes but once a year.

The watchman's come; his hourly calls
Each night he hopes you plainly hear:
The Smiths, he says, have given a crown;
As Christmas comes but once a year.

The sweep, with white, unnatural face,
Declares that times are very queer;
And in a whisper begs to hint
That Christmas comes but once a year.

The firemen, sir, assert their claim;
Their engine-duty is clear,
Their pipes, they say, are very dry,
And Christmas comes but once a year.

The pretty milkmaid, sir, 's below,
And says, with her most winning leer,
She's sure your honor will see *her*,
As Christmas comes but once a year.

The butter-woman's lost a cow,
And 'other won't get well, they fear;
She hopes you'll give a pound or so,
As Christmas comes but once a year.

The miller, too, is boxing once:
Old Ben the dustman's in his rear;
The cosmian hopes you'll 'post the coal,'
As Christmas comes but once a year.

The ferryman (who says you are
'The sweet gentman in the shire,')
Hopes no offence, sir, to remind
That Christmas comes but once a year.

The shoemaker's and tailor's boys,
Ringers and beadles next appear:
Sorry to be so troublesome,
But Christmas comes but once a year.

And then you know, sir, there's ourselves,
All for our little gifts draw near—
Cook, valet, footman, butler, groom;
But Christmas comes but once a year.

Tom, Jack, Will, Dick, Joe, Peter, Sam,
Ralph, Andrew, Phelim, Pat and Larry;
And little Hugh expects a box,
And then, dear sir, you must box Harry.

And hark! I hear the hall-door bell;
And by its sound so high and clear,
I know it is a *boxing ring*;
But Christmas comes but once a year.

* * * * * * *

Hold, hold! no more! or in some pond
Felo-de-se I must commit:
I can't afford the *boxes*, so,
I think I'll go into the *pit*.

And this shall be my epitaph:
'Stranger, bestow a passing tear
On an unfortunate who died
Of Christmas comes but once a year.'

THE SLAVE.

Let us raise our supplication
For the scourged and suffering slave—
All whose life is desolation,
All whose hope is in the grave;
God of mercy!
From thy Throne, O hear and save.

MISCELLANEOUS.

[From the Glasgow Chronicle of Oct. 24th.]

AND DAR'ST THOU, AMERICA! SAY THOU ART FREE?

There is at present in London, an Episcopal Clergyman, the Rev. Peter Williams of New-York, who is in consequence of his being a man of color, was refused by three line of packets, a passage in the Cabin. Mr. Williams is well known as a cultivated, pious and estimable man. After being thus refused a passage in this country by the usual conveyance, he was compelled to embark on board an English vessel bound for New York to London, the Captain of which treated him with distinguished kindness and attention. Mr. Williams has lately made the attempt to return from London to the United States, by the American packets, but again has been refused a passage to his native country in her own ships, except on terms which he would be degradation in him to accept. He will, therefore, once more be indebted to the ships of a truly free country—England—for a conveyance home, one of which will sail in a few days from the Thames. Mr. Williams is well spoken of in London, and has repeatedly refused him, because he has received from his Almighty Maker, a color of skin different from theirs.—*Manchester Times, 5th October, 1836.*

And dar'st thou, America! say thou art free?
Whilst thus thou degradest thy brother!
The scorn of the nations is pointed to thee—
The scorn which thou never can'st smother;
Whilst thus despisest the rights of mankind,
Thy ostium shall sound in the waves and the wind.

Shame! shame on these doings! O why prattlest thou
Of justice—and freedom—and glory?
The deep gory plague-spot stands out on thy brow:
Oh! list to the negro's dark story!
Proud boaster! I tell thee, those chains shall be riven;
Earth crieth against thee—more terribly, Heaven.

No malice I bear thee—but wish well thy peace,
And, therefore, I will not thee flatter;
Truth, Reason, and Justice, stern, bid thee release
The slave from his deep-galling fetter;
And frankly I tell thee—list thou to my tale—
Refusing to do so, thou darkly shalt wail!

Dar'st thou look to heaven, and hope for its smile,
Whilst stained is thy star-spangled banner
With actions so cruel, deceitful, and vile,
That blush may the world's darkest manner
When poring upon them, he turneth to thee,
Proud boasting Republic!—and can'st thou be free?

The preacher of truth sought the wild waves to cross,
To the glorious Isle of the Briton,—
To thee he applied, but soon found, to his loss,
The plague-spot in Jubilee had smitten:
Thy barques were denied him, most rudely denied,
But England, bland England, helped him over the tide!

I call on thy Channings and Coppers to say,
And Irvings, of genius so thrilling—
Blush they not indignantly—tell me, I pray?
Ye worthies! I know ye are willing—*
Do not you condemn these vile deeds of your land,
And fix, heavy on them, their merited brand?

In vain did thy Breckinridge come to our shore,
To glass o'er the deeds of his nation;
Oh! ill it became him, the cloth that he wore,
And ill for his talents and station.—
But Thompson* laid bare his dark sophistry there,
And showed the thin cobwebs, the guile, and the snare.

Lift up thy 'iern brow, thou American slave,
Thy task-masters soon shall be beaten;
The learn'd and the good—and the free and the brave,
Are wielding for thee a strong weapon;
As certain as Pharaoh was whelmed in the sea,
Thy chains shall be severed, and thou shalt be free.
E. MORRIS.

Glasgow, Oct. 18, 1836.

* N. B. I perfectly coincide in the sentiment of Mr. George Thompson, the Wilberforce-Cicero of the negro's cause, that America, in reference to her slavery, is the most inconsistent and guilty nation in the world, with her 2,500,000 abject slaves! E. M.

[From the Union Herald.]

MR. M'DOWALL.

Br. J. R. McDowall is dead! and hastened to a premature grave by Ecclesiastical oppression. But thank God, his ransomed spirit has gone shouting home to glory, forever out of the reach of clerical jealousy and oppression. And whether the church has not a most tremendous reckoning to settle for upholding men who will thus break down and try to destroy God's most faithful and fearless servants, is a point which the day of judgment will unfold. Let the church look to that matter; and see whether her brightest ornaments are not thus removed in judgment, because she will sustain a cowardly, shrinking, time-serving, and popularity-seeking priesthood. Some of the men who have been engaged against him, are known to be proud, lordly, dictatorial and oppressive men; and Br. McDowall was not the first object of their hate, nor the first concerning whom they have circulated the most base and scurrilous falsehoods, in order to prejudice community against an influence which they could never exert. But a day of reckoning will come—and it is the prayer of some others, as well as of dying McDowall, that they may repent and be forgiven; and that the church may arise in her might, and sustain her suffering sons, who, of themselves in the breach against the overflowing tide of abomination, which is rolling through the land; while her pampered lords sit and deplore the evil, but more deplore the indiscretion of Br. McDowall. God rebuke all such temporizing time-servers, and send a note of alarm through every church in the land! O, that a double portion of the same spirit which fired the heart and filled the soul of McDowall, may rest upon many of her younger sons, who are coming on to her holy walls in these perilous times! Spirit of McDowall, rest thee in peace, and sing in glory, while those whose hearts thy holy zeal hast inspired, shall fight the battle thou didst so fearlessly begin, until they shall shout through this polluted world, Victory, Victory! through the blood of the Lamb and the word of their testimony!! Thy name, among the true sons of Zion, on earth will live, and be hailed with joy, when the name of thy persecutors shall be lost among the unloving things of time! A FRIEND.

Aid for Mrs. McDowall.—We would suggest the propriety of sending assistance to Mrs. McDowall, who, we understand, is left destitute and is lame and infirm. Her few female friends in New York city have done what they could, but they are, for the most part, among the poor of this world. Communications would reach her, we presume, if directed, free of expense, either to Mr. George Cregin, at the office of the Advocate of Moral Reform, 149 Nassau-street, New-York, or to Mrs. A. Nicholson, Graham Boarding House, No. 118 William street, New York.' We use the names of these friends without waiting to ask their leave, well knowing their attention and fidelity in such services of benevolence.—*Friend of Man.*

A young Frenchman named Theophile Bosque killed himself at New Orleans, on the 4th ult. by opening the jugular with a razor. The Bee very pathetically ascribes this suicide to a series of misfortune, which had proved too much for the sensibilities of the deceased; these misfortunes being, one, the death of a cousin, whom he killed in one duel, and the other, a severe wound received by himself in a second. And yet this habitual duellist and self-murderer is lauded and pitied for his 'extreme sensibilities.'

The following is a statement of the number of votes given in each of the three divisions:

	V. B.	Others.
New England,	29	51
Middle States,	74	32
Southern,	24	33
Western,	12	60
	167	194

From this it appears that Van Buren's strength out-weighs the combined strength of the Whigs, while the Slaveholding portion is more than two to one. Looking at the States as slaveholding and non-slaveholding, the result is highly satisfactory. Thus:

	V. B.	Others.
Slaveholding States,	61	62
Non-slaveholding,	106	132
	167	194

Of the slaveholding States, as States, 7 have given their votes for Van Buren, and 5 against. Non-slaveholding,—7 for, and 6 against. Of the old thirteen States,—7 for, and 6 against.

It has often been said and believed, that the slaveholding States would never give their votes for a Northern President. The above statements show that a majority of them have done so in the present instance; embracing, as nearly as possible, one half of the Electoral votes in the slaveholding States; and this, notwithstanding there was a slaveholding candidate in nomination. We hail it as an omen of peace and union. At several of the previous presidential elections, 'Mason & Dixon's line,' appears to have had much more influence. In 1832, none of the slaveholding States voted for Mr. Clay, except Kentucky. With this exception, and South Carolina, they all voted for Andrew Jackson. In 1828 none of the slaveholding States voted for John Quincy Adams except Maryland, which gave him 6 votes out of 11, the then number of her Electors. In 1824, when the same gentleman was elected, though not by the Electors, he received but 5 electoral votes, out of 94 polled by those States. In 1820 there was no contest; all the electoral votes save one, being given to James Munroe. In 1816, when Rufus King was run against James Monroe, the former received not a single vote from the slaveholding States. In 1812, De Witt Clinton received the votes of Virginia, and 5 out of 11 from Maryland; making a total of 30 votes from the slaveholding States; while the same States gave 70 votes for Madison. We will go back no further. Taking the aggregate of the electoral votes in the slaveholding States at the six elections just enumerated, only FORTY-one out of SIX HUNDRED AND SIXTEEN, were given to Northern candidates. From 1816 inclusive, to 1836 not inclusive, (twenty years,) *only* ELEVEN *electoral votes out of five hundred and fifteen, have been given by slaveholding States to northern candidates for the Presidency.* This is a remarkable fact, and one which we have never before stated. Further—of the eleven votes spoken of, all but 2 were given by Maryland, which is fast getting rid of slavery, and whose sympathies are therefore not peculiarly allied, on this point, to the other slaveholding States. The remaining 9 were given to John Quincy Adams, in 1824, by the State of Louisiana. At the same time she gave 3 votes for Gen. Jackson; so that, with the exception of Maryland in 1828, no slaveholding State has given its electoral vote for a Northern candidate, from 1812 until the present time—Even Maryland in 1828, when a Northern candidate by a majority of only 1 vote.—6 of her Electors having voted for Adams, and 5 for Jackson.—*N. Y. Journal of Com.*

THE TEXAS QUESTION. It appears that the Senate of South Carolina were quite agreed with the Governor and the other branch of the legislature. Governor Hamilton presented a Report on behalf of the Committee on Federal Relations, which has been adopted unanimously by the South Carolina Senate. The following is the passage relating to Texas:

(From the Report.)

'Our Government should certainly maintain all those relations towards Mexico which are at once sanctified by the faith of existing treaties and the usages of civilized nations in amity with each other. Nor does your committee believe that there is the slightest reason to apprehend that the independence of Texas will be recognized by our Government, until she has vindicated her claim to such recognition, by a victorious possession of the country, and by establishing a Government *de facto*, clothed with all the attributes of sovereignty and independence. When this event shall occur, this question as well as that of her voluntary admission into the Union, may be safely confided to the only constitutional tribunal to which it properly belongs, the Congress of the United States: and in the deliberations necessarily involved in this subject before that body, your committee have no reason to believe that the delegation from South Carolina will not discharge, in a manner eminently satisfactory to their constituents, their duty to their country, and that portion of the confederacy having the deepest and most abiding interests in the question.'

The conditions on which Texas desires to be admitted into the Union, are 1st. The *continuation of Slavery*; 2d. A guarantee not to settle Indians in their territory; 3d. Full and equal privileges with all other states. They are willing, if these conditions are accepted, to surrender all their unoccupied territory to the General Government, after the payment of all claims against their Republic.

We sincerely trust that no connection, on any terms, will be formed by us with a people who are, without exaggeration, the offscouring of our nation. They fled to Texas, many of them at least, to escape from our laws. Let them enjoy the immunity they have coveted.—*N. Jersey Gazette.*

RIGHT AND WRONG, NO. II.

The editor of the Boston Daily Advocate says the following merited compliment to this able and interesting Report:

'A second Pamphlet, "Right and Wrong," has been published by the Ladies of the Boston Female Anti-Slavery Society, which is marked by the same purity and piety of motives, elevated sensibility and devotion to liberty and the rights of man, which have distinguished all the documents from that source. No matter what opinions may be held of the main subject, it is impossible to read this detail of the feelings and sufferings of the ladies connected with that society, without admiring their modest and yet heroic courage, which would have entitled a Roman Matron to a triumph, in the best days of that republic. Without entering into the question of the immediate object of this society, we go with the Authors of Right and Wrong to the full extent in favor of free discussion, be it on what subject it may, where any portion of the people wish to hear. When we hold with the aristocracy that the people are too ignorant and too unprincipled to be suffered to reason together, and draw their own conclusions, we will then agree with those who propose to gag the press and chain the tongue, at the bidding of Governor McDuffie and the madmen who go with him.'

J. G. WHITTIER. We regret to learn that this talented and amiable friend is about to leave the editorial chair of his editors. Mr. Whittier has conducted the Freeman with great tact and ability, although it was at times, not in strict accordance with the views of the anti-slavery public. Since he was given up to the sole direction of Dr. Bailey, as the political department has been for some time, Mr. Whi ier can now be greatly relieved on the subject of slavery, now at least, his mind and rights in a more critical and trying situation at any former period of our history.

Mr. Whittier's able, severe, yet candid letter to Gov. Everett, relating to the Slave Message on the subject of slavery, and his remarks on the same, which have been published from time to time since, in prose and verse, do honor to his head and heart, and should endear him to the friends of active benevolence and moral enterprise, far and near.—*Lynn Record.*

About 12 o'clock on Saturday night, a gang of negroes, some of whom were armed, attacked the crew of the Brazilian brig Brilliante lying at one of our wharves, and, as the men on board the vessel were not prepared to make any resistance, the assailants succeeded in carrying off two of the five slaves who composed part of her crew. The mate on hearing the noise came on deck, when he was fired at and received a pistol at him, and threatened to blow his brains out in case he interfered. After securing the two men they retired, but in about two hours they returned, with the expectation of getting the remainder of his slaves. In this attempt, however, they were disappointed, as the crew of the Brillante were prepared for them. On discovering that they could not succeed, they contented themselves with throwing stones and other missiles at the people on deck, and then retired.—*N. Y. Gazette.*

Horrible.—A woman named Anne Meinle was yesterday committed, charged with setting fire to her mother with the intention of destroying her. The mother and daughter resided in a house of disreputable character in William street, and at a late hour on Friday night, a man who lodged in the house heard a person scream loudly in the prisoner's apartment, and on entering it found the prisoner holding her mother by the throat, and endeavoring to prevent her rising, the lower part of the old woman's clothes being at the same time enveloped in flames. The man who entered the room immediately attempted to rescue the unfortunate old woman, but her daughter fought like a fury to prevent him, and it was not until a third person entered the room, that the prisoner permitted any assistance to be rendered her unfortunate parent. The flames were extinguished as speedily as possible, and the poor woman removed to the Hospital, but there remains no great chance of her recovery.—*Ibid.*

Appropriate Names.—Gov. *Lynch*,' the advocate of Lynch law in Mississippi, who sanctioned the murder of strangers, passing through that State, on suspicion of believing in sound but unpopular doctrines—i. e. on suspicion of believing that slavery is wrong.

'Judge *Lawless*,' a lawless judge in Missouri, who, when a lawless lawyer, was imprisoned for insulting judge Beck, but afterward mounted the bench himself, and in his charge instructed the jury that if a *large* number of people made a riot and burned a man alive, they must let them go unpunished, but if a *small* number did so, they must put them indicted. [The same judge afterward prosecuted an independent editor for commenting severely upon the charge, but the jury saw fit to let him go.]

'Gen. *Brave*,' the new commander-in-chief of the Mexican army.—*Lynn Record.*

Steam-boat disaster, and loss of fifteen lives.—The Savannah Georgian of Dec. 30th says—

We deeply regret to learn that on Saturday last, the 19th inst. about 4 o'clock in the afternoon, the steam packet Dolphin, Captain Rudolph, off St. John's Bar, stopt to take a Pilot on board, and in the act of starting, the engine boiler burst, and unfortunately killed fifteen persons. The following are the names of the killed: Col. Brooks; Lieut. Alexander Mackay, U. S. A.; Miss Brown, daughter of Col. Brown; Barney Duce, mate; Beasy and Eldred, engineers; Kenory, pilot; two deck hands, three stewards, and three blacks.

'Stop my paper, sir; I have ordered you to stop my paper a dozen times, and yet it continues to come—why don't you stop it?' This is a question with which every newspaper publisher is now and then greeted. Many subscribers either do not or will not understand, that there is a right way and a wrong way to order a paper to be stopped. They imagine that all they have to do is to write to the printer to 'stop my paper,—why don't you stop my paper?' The Boston Transcript says that in nine cases out of ten, the answer is, 'because, sir, you have not settled your account.' Go to the printing office, *pay all* you owe, and order it to be stopped, and then if it continues to come, the printer only will be to blame.

Colored Children.—A tract distributor in this city, in the course of his visits found two colored children who were without any one to instruct them, and took them on the Sabbath to the Sunday school of one of the churches in the city, that they might be taught about God and Christ and salvation. But on presenting them, he was told that *they were no colored classes in the school, and they could not be received into the other classes*, but must be provided for some other way! In what does this differ from the spirit of southern law and southern feeling? Spirit of slavery, how is thy influence spread over the land!—*Buf. Syar.*

Plain Language.—The N. York Herald states that the Rev. Mr. Ware in that city, in his recent farewell sermon, gave his congregation rather a severe lecture. 'I have,' said he, 'labored here for years to save souls—but my hearers are so hypocritical and inattentive, that I find it is no use. The fashions and vanities of this world overpower the word. I have been offered an increase of salary—but increase of salary is not my object. It is an increase of grace—increase of salvation. I am going where my salary will be less, but where I hope there will be more piety and more religion.'

Elyria, (Ohio,) Dec. 14.—A deep sensation was produced in this community on Saturday, the 10th instant, by intelligence from Perrysburg, Wood county, in this State, of the death of Rev. James H. Eells, late Pastor of the Presbyterian Church in this town. Mr. Eells was crossing the Maumee river on the ice, near night of Wednesday last, the 7th instant, when suddenly the deceitful bridge gave way, and, before any assistance reached the spot, his feeble struggles were over. His lifeless corpse was taken from its watery grave about an hour afterward.

The New York Commercial Advertiser states that more than *five thousand* emigrants from Ireland and England, are said to have sailed from New York city, within two months, to return to their native land. The high price of provisions and of rent may have been a prominent cause.

Noble.—The Anti-Slavery Society of New York, have done efficient in one thing at least, they have rescued several young colored boys who have been kidnapped from N. York, for the purpose of selling them into slavery. We hope in every city we should feel very wealthy for the honor and chivalry of those noble and warm-hearted southerners, who come into our cities to steal human flesh and sell it like cattle. We have strength that the efforts of anti-slavery societies impolitic and dangerous—we now believe differently—we love and approve feelings of the heart which are called out for the relief of the poor and destitute. Affections which are the offspring of suffering humanity, against the popular current, and which sacrifices ease, money, and popularity. It would be a glorious argument for the greatness of human nature, were it not that the evils in existence make these labors and sacrifices necessary.—*Bangor Mechanic.*

James G. Birney proposes to lecture in one of the churches in Cincinnati, or enter into a public discussion, in support of immediate emancipation, with any one who chooses to maintain the opposite ground, if a house can be obtained for that purpose. He has addressed a letter to the pastors and elders, with a request to obtain a church in Cincinnati.'—*Emancipator.*

A PILL FOR MONOGRAMS! *The Grand Jury of Pulaski county, Georgia*, have presented, not only the abolitionists, but the ministers, also, the friends of the South on the subject of abolition, who have resorted to violent measures. They say their good friends at the North ought to come on their controversy either 'by force or fraud,' otherwise they will 'quickly legislate.' We hope Lynch law is becoming unpopular at the South.

An Anti-Slavery society has been recently formed in Boston, in this Co., which consisted of 30 persons at its organization, and has since increased to about two hundred. Says the letter containing this information, 'Abolition and revivals go well together.' There has recently been an interesting revival in the place.—*Buffalo Spectator.*

Six children burnt to death.—In Western Bay, Newfoundland, six children were burnt to death by the house taking fire, in which they were at the time. Their parents were away from home.

A Catholic Irish Judge.—Mr. O'Loghlen, the Attorney General of Ireland, has been raised to the Bench of one of the Barons of the Exchequer. He is the first Catholic who for a century and a half has held a seat on the judicial bench in the British empire.

Mrs. O'Connell, the wife of Daniel O'Connell, died at Derrynane, Ireland, on the 1st of October. His eldest son was not expected to live.

A Slave is advertised for sale at auction in Washington, taken on execution, on account of the United States Bank!!

God looks not on the oratory of your prayers, how elegant they be; nor at the geometry of your prayers, how long they be; nor at the arithmetic of your prayers, how many they be; nor at the logic of your prayers, how methodical they be; but the sincerity of them he looks at.—*Brooks.*

DIED.—In Lynn, suddenly, on the 18th ult., Mrs. Priscilla Barnes, (colored) aged 33 years. But a few days before her death, she mentioned to her friends that her work on earth was finished, being sensible her time had come. She was a kind and affectionate protector to her sister's children, and an amiable, virtuous, and industrious woman, well beloved by all who knew her. She has gone to rest in peace with God, free from all toil and prejudice, never more to be despised by the enemies of the colored race; leaving a large circle of friends and relatives to lament her sudden death.—Com.

In Hampden, Me. 20th inst., Hon. Simeon Stetson, aged 66, much beloved and respected.

At his residence in Sussex, Yale, New Brunswick, Hon. George H. Hazen, 52, a member of the Legislative Council of the Province.

THE RELIGIOUS MAGAZINE IMPROVED—NEW VOL.—AGENTS.

THIS valuable work will in future be edited by Prof. Andrews, aided by the Messrs. Abbott, and other valuable writers, and be published by the subscriber in a much improved style of execution; and the more fully to indicate its object, the *Family Miscellany* will be added to its title. Its object will continue to be the inculcation, by narrative, illustration, and description, of the great principles of religion, with respect to the *affairs of common life. Free from theological controversy*, it will commend itself to the family circles of the entire religious public, to so many of which it is already an invited and welcome visiter. It is issued monthly in 48 pages, 8vo. at $2 per year, required in advance, or post paid.

Several respectable men may find permanent and profitable employment in the circulation of this and other works of the publisher. Application to be made immediately at this office. The January number will commence an entire new series, and be issued to subscribers upon the 1st January. W. H. S. JORDAN,

Literary Rooms, 121 Washington-St. Boston, Jan. 1, 1837.

SUPERIOR BRUSH HATS.

THE undersigned, impressed with the vast importance of an establishment, where citizens and strangers may purchase their hats, with a perfect assurance, that they are really obtaining an article of the first quality, as it regards the material of which it is composed, the workmanship of the manufacture, the elasticity of the stiffening, and the permanence of the dye, has commenced the manufacture of Russian and French Hats of a very superior quality. These Hats are made of the finest Russian furs, and are justly admired for their superior lightness, beauty, durability and permanence of color; while for ease and pleasantness on the head, they are unequalled.

Gentlemen at a distance sending the exact circumference of the head, will be fitted as if present and their Hats forwarded as directed.

A. BUFFUM,
City Hat Store, 142 Chesnut street, 3rd door below Fifth.
Philadelphia, Dec. 10, 1836.

STATISTICS.

THE subscriber is about to compile a work for the press, giving a statistical account of the colored people in New-England. The number of churches and their denomination,—Temperance, Moral Reform, Literary and other Societies, with the number of members, and a list of their officers. Also, the number of colored inhabitants in the cities, towns or villages where these societies exist.

Clerks of Churches and Secretaries of the above named Societies, are respectfully requested to forward to the subscriber, by mail, as soon as may be convenient, the desired information.

JOHN W. LEWIS,
Providence, R. I.
Nov. 26.