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ALL PERSONS to whom a specimen number of the Liberator is sent, are requested to act in behalf of the cause they have at heart, so far as to show the paper to their friends and neighbors, and to use their influence in procuring subscribers.

THE LIBERATOR is published under the direction and supervision of the following gentlemen: FRANCIS JACKSON, EDMUND QUINCY, WM. BASSETT, WM. LLOYD GARRISON, ELIZUR WRIGHT, JR.

VOL. IX. WM. LLOYD GARRISON, EDITOR.

NO. 41.

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AGENTS.

MAINE—Seth Bryant, Hallowell; Moses Winslow, Portland.
NEW HAMPSHIRE—David Pinsh, Exeter.
VERMONT—Thomas Paine, Bennington.
MASSACHUSETTS—C. Whipple, Newburyport; Isaac Stearns, Amesbury; Joseph Cundy, Lynn; Thomas Cole, Salem; Moses Wilder, Fitchburg; J. T. Everett, Princeton; J. Church, Lancaster; Jonathan Leavitt, Boston; Thomas Dickinson, Roxbury; G. Holmes, Lowell; Josiah V. Marshall, Dorchester and vicinity; Ira Cole, Worcester; Ira Leonard, Worcester; Thomas Cole, Cheraton; Amasa Jay, Attica; Isaac Austin, Shrewsbury; Rufus Phillips, Leominster; Jonathan Wilson, Lancaster; Jonathan Walcutt, Amesbury; Amos Tracy, Carlisle; Israel Perkins, Lynn; Thomas Cole, Salem; Thomas Cole, Newburyport; Thomas Cole, Boston; E. M. Smith, Marlborough; James Thompson, Boston; Thomas Dickinson, Roxbury; Thomas Dickinson, Dorchester; Joseph Smith, Portsmouth.
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OUR COUNTRY IS THE WORLD, OUR COUNTRYMEN ARE ALL MANKIND.

BOSTON, FRIDAY, OCTOBER 11, 1839.

REFUGE OF OPPRESSION.

SLAVERY.

We have inserted in our paper of to-day a communication from a respected source, in relation to an exhibition of the evils and cruelties of Slavery, which has recently taken place in the Hall of Congress. There is every reason to rely upon the truth of the statements contained in the article. But what need is there of evidence and testimony on this subject? Who needs to be informed of the knowledge of the frailties and passions of our race, that evils and cruelties occur under the system? It would hardly be trusting the angels with wisdom and irresistible power over a portion of our fellows. It is trial too severe and great for humanity. These will corrupt the best of men, with hands unstained, and hearts unhardened, are among the purest and noblest of their race. There is no better evidence of the loftiest of their race. There is no better evidence of such virtue than his conduct towards his inferiors in dependants. He who is perfectly fair, just, humane towards them, is truly a good man. But very few in this country are in the trials of slavery or any other, so highly favored and victorious. It is undoubtedly very easy to find many cases of great injustice and cruelty in a population of several millions. But does the fact deprave the statement in the Examiner, that generally the slaves are well treated? What can not be proved by such a laborious accumulation of instances? We can, in this way, prove that Christianity is an evil institution and that Christians are the greatest of all sinners. The French a nation of cowards, and ourselves the brave, and so benevolent, as we are the most liberal and unselfish people in creation.

Pause not to expatiate on the sun. And were it not for our own demonstration, it would be easy to make an argument, that it is most dirty and filthy in Philadelphia, because it resided some months at the South. The impression is the same as that stated by the writer in the Examiner.

The slaves generally, in the places where we stopped, seemed to be well fed, clothed and kindly treated. We took a pretty extensive survey. We travelled much through slave states. We heard of some instances of cruelty. We have no doubts we might have gathered many cases, and perhaps a very frightful one, if it might have contained nothing but the truth, and all have been most false, and deceived multitudes. It was not to be expected that what travellers and visiters can do? Have we forgotten Mrs. Trollope? Mr. Trollope stated little but facts. We trust we are not wanting in a just abhorrence of slavery. But we get prejudiced unfairness and injustice can promote a good cause. We must learn to weed out Sophistry where rich weeds are luxuriant, and, perhaps, have a little of this or their slaves. People appear to have lost their confidence in truth, honesty and conscience. Truth must be invoked to plant any thing can be done. Manfulness excitement and sympathy must be awakened. Right, reason, judgment and the law of God are not sufficient to effect benevolence. But it will not do. The kingdom cannot be taken by violence. Our weapons must be spiritual, or all our efforts and exertions will only give under our assaults.—*Ch. Register.*

To the Editor of the Christian Register.

PHILADELPHIA, Sept. 5th, 1839.

SIR,—As a native and citizen of the South, am at some pains to avoid tending to impeach the character, or wound the feelings, or if you please, the prejudices of that section of our country. Yet, I confess it does not shock me to hear a Northern man, who boasts no many of my fellow citizens, on one of the most important subjects, that of slavery. I repeat, you just as I have said, that I am a native and citizen of my Northern brethren to be easily put out of temper by the rather bitter of new-born zeal of some of the Northern men, who have rapt themselves into a lofty delirium on the Abolition question. In this spirit, I generally pass by, with a smile of commiseration, the rather pitying in sorrow that men whom I know to be warm-hearted and liberal should give way to such feeling as sentimental and unreasonable as this subject. But I am happy, in the spirit of honest and manly discussion, to meet such a communication as that of Mr. William Jay, in the Christian Register, in which he refers, and which is his subject, I am also prior ignorant, and am content to take his statements as I find in a general and brief manner to show him the fallacy of its positions as stated by him. I speak of my own state South Carolina, where the principles of the slave are worked to death.' This is not true, because the reason will show a very rapid increase in their numbers under the system of slavery. It is a thing impossible entirely with such a position. On the contrary, the labor of slaves is light, very light compared with that of mechanics and manufacturers. I speak from what I have seen and do not and does twice the labor of the best negro. The slaves have invariably the best of food, which I prefer the staff of life. Southern man to prove is almost always completed with ease by a good hand some hours within the time of the day, and the rest of the day, the plurality of food is scanty in this nature; their allowance is simple, and they always, as far as my experience, do not have the contents of their stomachs which they cultivate successful. It is their own time. In the city of Charleston, they have the privilege of the negroes hire themselves out on their own grounds. Their food is superior in quantity and quality to that given to the Irish operatives on the Cities' and Rail Roads. The slaves are generally healthy and long-lived people. Thousands are seriously assigned almost every night or morning for the amusement of masters and mistresses. Sabbath. If their tasks are easily performed and constantly done within the time, of course this cannot be. It is entirely optional, and here again I can see no reason against the allegation but a general and contemptuous denial of the charge, by all who are Southern men, and who know any thing of the truth. So accepting a censure that is not by an absolute denial. But the nature of things itself shows its falsity. The belief is, you may believe the utter depravation of the whites, their complete insensibility to their own interest, which is, that them in a particular manner, sacrificed the lives and the health of their slaves. Again, their rapid increase under a system which if as above represented, would, in the general sense, be a thing impossible and contemptible evidence against its existence. 'Neither is the fair public sentiment, in many places, adverse to the slave in protection. Does the greatest nature? What is meant by 'many places,' I cannot of course determine. But I speak from knowledge when I say that I (in Carolina) have travelled throughout the South) and has and public sentiment do afford him protection. Within the past year, a white man was convicted of murder upon a negro, sentenced to death and prison relieved by Gov. Butler of South Carolina.—Has, too, in Carolina, the contempt of the public. Such convictions are unconscious because the offence is unusual. If Mr. William, or any man who has been in Carolina, or any of the Southern states, I say its task is, by collating single instances of crime and violence running through long years, gathered from newspaper sources, to convict any country of any crime or set of crimes, and against these will balance the number of instances, which he will find it in regard for moral truth, not to speak of the internal and most powerful evidence himself at above, their singularly equal and unusual, he will easily form a more liberal judgment of his fellow christians, and conclude that slavery is not after all so horrible as the Northern representations of his authority. Slavery, it is crime, if a barbarism, is not one of our seeking. It was forced upon the colonist and continued to be forced upon us, was inherited by us, and we have become adapted to it. As a public institution it has evils, but it has good. The first blight is the prejudice of the Northern religious of crime in the two sections of the country. The free north is overloaded with prisons, almshouses and houses of correction. The south with none. Calls, regiments of police, thousands of convicts and paupers maintained at enormous expense. I say these things not triumphantly, but that before your charity have crushing, it may ameliorate the condition of the free and enlightened reasoning of your readers, look at the late ominous whisperings from the New York penitentiary, for specimens of tyranny.

The opera of Mr. Willard's latter deserved a reply. Usual I have not answered in an unbecoming manner. The South is ever ready to meet such discussions when in so gentle and truthful a spirit. Hoping, I could enlarge, but shall close here for the present, and remain

Your ob't. servant, A. H.

From the Pennsylvania Freeman.

HARSH LANGUAGE.

Some of our friends have occasionally disapproved of certain expressions in the anti-slavery publications made from the best of motives, and therefore we have always felt bound to receive them kindly. Perhaps, upon this, we are in a certain sense, uncomfortable severity? We make it a part of our duty, which we mean not to shun, to speak the truth on the subject of slavery, and to show the sin of it. We say nothing in *unkindness.* Our course is prompted by our duty in the dumb and oppressed. Therefore we speak with the attitude of justice. We desire first to be faithful—hoping always to be preserved from that moral cowardice which bows down the soul deeply to the world, that its influence as we would the poison of the Upas. Must the surgeon stand in pitying silence when the painful wound, which is to be probed, has mortified a diseased limb when life itself depends on his skillful but resolute action? We put the question solemnly to the objector: if unlikely language and harsh reproof are the most effectual, why has not slavery been abolished under their influence? Christians have been on the wind of sentiment on this point. Why has the spirit of oppression grown *more* fierce, and reared its cruel and arrogant head in the face of kindness and expostulations? Why has the nation been rocked into inglorious slumber, by this very course that is now organizing in us, in a manner unknown to us? It is in truth, we have no faith in such tame mildness, *in this case.* It requires stern or dealing—and slavery will live forever in the hearts of the oppressors, unless it be written out fearlessly before the people. Those who chose may whisper soft words in the ear of the raging lion, and yet he will roar and devour the prey he has once gorged.

There are many people—worthy citizens we doubt not—who dread very much to hear our brethren and sisters in bonds called slaves and THEFTS. For ourselves, we have no squeamishness on this point. We men of old who bought and sold men, and who were reproved by the Saviour as having *made it a den of* THIEVES. And how much more guilty would they have been, had they known the sin of holding their fellow men? The terms to which we have referred, are recognized as lawful epithets, to be applied, too, where they *belong.* If not, let them out of the language. Let us commence 'expurgation' in humble imitation of the South. Let our dialect be refined, as our republican ancestors did, until we cease to traffic in the blood and sinews of living man. Let these harsh epithets live only *in the abstract.* Ay, that is the term—we are all in the abstract, we are lost in this delicate age. Old-fashioned, John Wesleyan reproof, is too coarse for modern ears. To talk of a rose in a nauseous pile is a peculiar and favorite mystery. And to become paralytic from the grating sounds of truth-telling language, is equally as honorable. Away with such language. Give us the spirit of a Luther, and the earnestness of Paul.

Even if we were skillful enough, we cannot always stay the hand of an American slaveholder. For, to speak the truth, he is a compound being—a strange combination of good and evil—of generosity and dispassionate—of humanity and ferocity. Some parts of his character may display the virtues of the Christian. As such we expect him to be. The moment that man sizes over man—which robs him of his liberty and his earnings, is something different. We speak the character in the abstract, and we shall not be ashamed to call it by its proper name. This disposition, therefore, whether it exists in the bosom of a southern planter, or in the breast of a free man of color, is evil, and shall be so called. It is in reshaping and re-claiming even the humblest of God's oppressed children, in indisputably American soil, that we find our fellow-citizens refinement can make any thing less of it. And may the civilized world centre its scorn upon us, if we faithlessly forget to mark the brute when we behold the man.

If our own cause—our own rights—our own blessings—whether in public highway, nobody—not even the sensitive and trembling—hesitates to call *him* a rude, a bad man, and a disturber of the peace—the disposition of the *man himself,* and disposes of him as though he were a thing; then the act is to be very considerably softened down, and called, in the *abstract.* Such logic is as stupid as it is soulless.

Any man—no matter what his complexion may be—who attempts to enslave his fellow, is a great character. He is existence, absolutely and for ever a freeman. He, therefore, who dares to snatch his rights from this exalted state of being and reduce that character confers, is, in the eye of immutable Justice, a man-thief. He stands condemned and sentenced by the highest authority in the universe. And since God has joined the crime and its title together, let no man put them asunder. To claim a man in chains, and to call him a man, is a thing impossible, is equally criminal. Human cunning may weave its sophistries around the act—and human hypocrisy may protect it by the name of a *Christian.* But there will still remain the naked facts. They cannot be tortured into weapons to beat down immortal truth. We hesitate not, therefore, to pronounce ALL manstealing, MAN-BORROWING. Whether it be on the sands of Africa, or on the green fields of Virginia, the man-thief is the same—the branded pirate or the republican minister of American law, it wears the same character, and deserves the same epithet. We speak in the abstract then; and on this ground are we determined to fight out the battle. We do not attack the delicate notions of the sensitive and trembling, but we do feel a duty of restoring fugitive 'persons held to service'—we do not waste soft words on 'plaintiff' and 'man-stealing.' And since God has joined the crime and its title together, let no man put them asunder. To claim a man in chains, and to call him a man, is a thing impossible, is equally criminal. Human cunning may weave its sophistries around the act—and human hypocrisy may protect it by the name of a *Christian.* But there still will remain the naked facts. They cannot be tortured into weapons to beat down immortal truth. We hesitate not, therefore, to pronounce ALL man-catching, man-borrowing. Whether it be on the sands of Africa, or on the green fields of Virginia, or on the floors of our Congress,

From the Philanthropist.

ABOLITION AND THE M. E. CHURCH.

Last Friday, the subject of abolition came up in the Ohio Annual Conference, in connection with certain resolutions of the Methodist Episcopal Church respecting slavery. The New England Conference respecting slavery. The Chair, chief speakers were, Dr. Bond, Judge Jessup, and Mr. Dunn of the famous market-house meeting of 1836, and J. B. Findley, who advertised all the world that he was an old abolitionist, and that he did not care about being reported, for he was not afraid of papers, pistols or bullets.

They all professed to regard slavery, as an evil, but how to get rid of it, that was the question. Mr. Findley had carefully examined what abolitionists had written on the subject, but for the life of him he could not see a *plan* proposed by them for doing away slavery. If Mr. Findley had not been myopical by prescription of the marvellous difficulties of the subject, he would have learned that *their* plan, was the same as the New Testament plan, for conquering the world, —repentance towards God, faith in our Lord Jesus, and the truth under all circumstances. But, this is too simple for our reverend teachers to understand. It is like 2 Elisha's prescription for the leprosy of Naaman the Syrian. They have so long been perplexing themselves with efforts to discover some complex remedy for the complex evil, that when they are told, it is simply necessary to 'wash and be clean,' they swell with a much scorn as did the proud Syrian. 'Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord, his God, and strike his hand over the place, and recover the leper.'

A plan! a plan! One can hardly treat this shallow objection with any respect. Mr. Findley says he has examined this subject. 'Has he done so? *Did he read*, in our last week's paper of the emancipation of twenty-one slaves by Mr. Birney? Was not his plan an excellent one? Could anything be more simple, more brief, more conclusive? Cannot Mr. Findley understand it? Cannot his good brethren in Kentucky practice it? Perhaps they are too poor to emancipate twelve thousand dollars' worth of property, as Mr. Birney did—(speaking in slaveholding style.) Admit, he is the difficulty. Were he to use the eloquent opposition of dollars and cents to the plan of immediate emancipation, its virtues would soon be acknowledged.

Mr. Burke also professed to have very extensive acquaintance with the whole subject. And yet, he was so less puzzled as to what should be done to get rid of the evil. '*Mobilitarian*,—O, how he spoke of that word!—'Why, if they were all set free at once, we should be over run with them.' This is the man, who knows all about it! Of course he is well versed in all the results of emancipation in the West Indies. Surely, a judge, a post-mastership, a preacher, can be ignorant of so great a movement, with its consequences. And yet, he talked, 'for all the world,' as it he had never heard of such a thing. It is deeply mortifying to see men thus to talk on a subject on which they reject all light.

Bishop Soule warned the Conference that such reasonings as those of the New-England Conference, could have no other effect, than to divide the church. What would be gained by such a result? Would Slavery be extirpated? No, not at all. Let us stop then to consider whether the present connection between the Northern and Southern portions of the church was not ordained by the hand of God, and whether the cut off the churches in the free states could no longer exert any influence on them. Judging from the past, it would be difficult for the Bishop, to explain in what way this connection is to prove salutary. What is the state of the case so far? Ever since the practice of manumitting slaves increased in the southern portion of the church, during this connection? Has the power of slavery been weakened? Has anti-slavery sentiment extended? Has there been a growing anxiety for the welfare of the slave? It is a matter known to the world, that all these questions must be answered in the negative. Anti-slavery sentiment has steadily diminished among Southern Methodists; the slaveholding power has established and established itself, in their churches; the number of slaveholders has greatly multiplied; and a determination has every where been manifested to defend slavery on Bible grounds, and install it in the highest offices of the church. Who does not know, that at the last general conference a strenuous effort was made to elect a slaveholding bishop; and that, at the next meeting of this body, the attempt will be renewed, with the threat on the part of the slaveholders that failure will cause a secession?

And yet we are told that the connection of free with slave-churches is to prove salutary to the latter! So far from it, it is a connection which will be ruinous to both, judging from the past.

It has already crippled the moral influence of the Methodist Episcopal church. It has destroyed its independence. It has corrupted the morals and spirit of the northern membership on the subject of slavery, leading them to regard an acknowledged sin with lenient eyes. It has silenced the pulpit of entire church with dumbness, so that it has no voice against an evil, in opposition to which the whole christian world besides is rising up. Finally, it has made, the good name of the free state membership is spread as a mantle over one of the most abominable crimes that man can commit, and is a moral influence perverted to save the criminal from the stinging reproaches of his own conscience, and the withering indignation of humanity. Nor are these its peculiar pains yet; some more will be cared for abolition papers. He affected profound contempt for abolitionists. He never would lay pen or tongue contradict one of the reports circulated against him by *them men*. *He had other work to do.* He could not *descend* to notice such things, was his such contention. As he said this, his voice grew still more hollow, and he drew his head back, with ineffable dignity. Not only the bishop, but Messrs. Burke and Findley were at no pains to conceal their contempt of abolitionists, and they were all anxious to show how little they cared for what was said of them in these *abolition* papers. Possibly these gentlemen may have reached so sublime a point in christian experience as to regard with disdain the opinions of their fellow-men; still, their excessive anxiety to have every body know it, is pretty strong evidence of self-deception.

The motion for non-concurrence was carried, only two voting in the negative. The resolutions go to the conference, number, it is said, about thirty; but according to a plan previously agreed upon, none spoke on the present occasion, and none voted, excepting two. They had their reasons, which may hereafter be explained.

From the Boston Courier.

MORE KIDNAPPING.

Wm. Jno. Clerk, member of the Committee of Vigilance of the city of Richmond, Va.

Dear Sir—Your letters of the 21st and 23d ult. addressed to Messrs. Geo. Whitefield, Thos. Shore, Jr. and George Brown, of this city, on behalf of the Committee of which you are a member, reached me, furnishing some account of the arrest of two kidnappers, and the rescue of *one boy*—one a mulatto and the other a black—[and that boy possessed of a free pass, in his hands on the evening of the 26th ult., with the request that I would proceed to Lunenburg, inquire into certain facts alleged in those letters, and take such action in the premises as might then appear to be requisite.

I have complied with this request. I have visited Lunenburg, and ascertained the facts stated and made to your committee by the mulatto boy are all essential to be correct; and that your suspicion of the kidnappers having accompanied the boy to this place, is not without reasonable foundation. The investigation instituted by me established the following facts:—

On the 24 ult. two men, the one calling himself Shearer, and the other Wilkins or Wilkinson, accompanied by William Little, commonly called Bill Little, stopped at the house of Cairs Hazard (or Cairs Hotchins Hazard, as she sometimes writes her name) in Lunenburg. Shearer and Wilkinson professed to reside in Washington, about sixty miles distant, the latter to keep a tavern in that place, and the former to be his clerk. They inquired for a boy named Jim, Nathan Gardner Hazard, to go and reside with them to serve in the tavern; telling her, that the lad should be well taken care of, and furnished with a good common education, provided he should be pleased with the situation, and disposed to remain till he should be twenty years of age; and promised to return the boy to his mother, at any time when either he or she should wish it. Little, who (whose house is but a short distance from Cairs's) professed to be well acquainted with them, and at his earnest recommendation, Cairs, pleased with the idea of obtaining a good place for her son, complied with their solicitation. The boy was taken away by them. His mother had no further knowledge of him till I informed her that he was in Lunenburg Va.; having been rescued from the hands of kidnappers. I found, however, that she had been previously alarmed for the boy's safety, especially as she learned that his stepping of the Worcester boy, and had induced some friends to write letters of inquiry respecting him. Joy enough, I assure you, was manifested through the bosom of this mother, when I assured her that her son was safe, and would soon be restored to her arms again.

On Saturday evening, Little was arrested as an accomplice, and taken before Justice David Brigham of Lynchburg, who, after a partial examination, postponed further consideration of the case till just after Monday week, in order, as he said, to allow the accused time to obtain proof of certain allegations made by him and designed to prove his innocence. He was ordered to recognize in the sum of five hundred dollars for his appearance on that occasion; a sum quite enough, one would think, considering the enormity of the offence with which Little stands charged.

Gooper, the other individual whom you suppose might be criminally concerned in this affair, is doubtless innocent; having, so far as appears, merely told Little, what was already well true, that Cairs wished to procure a place for her son—not dreaming, most probably, that there was a design to steal the boy.

The Shearer engaged in stealing Nathan Gardner Hazard, is, from a variety of circumstances, a man of no one now in prison at Fredericksburg. His name is James, and by this time, he also has probably been arrested. The one at Fredericksburg, was detected by a fellow named Turner, applied to the Selectmen of the town of Shirley, in which Little resides, for a free passport, telling, pretty much the story which I have been told to Cairs. The Selectmen, suspecting the fellows might be rogues, refused their application. This took place about a week before the kidnapping of Nahum, and immediately before that of the Worcester boy, who was doubtless stolen by these same villains.

I cannot, that you should be at any loss, to identify the rascals.

I am informed, that some months since, another colored boy was taken from a family in the town of Freeman, in the neighborhood of Cairs Hazard, under much the same circumstances with those above mentioned; and that he has not been heard of since, at the same day Nahum was stolen. A similar attempt was made, without success, to obtain the boy of a colored man named Mitchell, who resides in the same neighborhood.

A resolve was adopted by our last Legislature, empowering the Governor, in cases of the sort, to employ all requisite measures for procuring the deliverance of citizens kidnapped, and restoring them to their homes. In the execution of this resolve, I have employed a gentleman who will hand you this, has been appointed, by our Governor, an agent to proceed to your city, and bring home Nathan.

The honorable course taken in relation to this matter, by your Committee, entitles them to the thanks of every friend of humanity. I feel sincerely grateful by our citizens generally, and by none more than by the writer of this. Truly yours, &c.

Boston, Oct. 1, 1839. GEO. BRADBURN.

From the Portsmouth Journal.

THE AMISTAD.

While learned jurists and judges are stretching their intellectual powers to the utmost, in order to discover legal questions can be raised in respect to the case of the surviving Africans now detained in prison, we would suggest the propriety of the public at large remarks founded in the plain principles of common sense. Legal quibbles and speculations, when opposed to the immutable principles of right, have very extensive acquaintance with the whole subject. And yet, he was no less puzzled as to what should be done to get rid of the evil. '*Mobilitarian*,'—O, how he spoke of that word!—'Why, if they were all set free at once, we should be over run with them.' This is the man, who knows all about it! Of course he is well versed in all the results of emancipation in the West Indies. Surely, a judge, a post-mastership, a preacher, can be ignorant of so great a movement, with its consequences. And yet, he talked, 'for all the world,' as it he had never heard of such a thing. It is deeply mortifying to see men thus to talk on a subject on which they reject all light.

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From the Boston Courier.

MORE KIDNAPPING.

Wm. Jno. Clerk, member of the Committee of Vigilance of the city of Richmond, Va.

Dear Sir—Your letters of the 21st and 23d ult. addressed to Messrs. Geo. Whitefield, Thos. Shore, Jr. and George Brown, of this city, on behalf of the Committee of which you are a member, reached me, furnishing some account of the arrest of two kidnappers, and the rescue of *two boys*—one a mulatto and the other a black—[and that boy possessed of a free pass, in his hands on the evening of the 26th ult., with the request that I would proceed to Lunenburg, inquire into certain facts alleged in those letters, and take such action in the premises as might then appear to be requisite.

I have complied with this request. I have visited Lunenburg, and ascertained the facts stated and made to your committee by the mulatto boy are all essential to be correct; and that your suspicion of the kidnappers having accompanied the boy to this place, is not without reasonable foundation. The investigation instituted by me established the following facts:—

On the 24 ult. two men, the one calling himself Shearer, and the other Wilkins or Wilkinson, accompanied by William Little, commonly called Bill Little, stopped at the house of Cairs Hazard (or Cairs Hotchins Hazard, as she sometimes writes her name) in Lunenburg. Shearer and Wilkinson professed to reside in Washington, about sixty miles distant, the latter to keep a tavern in that place, and the former to be his clerk. They inquired for a boy named Jim, Nathan Gardner Hazard, to go and reside with them to serve in the tavern; telling her, that the lad should be well taken care of, and furnished with a good common education, provided he should be pleased with the situation, and disposed to remain till he should be twenty years of age; and promised to return the boy to his mother, at any time when either he or she should wish it. Little, who (whose house is but a short distance from Cairs's) professed to be well acquainted with them, and at his earnest recommendation, Cairs, pleased with the idea of obtaining a good place for her son, complied with their solicitation. The boy was taken away by them. His mother had no further knowledge of him till I informed her that he was in Lunenburg Va.; having been rescued from the hands of kidnappers. I found, however, that she had been previously alarmed for the boy's safety, especially as she learned that his stepping of the Worcester boy, and had induced some friends to write letters of inquiry respecting him. Joy enough, I assure you, was manifested through the bosom of this mother, when I assured her that her son was safe, and would soon be restored to her arms again.

On Saturday evening, Little was arrested as an accomplice, and taken before Justice David Brigham of Lynchburg, who, after a partial examination, postponed further consideration of the case till just after Monday week, in order, as he said, to allow the accused time to obtain proof of certain allegations made by him and designed to prove his innocence. He was ordered to recognize in the sum of five hundred dollars for his appearance on that occasion; a sum quite enough, one would think, considering the enormity of the offence with which Little stands charged.

Gooper, the other individual whom you suppose might be criminally concerned in this affair, is doubtless innocent; having, so far as appears, merely told Little, what was already well true, that Cairs wished to procure a place for her son—not dreaming, most probably, that there was a design to steal the boy.

THE CLERGY OF THE U. STATES—SLAVERY.

MY BRETHREN,

I believe in a gospel ministry, and that Christ is its author. I believe in a gospel church, and that Christ is its head. I believe in a gospel ministry, and that God has called and fitted the ministers of Christ, for the sanction of the whole body of Presbyterian ministers and professors to the foul system of robbery and crime. There are yet, still unto honor, called Presbyterians. Not one—but, all—are called to condemn slavery as a sin, and called to the immediate abolition. But directly and implicitly, as bodies, they had helped to sanction the system.

The *Congregational* ministers have over eighty assemblies, in Massachusetts. Not one of them has condemned slavery as a sin, and called for its immediate abolition, so far as I can ascertain. But, by refusing to discuss the subject, by receiving men-stealers as ministers of Christ, and by justifying the practice, implicitly, when as private Christian bodies, or associations, are accessories to slavery, and to all the crimes and pollations of which it is composed.

The *Episcopal* clergy have a national Convention, and eighteen minor bodies called dioceses. I have never heard of one of these bodies of ministers saying a word against slavery. But, as bodies, they have said and done much to justify and sustain the system, and all the abominations combined in it.

There are many other religious parties, too numerous to name, yet, equally guilty of slavery.

The leading influences of the clergy are opposed to abolition. The Bishops, the Professors in Theological Seminaries, the Presidents and Professors in Colleges, the Doctors of Divinity, the clergy in large cities, have been heard speaking against the immediate, or immediate abolition. They have made labored and public arguments to prove slavery to be right; and have done more to soothe and quiet the slaveholding conscience of the nation, than any other class of people.

Put all the clergy together, and what is the result? Probably not one-fourth of them believe slaveholding to be sin under all circumstances; and that slavery ought immediately to be abolished. More than three-fourths would probably justify holding men as property under some circumstances. Nine-tenths would give fellowship to them, either by holding slaves, by justifying slavery, by receiving men-stealers as christian ministers, by opposing abolition, or by silence on the subject, are, directly or indirectly, involved in the guilt and pollutions of the slave system.

Where shall I go then? Are not the clergy of the United States, *as a body*, accessory to slavery, and to all that goes to make up the system of crime? Do they not, *as a body*, lend their influence to prop up this system of robbery and pollution, and stand in the way of its speedy abolition? Are not the clergy, as a body, the enemies of the slave, the enemies of liberty, and the advocates and apologists of theft, robbery, concubinage, and *man-stealing?*

In countenancing slavery, the holding and using human beings as property, the *clergy*, as a body, *detestunanous man-stealing, kidnapping, habitual robbery, the abolition of the marriage institution, concubinage, fraud, injustice, and cruelty.* Their influence, as a body, has done more to lull and kill the national conscience on this subject, and to cause the nation to sleep the sleep of moral death, than that of any other body of men. Congress and the State legislatures have not done so much to excite and cherish in the nation prejudice and hatred to the colored man, to prevent the enactment of humane and christian laws, or to make man-stealing and robbery popular, creditable and christian, and to arouse the murderous spirit of the nation against abolitionists, as the clergy have. These have hapized slavery, received it to the communion, and installed it into the pulpit as a preacher of righteousness. These, by their apologies, by their countenance, by their opposition to abolition, and by their refusal to testify against slavery as a sin in itself, are doing more to perpetuate the system of robbery and pollution, than all the legislative bodies of the nation could do.

Ought such men, who thus countenance and sustain the system of American slavery, to be regarded as the ministers of Christ? No more than the priests of Jupiter-Serapis. If they had the spirit of Christ, they were truly sent by him to preach the gospel, they could not, after so long discussion, persevere in upholding this system of crime and inhumanity. They would, as individuals and as bodies, cry aloud and spare not, against the sin of slavery.

I bring this charge against the clergy, *as a body*. There are individuals among the clergy, who have acted a noble part in this holy warfare. They have been persecuted, reproached, and hated. But, *as a body*, they have hindered and do hinder this nation from breaking every yoke, and letting the oppressed go free. I speak in grief, not in anger, not as wishing to bring odium upon any body of men, but as wishing to save the office of Christ from reproach, and to bring into contempt by those who are mis-named ministers of Christ.

To expose the pretensions of those who profess to preach Christ, yet who practise man-stealing and robbery, is not to speak against the christian ministry. It is unmasking 'wolves in sheep's clothing,' who rend and devour the flock, and make merchandize of souls—the purchase of a Saviour's love. The Christian Church, and the world, are making themselves the scorn and contempt of the world. Their best friends are those who most faithfully rebuke their hypocrisy, their time-serving, their ambition, their opposition to God and humanity. Their deadliest enemies, and the most dangerous enemies of a true gospel ministry, are those who apologize for, and try to cover up their unprincipled and base subserviency to slavery, to robbery, and concubinage.

The clergy, *as a body*, by their participancy in the system of slavery, have done more to bring christianity and the christian ministry into contempt, than all that avowed infidels and atheists ever did, or can do. Who can respect an office, which is habitually prostituted by its incumbents to the support of the most abominable and destructive pollution, that ever whose upon? For Christ's sake, and humanity's sake, I would have the conduct of the clergy exposed and rebuked. They profess to be the exponents of right and wrong in morals, guides to the people as to what is right and what is wrong, what we are to do, and guardians of the public morals. They are acknowledged as such by the great mass of the people. And it is through their influence, mainly, that the nation has been led to regard the horrors of slavery as right, and to treat the victims of slavery as a kind and generous, and humane, and christian, and a merciful people. The complexion our common God has given him. The people ought to be taught to distinguish between a minister of Christ, and these caterers to American slavery, and to know that they ought not to do, and

We question our political candidates. Abolitionists refuse to vote for any one who will not pledge himself to plead the cause of the slave. Good and right. But why do not abolitionists apply the same test to the ministers of Christ? Why do they not, as a political office who is pro-slavery, much less ought they to elect one to the office of a christian minister, who is pro-slavery. It is wrong, a wrong to Christ, a wrong to the slave, a wrong to humanity, and a wrong to the nation, for abolitionists to elect slaveholders, or advocates and apologists of slavery, preach as christian ministers, or to do any thing to support such men as ministers of Christ. No man ought to be recognized, in any way, as a christian minister, who is not a man-stealer. Christ, in his ministry, in instances, and pledge himself to seek, by all christian means, its immediate abolition. Let abolitionists come out at once, and question all candidates for the clerical office as to their views of slavery and its abolition; and if they by their silence or otherwise, cast their influence on the side of the oppressor, never vote for them or sustain them as christian ministers, though it should unhock and unchristianize nine-tenths of the clergy in the land. Let the people and the slave, though all the clergy should be found to be false and untrue.

How can we hope to cleanse the nation, while slaveholders and their abettors are received, heard, and acknowledged as ministers of Christ? Have abolitionists despaired of a reformation of the clergy, that they have turned from them to ministers of state? So it would seem. There is some reason for despair, that, as a body, the clergy will ever act for the slave. Yet, if we have faith in God, we will not despair of abolition, we can dissuade the people from recognizing such as ministers of Christ, and unite with men-stealers and robbers, in the ministry of Christ. This we mean to do, and by the blessing of God, we will do it. The day is at hand when the people would not tolerate a man who provides kidnapper, or the Algerine Corsair, to be a minister of Christ, as a slaveholder or an advocate of slavery. The quicker the day comes, the better for God and humanity. For a gospel ministry.

C. W. BENNETT.

MR. GARRISON:

The following communication was written last Nantucket Inquirer, with the very natural expectation that if the editor was unwilling to publish it, he would reject it. But he did neither. He published it in full, and then added to it an editorial, in which he expressed a hope that the communication, if it was such as he could publish, would be sent to the Liberator, where the writer's consent to insert it could be obtained, if it had not been obtained, he is bound to publish it, or not at all. I know not how other men regard such treatment, but I deem it a species of fraud, differing only in degree from ordinary frauds chiefly in this, that it betrays more meanness. Of any literary offspring I have, I know I could take little pride in owning it, if I thought my child was ashamed of it. Of the most worthless brats I have, I would be ashamed to have their brains (if any they possessed) have been addled out by an editor, and they have been so mutilated, maimed and mangled, that I myself cannot recognize them, this is too bad, is too much to be endured, borne even by a man of no pretensions to delicacy, especially when, as in the present case, it is but a petition of what has been hitherto made popular, and proposed upon me. My only remedy, is to address the author of the communication in some other place. Will you insert it in the Liberator?

C. F.

For the Liberator.

MR. JEREMIAH BRITISH WEST INDIES.

I have noticed, occasionally, a brief paragraph extracted into your paper concerning the results of abolition in these Islands; and in all of them, I have thought, the writer or editor, seemed to be willing to work badly, both for the parties and for the readers, but especially for the latter. It is from them I look to you to inquire into origin of these paragraphs, and the authenticity of the information they purport to furnish. I, for one, would take occasion to do so, and I am satisfied, as I make no doubt, many other persons, who has examined into the matter at all, will say, that the information contained in them is erroneous and deceptive, but that they are, almost without exception, the offspring of malice, of disappointed expectation, or of a desire to gratify the prejudices of slaveholders, and supply magistrates, whom the triumph of slavery in the colonies has thrown out of employment. Of the latter of these facts, I am satisfied, from the politics of the editors, and from the numerous residents in the colonies, as of disinterested strangers who have visited them, and of the former, from the numerous complaints of planters, lawyers, magistrates, governors, and legislative assemblies in the Colonies, and of men distinguished for impartiality and fairness, who have been deputed to the Islands for the purpose of observing the experiment, and also by correspondence with those made in reports of the British Parliament by Queen Victoria, all of them testifying to the excellent working of emancipation in the Colonial Possessions of Great Britain; and while the numerous paragraphs on this subject, that have been published with a place in the Inquirer, have been eagerly published in almost all the newspapers of the land, and one of these numerous, well authenticated statements, has been published in the Liberator, and in the few instances, where—as in the case of the letter of Mr. Hayes of Barbadoes, published somewhere in the Commercial Advertiser and New York Journal, as if selected by the editors—they have been brought into the hands of those who have cared for it to pay, though it were to diffuse light on the grandest experiments ever presented to the cause of humanity. It is to be regretted, that our editors have refused vocation it, to spread information of vital importance to the cause of humanity, and have seemed to be so generally indisposed to print aught that is popular, or ought except that for which the people willing to pay them. But this, I know, is no probility of our editors. It was once as difficult to get information from the West Indies, as from Algiers in America; for in England once, as in America, almost every press was controlled by the mercenary spirit of pro-slavery; and instances have occurred in that country, in which the money offered and paid for the insertion of a single article, has now require twice that sum to induce an English printer not to publish any information that might be offered on this subject. I look for a corresponding change in this country.

But my principal object in addressing you at this time is, to say, in answer to the paragraphs copied of, that there are all, so far at least as regards the representation of the working of abolition in the British Colonies, are deceptive and false, and that public intelligence received from there, which I hope to be that brought by John Scoble, Esq. Some two weeks since, I was favored with an interview with this accomplished gentleman. He had, only a few days before, arrived in Boston from the British West Indies, where he had just completed a tour of observation, which he was deputed to make by the distinguished Friend, Joseph Sturge, England's most philanthropist. The result of this tour I believe is to be published in the Inquirer, shortly. I heard John Scoble communicate, in a speech some hours long. The speech was published, last week, in the Emancipator. I could wish it were written in letters of fire on the blue vault of heaven, to be read of all men and nations, that the friends of humanity and pro-slavery citizens of this pseudo Republic. I would ask you to publish it in the Inquirer, but as its great length would render it difficult, perhaps impossible, to insert it in a single paper, I must content myself with copying such a paper, I must content myself with copying such parts as seem to me, most to the point. Mr. Scoble's speech this great experiment has worked, and is working well, every way well, much better, indeed, than was required to meet the most sanguine expectations of the British abolitionists. In proposing a toast, at a public dinner, given to Mr. Scoble, in the course of his speech, that all our prospects in the British Colonies are in the highest degree cheering and consolatory. The world and the Church, of course, rung, and is glorified, and, as elsewhere, instantaneous applause and hearty amen! its march, and is seen in its train. The plantations formerly, and the planters themselves are not only enabled, but are highest; and all that is needed is to enable them to the persons of their black fellow-citizens as much as they have hitherto been to their property." The eloquent orator added, 'I trust that an example of structive and to cheering, will speedily be followed by this enlight-ned nation.'

It is not, however, asserted, that no difficulties have occurred in the working, thus far, of this experiment, but this only, that they have been fewer, and of a magnitude, than were anticipated. And, of the difficulties of any consequence that have occurred, were fairly encountered, and overcome, by the planters themselves. What are they? They are, mainly, those which have grown out of the *contract* and regulations of the apprentices, and of the mode of paying wages. Under the system of slavery, the negro was treated by the Colonial Legislatures, and judged by a letter the act of general emancipation, a negro found in his hut three days after the first of August, 'was held to have entered into a contract to labor for the owner of the estate, his former master, for twenty months, without any particular stipulations as to wages;' and under the latter, one found 'wandering abroad,' though he had committed no offence, was liable to imprisonment, to be sent to the treadmill, or to work on a black one, three, and six months; and 'many a black man,' (said Mr. Scoble) 'passing from one plantation to another on lawful and necessary business, has been taken up and punished under this statute.' It was an ingenious, though a most demoralizing expedient of the planters, to compel the negroes to work, and on such terms as they might choose to prescribe; for the negro, it will be remembered, had no place of shelter but his hut, which he could not occupy more than three days without coming under the lash of the law, and could not leave without coming under the

more oppressive than of the *negroes at home*. But as these facts reached the British Parliament, they were speedily repealed by the Queen in Council; to the great chagrin of the Planters, and to great joy of the negroes. When will Israel the latter for any offences? that may have occurred under these oppressive laws? Is it not rather a matter of wonder, that so few suffered so largely as they did the former, and so generously were, each with a long list of offences, only set free so as to man, and resist the enforcement of these nefarious laws by bewing them to pieces, even as 'Samuel bewed Agag before the Lord in Gilgal!' They certainly were free, were negroes the blood-thirsty cut-throats of their fellow-creatures would be. The other chief feature of the few slight difficulties which have occurred in the Islands, has been, I said, the question of wages. And hath I beg you will indulge me with a brief extract from the speech of Mr. Scoble?

He said Mr. S. said 'finding themselves thus liberty to be defeated in their schemes [referring to the *spirit of the regroat and contract laws*,] next designed to effect, by not giving the negro the wages he deserved for his labor. This contest was long carried on, especially in the island of Jamaica; but I am happy to say that in the end the labourer triumphed. It was at the beginning he had justice on his side. It was to be understood that during the period of the apprenticeship, he could not be compelled, whenever the Fair in October is the support of Mr. J. A. Collins, as general agent of the Mass. Society. The object of the Fair is to be held by our Ladies Society in Salem, is to aid the Executive Committee of the American Society. We say this much on the subject because we wish it distinctly understood that the Fair, to be held in October, is not connected with the Boston Female Anti-Slavery Society.

The Executive Committee of the A. A. S. Society, in addition to their general operations, have just published a work from the pen of Rev. Amos A. Phelps, which will probably do more for the cause of emancipation, than any ever issued from the American press; and they are now in possession of the names of nearly *three thousand persons* in the slaveholding States, who will receive this work, in connexion with 'Emancipation in the West Indies,' and Dr. Channing's Letter, forwarded to them free of expense, and they only ask for the *means* to scatter these leaves of light over the slaveholding States, and the duty of the women of Massachusetts, to exert themselves to the utmost to increase the funds of the Society.

We are confident that the women of Massachusetts could place $5000 in the treasury of the American Society before their annual meeting in 1840, were all who call themselves abolitionists, willing to do with their might what their hands find to do.' If this can be accomplished, (and we do not doubt it,) will not such Society call a meeting *forthwith*, and take effective measures to raise their proportion of the above sum? We would recommend to our sister Anti-Slavery societies, to hold sales of articles in their respective towns whenever circumstances shall seem to warrant. It will, probably, be the most effectual method, that they can, without otherwise think of the subject of American slavery. Where there are no female societies, we would suggest the formation of such circles; in this way, hearts will become enlisted on the side of the oppressed, and that which was a little one may become a thousand.

Let us listen for a moment to the cry that ascends to heaven from millions of our enslaved countrymen. Does it demand nothing of us? Have we no *sympathies* to be awakened by the voice of grief, the wail of woe? Have we no hearts to pity, at the sight of clasped bended knees, their unstretched hands? Cold indeed must be that soul that is not affected by the living reality of a nation in chains. Will any mother, sister, or daughter, leave that undone which she, as a Christian, is bound to perform? Will you permit those for whom a Saviour died, to groan beneath the yoke of bondage and lie down at last in endless sorrow because of your unfaithfulness, your want of zeal in this holy work? Will you, in view of this subject, be willing to wear the blight of slavery, whose lamentations come to you on every breeze, whose unitedly cry,

Help us, Christian, or we die!

will you, we ask, be a resort to dispirited ones, sit down and quietly take your rest? We trust this will never be said of the women of Massachusetts, but that with one heart they will come up to the work of breaking every yoke.

We would say to all sister Societies and individuals who are disposed to aid the cause, we shall be happy to receive and *acknowledge* donations from them to any amount they may please to forward. The following articles, among others, that might be named, command a ready sale. Shell work, rug work, paintings, portfolios, ottomans, fancy work baskets of all kinds, pocket handkerchiefs, hem-stitched or embroidered, caps, capes, collars, work-bags, needle-books, &c. &c.

The Fair will be holden by the Society in Salem, next. Letters or packages may be forwarded to No. 5 Hayward Place, directed to the care of either of the Committee.

In behalf of the Boston Female Anti-Slavery Society,

MARY S. PARKER,
ELIZABETH M. CHAPMAN,
CLARISSA LOTHROP, } *Committee.*
LYDIA GOULD,
ANN TODD,

Boston, April, 1839.

HANSON A. S. SOCIETY

HANSON, Sept. 27, 1839.

FRIEND GARRISON:

A new Anti-Slavery Society, auxiliary to the Massachusetts Anti-Slavery Society, has just completed its organization in this town. Previous to organizing, the following letter was delivered to the people by Edwin Thompson. At two succeeding meetings the officers were chosen and resolutions discussed and adopted. The following is a list of the officers.

Joshua Perry, Esq. President; Capt. Job Lucher, Vice President; D. B. Hartt, Secretary; Mary B. Perry, Treasurer; Ambrose Josselyn, Willard Poole, Jeremiah Soper, Directors.

A committee of three was appointed to collect funds to aid the cause in this town.

The following resolves were introduced by different members of the society, and after animated discussion, adopted:

Whereas, We are firm in the belief that American slavery is a political and moral evil of the first magnitude, and evil which casts a dark and sinful stain upon our nation's glory—therefore

Resolved, That as Christians, as lovers of universal freedom—we will never discharge faithfully our duty to God, to ourselves and our fellow men, unless we put forth our unhallowed efforts for the total and immediate abolition of American slavery—but while we do this, we feel bound by the ties of our common nature, to labor for the promotion of harmony and peace in the community, when we can do this and not shrink from principle and duty.

Resolved, That the direct or indirect way to increase the manufacturing interests at the north is to abolish slavery at the south.

Resolved, That the success which has attended the cause of emancipation in this country, calls for devout gratitude to Almighty God, and should quicken our zeal and animate us to more earnest exertions in behalf of the oppressed.

Resolved, That the gospel minister who fails to bear his testimony against the sin of American slavery, and to urge the duty of remembering those in bonds as bound with them, is a false prophet, and that he who came to proclaim liberty to the captive—to break every yoke, and to let the oppressed go free.

Resolved, That slaveholding is a sin of such enormous magnitude, of so vast extent, and is identified with so many selfish interests, that the most strenuous and individual efforts of the north are required to effect its abolition.

Resolved, That the public sentiment of the northern states, and the public sentiment of the south, before every genuine friend of the slave should fearlessly array himself against this public sentiment, until it shall turn in favor of the cause of emancipation.

Voted, That these proceedings be published in the Liberator. JOSHUA PERRY, *Pres.*

D. B. HARTT, *Sec'y.*

FAIRHAVEN A. S. SOCIETY.

At a meeting of the Fairhaven Anti-Slavery Society, on the 7th of October, the following resolutions were unanimously adopted, and it was voted that they be signed by the President and Secretary, and forwarded to the Liberator and Massachusetts Abolitionist for publication:

Whereas the Society organization, or Massachusetts *Abolition* Society had its origin in sectarianism and a disposition to infringe the right of opinion of some of the Anti-Slavery Societies, and to divide the total and the cause of slavery, and thus, thus far, have been promotive of discord among brethren, instead of furthering the great cause for which we have been engaged, therefore,

Resolved, That we respectfully request all those representing said new organization to come among us in that character.

Resolved, That those cannot be the consistent advocates of Human Rights, who do not recognize and allow the right of opinion.

JOSEPH BATES, *President.*
CLOTHER GIFFORD, *Secretary.*

Fairhaven, Oct. 8, 1839.

PARTICULAR ATTENTION REQUESTED.

As we find there exists in the minds of many a misapprehension in relation to the two Fairs to be held in the city, we would recommend to the friends of the cause to read the "address" issued by the Boston Female Anti-Slavery Society. M. V. B.

ADDRESS OF THE BOSTON FEMALE ANTI-SLAVERY SOCIETY TO THE WOMEN OF MASSACHUSETTS.

At the quarterly meeting of the Boston Female Anti-Slavery Society, held January 10th, it was resolved, 'Voted, that a Fair be held by this Society to warm the close of the present year,' and, also, 'that the Society pledge to raise $1200 for the cause.' According to a vote of the Society, the Fair, at which this money will be expended, are the following: To the American Anti-Slavery Society, $1000. To the Infant School for emancipated children, $100. To the Seminary Asylum for indigent colored children, $100. To Billy copies of the Liberator, $100.

As notice has been given of a Fair to sustain the Massachusetts Society, to be held in the month of October, we deem it necessary to make the following statement. The vote passed by the Boston Society, at its quarterly meeting in April, to appropriate $1000 to the American Society, was carried, after *much discussion*, by a *very large majority*. The next day, a notice of a Fair 'to sustain the Massachusetts Society,' was found in the Liberator signed by fifteen individuals, fourteen of whom are members of the Boston Society. Those members were opposed to, and *voted against* the appropriation to the American Society. The object of the Fair in October is the support of Mr. J. A. Collins, as general agent of the Mass. Society. The object of the Fair to be held by our Society is a little better, as it is aid the Executive Committee of the American Society. We say this much on the subject because we wish it distinctly understood that the Fair, to be held in October, is not connected with the Boston Female Anti-Slavery Society.

The Executive Committee of the A. A. S. Society, in addition to their general operations, have just published a work from the pen of Rev. Amos A. Phelps, which will probably do more for the cause of emancipation, than any ever issued from the American press; and they are now in possession of the names of nearly *three thousand persons* in the slaveholding States, who will receive this work, in connexion with 'Emancipation in the West Indies,' and Dr. Channing's Letter, forwarded to them free of expense, and they only ask for the *means* to scatter these leaves of light over the slaveholding States, and the duty of the women of Massachusetts, to exert themselves to the utmost to increase the funds of the Society.

We are confident that the women of Massachusetts could place $5000 in the treasury of the American Society before their annual meeting in 1840, were all who call themselves abolitionists, willing to do with their might what their hands find to do.' If this can be accomplished, (and we do not doubt it,) will not such Society call a meeting *forthwith*, and take effective measures to raise their proportion of the above sum? We would recommend to our sister Anti-Societies, to hold sales of articles in their respective towns whenever circumstances shall seem to warrant. It will, probably, be the most effectual method, that they can, without otherwise think of the subject of American slavery. Where there are no female societies, we would suggest the formation of such circles; in this way, hearts will become enlisted on the side of the oppressed, and that which was a little one may become a thousand.

Let us listen for a moment to the cry that ascends to heaven from millions of our enslaved countrymen. Does it demand nothing of us? Have we no *sympathies* to be awakened by the voice of grief, the wail of woe? Have we no hearts to pity, at the sight of clasped bended knees, their unstretched hands? Cold indeed must be that soul that is not affected by the living reality of a nation in chains. Will any mother, sister, or daughter, leave that undone which she, as a Christian, is bound to perform? Will you permit those for whom a Saviour died, to groan beneath the yoke of bondage and lie down at last in endless sorrow because of your unfaithfulness, your want of zeal in this holy work? Will you, in view of this subject, be willing to wear the blight of slavery, whose lamentations come to you on every breeze, whose unitedly cry,

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will you, we ask, be a resort to dispirited ones, sit down and quietly take your rest? We trust this will never be said of the women of Massachusetts, but that with one heart they will come up to the work of breaking every yoke.

We would say to all sister Societies and individuals who are disposed to aid the cause, we shall be happy to receive and *acknowledge* donations from them to any amount they may please to forward. The following articles, among others, that might be named, command a ready sale. Shell work, rug work, paintings, portfolios, ottomans, fancy work baskets of all kinds, pocket handkerchiefs, hem-stitched or embroidered, caps, capes, collars, work-bags, needle-books, &c. &c.

The Fair will be holden by the Society in Salem, next. Letters or packages may be forwarded to No. 5 Hayward Place, directed to the care of either of the Committee.

In behalf of the Boston Female Anti-Slavery Society,

MARY S. PARKER,
ELIZABETH M. CHAPMAN,
CLARISSA LOTHROP, } *Committee.*
LYDIA GOULD,
ANN TODD,

Boston, April, 1839.

HANSON A. S. SOCIETY

HANSON, Sept. 27, 1839.

FRIEND GARRISON:

A new Anti-Slavery Society, auxiliary to the Massachusetts Anti-Slavery Society, has just completed its organization in this town. Previous to organizing, the following letter was delivered to the people by Edwin Thompson. At two succeeding meetings the officers were chosen and resolutions discussed and adopted. The following is a list of the officers.

Joshua Perry, Esq. President; Capt. Job Lucher, Vice President; D. B. Hartt, Secretary; Mary B. Perry, Treasurer; Ambrose Josselyn, Willard Poole, Jeremiah Soper, Directors.

A committee of three was appointed to collect funds to aid the cause in this town.

The following resolves were introduced by different members of the society, and after animated discussion, adopted:

Whereas, We are firm in the belief that American slavery is a political and moral evil of the first magnitude, and evil which casts a dark and sinful stain upon our nation's glory—therefore

Resolved, That as Christians, as lovers of universal freedom—we will never discharge faithfully our duty to God, to ourselves and our fellow men, unless we put forth our unhallowed efforts for the total and immediate abolition of American slavery—but while we do this, we feel bound by the ties of our common nature, to labor for the promotion of harmony and peace in the community, when we can do this and not shrink from principle and duty.

Resolved, That the direct or indirect way to increase the manufacturing interests at the north is to abolish slavery at the south.

Resolved, That the success which has attended the cause of emancipation in this country, calls for devout gratitude to Almighty God, and should quicken our zeal and animate us to more earnest exertions in behalf of the oppressed.

Resolved, That the gospel minister who fails to bear his testimony against the sin of American slavery, and to urge the duty of remembering those in bonds as bound with them, is a false prophet, and that he who came to proclaim liberty to the captive—to break every yoke, and to let the oppressed go free.

Resolved, That slaveholding is a sin of such enormous magnitude, of so vast extent, and is identified with so many selfish interests, that the most strenuous and individual efforts of the north are required to effect its abolition.

Resolved, That the public sentiment of the northern states, and the public sentiment of the south, before every genuine friend of the slave should fearlessly array himself against this public sentiment, until it shall turn in favor of the cause of emancipation.

Voted, That these proceedings be published in the Liberator. JOSHUA PERRY, *Pres.*

D. B. HARTT, *Sec'y.*

FAIRHAVEN A. S. SOCIETY.

At a meeting of the Fairhaven Anti-Slavery Society, on the 7th of October, the following resolutions were unanimously adopted, and it was voted that they be signed by the President and Secretary, and forwarded to the Liberator and Massachusetts Abolitionist for publication:

Whereas the Society organization, or Massachusetts *Abolition* Society had its origin in sectarianism and a disposition to infringe the right of opinion of some of the Anti-Slavery societies, and to divide the total and the cause, and, whereas its operations, thus far, have been promotive of discord among brethren, instead of furthering the great cause for which we have been engaged, therefore,

Resolved, That we respectfully request all those representing said new organization to come among us in that character.

Resolved, That those cannot be the consistent advocates of Human Rights, who do not recognize and allow the right of opinion.

JOSEPH BATES, *President.*
CLOTHER GIFFORD, *Secretary.*

Fairhaven, Oct. 8, 1839.

THE LIBERATOR.

BOSTON:

FRIDAY, OCTOBER 11, 1839.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY.

☞ We have received the following interesting Circular from England. Our friends across the Atlantic may rely upon it, that the abolitionists of North America will be well represented in the World's Convention to be held next year.

To WILLIAM LLOYD GARRISON, *Corresponding Secretary of the State Anti-Slavery Society, Massachusetts:*

Offices, 27, New Broad street, London.
31st July, 1839.

More than half a century has elapsed since the hue and cry cruelty, and crime of the African slave trade awakened the sympathies of Britons. Aroused to exertion they determined on its extinction. They had to contend with fierce opposition from almost every quarter, especially from those interested in supporting the unrighteous traffic; their adversaries were all but overwhelming; yet, knowing their cause to be the cause of humanity and religion, they did not faint, they labored diligently and devoutly; every obstacle at length gave way, and in the year 1807, the act was enacted by the British Parliament for its extinction.

In the year 1823, the condition of the slaves in the British Colonies was brought before Parliament; strenuous efforts were made to induce the British Anti-Slavery Society was then formed for the abolition of slavery; information was circulated through the country; auxiliary societies were established; public feeling was universally excited; petitions were poured into the Legislature, from every field, hill, valley, from the Throne, from cities, towns and villages. In 1833, an act was passed by the Legislature for the abolition of slavery in the British Colonies; but, although a generous and confiding nation was betrayed into a system of *twenty millions* pandering to the slave-owners, the slave was not yet made a free-man; consigned to an apprenticeship of six years, subject to the domination of the same master, he still groaned under the oppression and cruelty inseparable from the state in which he was placed. Parliamentary inspection confirmed the worst apprehensions of the abolitionists, and proved that the apprenticeship was only slavery under another name. Again the sympathies of the British Nation were aroused, and, under the blessing of the Most High, the efforts of the friends of justice and humanity were finally crowned with success. The slaves were released from their oppressive servitude, and freedom was conferred on every descendant of Africa in the British Colonies.

The hearts of Britons were overflowing their joy and thanksgiving for the events they had been permitted to witness, could not look upon the accomplishment of these great objects as the signal for repose; they could not but feel that, from a variety of circumstances attendant upon his gracious position in life, the recently emancipated slave had a powerful claim upon the protection and assistance of those who had labored for his deliverance from bondage; they had rejoiced in the liberation of 800,000 of their fellow-subjects, but they could not forget that millions of the American Continent and its adjacent Islands, upwards of five millions of the descendants of Africa were still groaning under the oppression, and subject to the cruelty of slavery. It has been ascertained from conclusive evidence, that, to supply the slave-markets of these countries and the fearful waste of human life consequent on this atrocious system, *upwards of one thousand* of the inhabitants of Africa are *daily* sacrificed to the slave trade, either as victims to the wars fomented by the slave-trade, or to the unbearable sufferings of the middle passage, or, at length, consigned to the oppressions of slavery on the shores of the Western World. In addition to this it may be observed, that in the United States of America, an increase of slavery, in its most aggravated features and increasing extent, and with features of most disgusting depravity and revolting cruelty.

Thus the slave trade, justly designated by the Allied Sovereigns, at the Congress of Vienna, in the Treaty of February, 1815, as 'a scourge which has long desolated Africa, degraded Europe, and afflicted humanity,' though piracy by British law, and contraband to other civilized nations, baffles all the measures which have been devised for its suppression, and is still carried on to an unprecedented extent, and with aggravated horrors. These considerations induced the friends of justice and humanity again to assemble—Deputies met from various parts of Great Britain, and a meeting was held in London in the spring of the present year, (1839) under the name of the 'British and Foreign Anti-Slavery Society.'

The fundamental principles of this Association are embodied in the following Resolution:—

'That so long as human rights and liberties are in reasonable prospect of the annihilation of the slave trade, and of extinguishing the sale and barter of human beings; that the extinction of slavery and the slave trade will be attained more effectually by the employment of those means which are of a moral, religious, and pacific character, than by measures to be resorted to by this Society, in the prosecution of these objects, but such as are in entire accordance with these principles.'

From the foregoing resolution it will be seen, that the British and Foreign Anti-Slavery Society is impressed with the conviction that there is no reasonable prospect of exterminating the slave trade but by the annihilation of slavery itself; and that, in pursuing its object, it is entirely restricted from being accessory to the employment of an armed force, or of any means but those of a moral, religious, and pacific character. Regarding the slave as the condition of the slave, the members of the British and Foreign A. S. Society cannot but feel persuaded, that there is no country in which there will not be found those who commiserate his unhappy lot, and who would desire to prove themselves the friends and protectors of the oppressed. To these, in every land, the Society offers the right hand of fellowship, and earnestly solicits their co-operation. Justice and mercy are most strongly inculcated by the precepts of our blessed Lord: 'All things whatsoever ye would that men should do to you do ye even so to them.' 'Be ye therefore merciful as your Father also is merciful.' These precepts may well embolden the friends of the slave to come forward and plead the cause of their oppressed, helpless, and afflicted brethren.

The British and Foreign Anti-Slavery Society, in thus announcing itself to the friends of the slave of every nation, strongly urges it upon them, wherever it may be practicable, to form themselves into Societies and to urge the duty of remembering those in bonds as bound with them, and of pleading their cause, who came to proclaim liberty to the captive—to break every yoke, and to let the oppressed go free.

Resolved, That slaveholding is a sin of such enormous magnitude, of so vast extent, and is identified with so many selfish interests, that the most strenuous and individual efforts of the north are required to effect its abolition.

Resolved, That the public sentiment of the northern states, and the public sentiment of the south, before every genuine friend of the slave should fearlessly array himself against this public sentiment, until it shall turn in favor of the cause of emancipation.

Voted, That these proceedings be published in the Liberator. JOSHUA PERRY, *Pres.*

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Resolved, That we respectfully request all those representing said new organization to come among us in that character.

Resolved, That those cannot be the consistent advocates of Human Rights, who do not recognize and allow the right of opinion.

JOSEPH BATES, *President.*
CLOTHER GIFFORD, *Secretary.*

Fairhaven, Oct. 8, 1839.

THE HEART OF THE COMMONWEALTH AND THE SOUND.

The integrity of the abolitionists of Worcester County has been finally tested, as in a fiery ordeal, and is proved to be pure gold. Whatever the Commonwealth now proclaims, it will be evident that we are almost as much surprised as pleased at the result, in view of the means and efforts which have been made by the new organization faction to blind their eyes, corrupt their minds, and pervert their hearts, from the onward path of abolition rectitude. Take away from this Commonwealth some half a dozen aspiring, two-faced, unprincipled men, who wear the abolition garb, yet have gone out from among us, and there would be no division of the Anti-Slavery Sentiment of Massachusetts. As a body, they are sound to the core—the freest of the free, clear-sighted and independent, bold and uncompromising for the rights of man and the claims of bleeding humanity. Try them when and where you will, they will stand where they can accomplish the most for God and his cause. They have engaged as abolition lecturers, under the patronage of the Old Organization, and have found, that those brethren who have employed them will not be disappointed; for they have proved themselves, and must prove, to be, just what the abolitionists, who look to the last rail. They will not rear their standard against Non-Resistance, but will boldly and fearlessly give their whole strength proper to level their artillery against some of the brethren of that society. Being independent, and having the spirit of liberty, they will not deserve to engage in a war of extermination against those brethren who please to differ from them in opinion, and who have not virtually effect the glorious cause of human and religious freedom. Their shafts of truth will be directed against the new organization, and against the spirit of war. And we hope they will 'spare not' till their ears are saluted with the last dying groan of the severe-hearted Moloch of Slaveholding Union. We give them wisdom, and courage, and success, that they may return again, in good season, doubly equipped, to carry the war in the cause of Christ, with the spirit of vigor, their death-blows, against the sectarian and proslavery spirits and practices.

REV. DAVID ROOT. We are sorry to perceive that this brother has come to Massachusetts as an agent of the Abolition Society, to aid in promoting the work of abolition, and yet, in his intercourse, he is carrying on with a zeal worthy of a better cause. He is to labor in the western part of the State. He has no doubt been grossly deceived in relation to the real cause of the new organization, or he would scouner part with such high honors than lend it his countenance for a single moment.—J.

POLITICAL MOVEMENTS. A Convention of 14 individuals in Monroe Co., N. Y. was recently held to nominate candidates to represent that county in the State Legislature. The Convention also adopted a series of resolutions and an address, drawn up, we presume, by Myron Holley, Esq., of Rochester. One of the resolutions we find is the following:

Resolved, That we respectfully pray the National Anti-Slavery Convention notified to assemble at Cleveland, in Ohio, on the 23d of October next, to nominate suitable persons, as Political Anti-Slavery Candidates for the United States, to be supported at the next election for those offices, and take such measures as in their wisdom may seem best, to secure their election.

The Geauga Co. (Ohio) A. S. Society has also made a separate nomination of candidates for county officers.

Regarding these movements as ill-judged and tending to peril the anti-slavery enterprise, we hope they will call forth a general expression of disapprobation from abolitionists all over the country. We cannot for a moment believe that the meeting of the American Society, to be held at Cleveland, will grant the prayer of the above resolution. Such a step would break the society into a hundred fragments. The abolitionists ought to set their faces as a flint against the attempts of certain individuals to turn the anti-slavery organization into a political party. It is our sacred duty, at this juncture, to maintain, if possible, with unity and harmony, the ground we have so nobly taken in the cause of human liberty.—J.

NEW YORK STATE CONVENTION. The Young Men's Anti-Slavery Society of Onondaga and Madison Counties met in Winthrop, Rev. Ezekiel Robinson was chosen President, Seth May, Esq. and Peleg Wadsworth, Vice Presidents, and A. Willey and C. L. Redmond, Secretaries. There were present 134 members from 24 different towns. The Advocate of Freedom speaks of the Convention and its results in the following terms:

We have just returned from the Convention—and never before, with such feelings of the greatness of our cause, and a strengthened belief in its ultimate triumph. We are sure we express but the sentiments of those who attended, when we say, we had a *noble Convention*. The harmony of views, and the sympathy of feeling, were truly delightful. Then too, there was an elevation of sentiment, and a manifestation of solemn conviction of truth, such as we seldom witness. Our hearts were refreshed and invigorated. Henry Brown, colored mechanic of Syracuse, attended, and all the first evening.

About 350 were added to our subscription list. We feel this demonstration of interest and co-operation on the part of the young men of Maine with peculiar force and gratitude. For ourself, we highly value this Convention. We have become acquainted with the young men of Maine. We know where and to whom our paper is going to some extent. We know we are not working alone.

Letters from Elizur Wright, Jr., editor of the Massachusetts abolitionist, and Mr. T. Beecher, Esq. editor of the Herald of Freedom, N. H., were read, and ordered to be printed.

THE KIDNAPPERS.

We cut the following from the Christian Reflector of Wednesday:

It is now decided that Dickinson Shearer and Wilkinson, now in Virginia, will be brought to this state for trial. Wm. Little of Shirley and James Shearer of Fitchburgh in Joh Bailey's and Turner's Jail, will likewise be honored by the attention of a Jury, as co-workers in the respectable calling of kidnappers. Sidney O. Francis is another of the men who came here and the lad, Hassard, stolen from Lunenburg, is safe in Virginia. The Messrs. Rices, who went to that state to recover Hassard, have returned, full of the kindness they met with on their journey, and especially among Virginians.

The cause of freedom advances with steady step towards the final triumph.

TESTIMONY OF AN ENGLISH FRIEND.

The following extract, which we are permitted to make from a letter recently received by a laborer in the anti-slavery cause in Boston, from a member of Parliament, will be found to contain much food for reflection and inquiry:

I have glanced over a pamphlet supposed to be written by J. Quincy Adams, Esq. and by Mr. Clay's address. Some of it is very good; but this is completely neutralized by his sympathy with the Southern slaveholders. I do not blame the abolitionists for them, instead of for the slave. It had been better if he had let the subject alone, in my opinion.'

TENDER CONSCIENCES.

We cut the following from the Herald of Freedom. We should think it might make a certain class of men think, if it does not make them feel:

There are many of our good ministers, and christians who are very much afraid of becoming identified with the abolitionists, lest, by so doing, it should seem they become identified by their opposition.

The following dialogue in substance occurred between a Presbyterian minister, in our town, some time since.

Rev. Mr. W.—Brother P., I have sometimes some misgivings of conscience when I reflect, that by being an abolitionist I become identified with the new school party.

Rev. Mr. P.—I have thought a great deal about that, and it is one great objection that I should have to being an abolitionist. I could not think of being identified with that party.

Rev. Mr. W.—Well, brother P., do you never have any misgivings of conscience, that by being opposed to the abolitionists you become identified with the N. H. Patriot and the mob!

Rev. Mr. P. looked and was silent.

There is a clergyman who has for the many years he has labored in this place, been violently opposed by abolitionists who are opposed to slavery, and perhaps are infidels. The clergyman is so opposed to abolition that he will not even give notice of his anti-slavery principles; and he has of late individuals recently said that he and the minister were on precisely the same ground.

And I appeal to our opponents to point out to us an infidel, a scoffer, or a drunkard, who professes to be an abolitionist! I ask them to reflect who are their associates, and what are the reasons why ministers and infidels are such good yoke fellows, when they so generously side by side.

NEW AGENTS.

We are happy in announcing to the friends of the anti-slavery enterprise in this State, that the old pioneer society is making preparations for a vigorous fall campaign. Two agents have already arrived from the City of New York—Messrs. Fairbank and Lester, men who come to us highly recommended for their intelligence, zeal and fidelity. We anticipate much from their faithful labors among us, and can assure them of a hearty welcome from the friends of equal rights and constitutional liberty. Mr. Lester's copy has following notice of these brethren from the Union Herald:—

BROTHERS HAWLEY AND JACKSON have, in pursuance of a call from the Massachusetts Anti-Slavery Society, commenced their labors in Bay State, on Bay State Ground, in view of the interesting state of the Christian Union and Anti-Slavery enterprises in this region, we were, unfeignedly rejoiced to hear that it was their duty to leave this State; but, perhaps it is, on the whole, for the best. We desire to have these brethren, and all others, who are disposed to labor, that they can accomplish the most for God and his cause. They have engaged as abolition lecturers, under the patronage of the Old Organization, and we hope that those brethren who have employed them will not be disappointed; for they have proved themselves, and must prove, to be just what the abolitionists, who look to the last rail. They will not rear their standard against Non-Resistance, but will boldly and fearlessly give their whole strength proper to level their artillery against some of the brethren of that society. Being independent, and having the spirit of liberty, they will not deserve to engage in a war of extermination against those brethren who please to differ from them in opinion, and who have not virtually effect the glorious cause of human and religious freedom. Their shafts of truth will be directed against the new organization, and against the spirit of war. And we hope they will 'spare not' till their ears are saluted with the last dying groan of the severe-hearted Moloch of Slaveholding Union. We give them wisdom, and courage, and success, that they may return again, in good season, doubly equipped, to carry the war in the cause of Christ, with the spirit of vigor, their death-blows, against the sectarian and proslavery spirits and practices.

REV. DAVID ROOT. We are sorry to perceive that this brother has come to Massachusetts as an agent of the Abolition Society, to aid in promoting the work of abolition, and yet, in his intercourse, he is carrying on with a zeal worthy of a better cause. He is to labor in the western part of the State. He has no doubt been grossly deceived in relation to the real cause of the new organization, or he would sooner part with such high honors than lend it his countenance for a single moment.—J.

NOTICES.

THE RHODE ISLAND A. S. SOCIETY.

The fourth annual meeting of the Rhode Island Anti-Slavery Society will be held on the 12th of November next at Providence.

Abolitionists in every town and village throughout the State are requested to appoint delegates to attend the same. By order of the Ex. Committee,

WM. M. CHACE, *Cor. Sec. pro tem.*

Providence, Oct. 8, 1839.

PLYMOUTH COUNTY A. S. SOCIETY.

The Plymouth County Anti-Slavery Society will hold its Quarterly meeting at the Methodist meeting house in DERBY on TUESDAY, the twenty-second day of October next, commencing at 10 o'clock, and 1 o'clock A. M. An Address is expected from W. L. GARRISON. W. T. BRIGGS, *Secretary.*

Scituate, October 4, 1839.

THE FAIR TO SUSTAIN THE MASS. A. S. SOCIETY,

Will be held on TUESDAY and WEDNESDAY, the 29th and 30th of October. Friends from the various towns, intending to take tables, are affectionately requested to be in the *city on the 28th*, and to take notice that they will bear at the Massachusetts Anti-Slavery office, 25 Cornhill, of friends at whose houses they will be cordially welcome during the season of the fair.

Those who intend contributing articles from sewing in person, are requested to be so kind as to affix the prices to their goods, which shall receive our best attention.

Particulars will be given hereafter of the donations and articles already received.

MARIA W. CHAPMAN, LYDIA MARIA CHILD,
MARY A. W. JOHNSON, MARY G. CHAPMAN,
THANKFUL PRESCOTT, ELIZA LEE, HAYWARD,
LOUISA LORING, HENRIETTA SANBORN,
ELIZA F. MERRIAM, SUSAN FRANCIS,
ELIZABETH M. CHAPMAN, ELIZA PHILBRICK,
MARY YOUNG, ANN W. WESTON,
CAROLINE WESTON, MARIA LEE GRAHAM.

☞ Many beautiful articles are already received. Particulars hereafter.

☞ The Fair will be held at Marlboro' Hall.

BRISTOL COUNTY ANTI-SLAVERY SOCIETY.

The B. C. A. S. Society will hold its annual meeting in Fall River on Tuesday, October 15th, at 10 o'clock, A. M.

Auxiliary societies are requested to appoint delegates WITHOUT DELAY, and individuals generally are requested to attend, as it is expected that questions having an important bearing on *the cause*, in this state, will be discussed.

CURTIS C. NICHOLS, *Rec. Sec.*

AMERICAN FREE PRODUCE ASSOCIATION.

The annual meeting of the American Free Produce Association, will be held in Philadelphia on the 15th of the Tenth month (October.) Societies auxiliary to this association are requested to send delegates, and the friends of the cause generally are invited to attend. On behalf of the Executive Committee,

DANL. L. MILLER, *Jr. Secretary.*

Anti-Slavery papers, and others friendly to the object are requested to insert the above notice.

SINGING SOCIETY.

The Massachusetts Abolitionist Singing Society will commence their Singing School on Monday next, at half past 7 o'clock, under the superintendence of Mr. Alexander Read, and those who wish to improve themselves in the art of music, can have an opportunity by meeting at the Infant School Room on Friday and Monday evenings, at 7 o'clock.

HENRY WEBDEN,
EDWIN CHAPMAN,
GEORGE WASHINGTON, } *Committee.*

Oct. 2, 1839.

ANTI-SLAVERY ALMANAC FOR 1840.

Just received and for sale, at the Anti-Slavery Depository, 25 Cornhill, TWENTY-FIVE THOUSAND A. S. Almanacs at the following prices:

Thirty dollars per thousand.
Three and a half " hundred.
Fifty cents " dozen.
Six cents " single.

Sept. 9th, 1839.

PHILADELPHIA.—There are three conventions in the field for the cause of Negro on the city of brotherly love, the latter being the same individual who sold the office when Pennsylvania Hall was burned by a mob. In answer to the questions of abolitionists, they all wear themselves the friends of free discussion, and the friends of gradual emancipation, and of property destroyed by mobs. The answer of Mr. Montgomery, however, appears, on the whole, to be the most hearty and satisfactory. He says:

In the event of a mob, I, with others, would be ready to rally in the chief magistracy of Philadelphia, I would not stop to inquire of what political, moral or religious sect, or party sentiments he might be composed, as the oath of my duty would dictate to me the necessity of extending to all the protection of the laws; and evading my oath of office, I would not, I should think, be willing to sacrifice me, I should glory, even with the sacrifice of my life, to maintain the rights and property of my fellow citizens, while in the exercise of their constitutional privileges.

GROSS ABUSE.

On Saturday last, two gentlemen took passage from Lockport for Philadelphia in the Packet Boat Commodore, commanded by Capt. Dickey. They were, C. C. Burleigh, and Stephen B. Gloucester, of Philadelphia, the former an active abolitionist, and the latter a colored deacon, in one of the Presbyterian churches of that city. The waiter gave the call to breakfast, when they sat down to the table, and ate their fill, without any disturbance of other passengers. Immediately thereupon, the captain came to them, and ordered them to leave the table, which he instantly did. On which, Mr. Burleigh said to the Captain, with perfect mildness, 'I have paid my money for my fare.' To which the captain, 'nor you either, if you take his part!' Mr. Burleigh said he did not mean to infringe the rules of the boat. Whereupon, the Captain, by the collar, threatening to put him into the canal, called his clerk, a man son of Ham, who was standing on the deck, and he should pitch' our nor sin, on the boat, told him to pay his fare, dragged him along the deck; and after receiving the money, including half the fare of Mr. Burleigh, he had not eaten, pushed him violently ashore. He also compelled Mr. Gloucester, with like violence, to go ashore. In the interim, the passengers had made their way, and forced ashore, Mr. Burleigh lost a part of his baggage, not yet recovered; and Mr. Gloucester was considerably injured by the fall. We hope that this statement in the authority of the two injured gentlemen; and shall remember the Boat, Phoenix, Capt. Dickey.—*Rochester Freeman.*

The editor of the Abolionist, after copying the foregoing paragraph, remarks as follows:

Such is the beautiful working out of the principle which lies at the foundation of the American Society for *colonization*! Such is the spirit of the North! Such here! 'The Capt. Dickeys won't allow them to eat with white folks! They must go.' Well, let them go. The C. C. Burleigh's can't live with them. Who is C. C. Burleigh? The George Thompson of America. A man who might adorn the U. S. Senate if he would disrect his course, *down that way*. When his life comes to be written, (long, long we trust it will be after the manner of the Martyrs, Lovejoy, Dodge or Cassy,) how incredibly romantic will the above incident look!

Aye—and 'the GEORGE THOMPSON of America' is a non-resistant! He will neither punish Capt. Dickey himself, nor employ the government to do it! Dickey knows how to appreciate the sublime virtue of forgiveness—when he is smitten, to turn the other cheek, and to overcome evil, not by physical pains and penalties, but by moral power. Such a man must indeed direct his course *downward*, to reach such a lady as the U. S. Senate! His longsuffering, we trust, will not be under the necessity of recording his fall from the sublime and elevated position he now occupies to the station alluded to.—I.

MARRIED—In New Haven, Ct. by Rev. Mr. Ludlow, Mr. Peter Osborne to Miss Mary Catharine Brown.

DIED—In Reading, Sept. 26, Mrs. CATHERINE, wife of Mr. Bridge Walker, and daughter of the late Capt. John Cutler,

LITERATURE.

From the New Haven Record.

Mr. Editor.—The following was written immediately after reading the N. Y. Sun's account of Cooper, and his romance. That account may be incorrect in some of its details, though it falls far below the mournful reality which God has noted and treasured up against those 'buccaneers' who conduct the dreadful slave trade. Many a noble chief has been doomed by them. That Cooper is a distinguished man in his own country, is seen in his absolute sway over his companions. That his bold attempt to regain liberty and home, does not make him a pirate, we feel by fancying ourselves in his circumstances. J. D. B.

North Branford, Sept. 7, 1839.

CINQUEZ.

Son of a scorned, down-trodden race,
Whose mighty agonies and groans
Are pleasant music to the ears,
Thy cause our nature owns.
They call thee *pirate!*—rank thy deed
With all that men should curse and hate;
And souls, to whom her gold may plead,
Scowl if we call it great.

By such, thy garb and skin are deemed
Our nature's Nazareth;—can *they* there
Find aims, of which they never dreamed,
E'en with the skin they wear?
MEN feel thee from thy country torn,
The writhing prey of merciless thieves;
The soul, to sacred freedom sworn,
Their sympathy receives.

Thou hast a cherished native home,
Where hearts must pine that love thee well,—
Nor dost thou need the blood of Rome,
To feel its sacred spell.
The mother of thy babes must weep
Till eye is dim and heart is broken,
And, in thy soul, how oft and deep
Those pleading babes have spoken!

Thou hast a people, noble chief,
Who owned, adored thy magic sway,
Whose simple songs are hushed in grief,
Since thou wert torn away.
Perchance, the Spaniard found thee dreaming
Of future ages, when thy name
Should float in song, all brightly beaming
With deeds of well won fame.

Spaniard! the fiend thy mother's breast
Bred thee to hate as all that's evil,
As babes, in whiter arms caressed,
Are taught to dread the devil:
Shouldst thou, thus wronged and nursed, have brooked
In slavery's blood and chains to roll thee,
And fawn on *him!* Then had'st thou looked
Mean as the thief who stole thee!

Had triumph, equal to thy will,
Which burned with nature's holiest flame,
Restored thee to thy native hill,
There had a hero's name
Awoke in glory on thy brow:—
There hearts would leap and songs would swell
To honor thee;—not there thou had'st thou
Pined in a prison cell.

Hearts, too indignant to forget,
Are listening while thy tale is told;
Wronged man, hope brightens for thee yet!
Te infamy unsold.
This soil would spurn you, should we dare
To crush thee with a felon's doom;
Our fathers' ashes, kindling there,
Would curse us from the tomb.

THE AFRICAN CHIEF.

BY WILLIAM C. BRYANT.

Chained in the market-place he stood,
A man of giant frame,
Amid the gathering multitude
That shrunk to hear his name,—
All stern of look and strong of limb,
His dark eye on the ground—
And silently they gazed on him,
As on a *lion* bound.

Vainly, but well, that chief had fought—
He was a *captive* now;
Yet pride, that fortune humbles not,
Was written on his brow.
The scars his dark broad bosom wore,
Showed warrior true and brave;
A *prince* among his tribe before,
He could not be a *slave*.

Then to his conqueror he spake—
'My brother is a *king*;
Undo this necklace from my neck,
And take this bracelet ring.
And send me where my brother reigns,
And I will fill thy hands
With store of ivory from the plains,
And gold dust from the sands.'

'Not for thy ivory nor thy gold
Will I unbind thy chain;
That bloody hand shall never hold
The battle-spear again.
A price thy nation never gave
Shall yet be paid for thee;
For thou shalt be the Christian's slave,
In lands beyond the sea.'

Then *wept* the warrior chief, and bade
To shred his locks away;
And one by one, each heavy braid
Before the victor lay.
Thick were the plaited locks, and long,
And deftly hidden there
Shone many a wedge of gold, among,
The dark and crisped hair.

'*Look*, feast thy greedy eye with gold,
Long kept for scenes need;
Take it—(thus askest sums untold—)
And say that I am freed.
Take it—my wife, the long, long day
Weeps by the cocoa tree,
And my young children leave their play
And ask in vain for me.'

'I take thy gold—but I have made
Thy fetters fast and strong,
And mean that by the cocoa shade
Thy wife shall wait thee long.'
Strong was the spring that shook
The captive's frame to hear,
And the proud meaning of his look
Was changed to mortal fear.

His *heart* was broken—crushed his *brain*,—
At once his eye grew wild,
He struggled fiercely twin his chain,
Whispered, and wept, and smiled;
Yet wore not *long* those fatal bands;
For once, at shut of day,
They drew him forth upon the sands,
The foul hyena's prey.

From the Massachusetts Spy.

FAREWELL TO NEW ENGLAND.

My much loved friends! what memories
Of you will thronging come,
When, far removed from you, I dwell
Within a distant home,
Blest thoughts of you, my native hills,
Each morn will bring to mind,
With many a scene of dear delight,
Which I shall leave behind.

And when the evening sunlight throws
Its rich and gorgeous dyes—
When clouds of fleecy light repose
In Pennsylvanian skies—
Or when the pensive twilight hour
Has deepened into night,
And evening, from her silent bower,
Brings forth her gems of light—

How often will the absent one
Partake your Christian cheer,
And, on a wing invisible,
Her spirit hover near!
Though cloud-capt hills between us rise,
And ocean's billows roll;
These earthly bands cannot bound
The intercourse of soul.

And when to Heaven your spirits mount,
Upon the wing of prayer,
Oh! may my name, in accents pure,
Find free acceptance there.
Your blessings and your sympathies
I fain would bear away,
As faileless gems to cheer the night,
As stars to light the day.

Farewell, New England! other climes
May boast a milder sky,
Fair, and more fertile, other lands
In richer sun-like lie—
Yet think the scenes where life's true joys,
Their richest zest imparts
And think the skies, which shed around
The sunshine of the heart.

9th mo. 8, 1839. ADA.

NON-RESISTANCE.

From the Non-Resistant.

FIRST ANNUAL MEETING OF THE NEW-ENGLAND NON-RESISTANCE SOCIETY.

WEDNESDAY MORNING, Sept. 25, 1839.

Pursuant to the call thereof, the New-England Non-Resistance Society held its first annual meeting in the Chardon Street Chapel, at 9 o'clock, A. M.

EFFINGHAM L. CAPRON, the President of the Society, called the meeting to order. He said—

I know it is the custom of voluntary societies to open their meetings with prayer; but as I cannot do this, (or all others do so, I'll tell you why,) I feel bound, in that fact, though I would put no constraint on others.

Mr. Garrison hoped freedom would prevail. We are divided in opinion and practice as to formal or vocal prayer, but here is opportunity for it.

Mr. Hannaford. We all feel it essential to meet in the name of the Lord. What better order can we have than that of our Father? If we wish our meetings to be in harmony and love, we must come into his holy order, which is Freedom.

Henry C. Wright moved the appointment of a committee to make out a roll of the meeting. The Chair nominated William Bassett, N. H. Whiting and Tho. Davis, which nomination was adopted by the meeting.

The following is the Roll as made out by the committee.

ROLL OF THE MEETING.

MASSACHUSETTS.

Olive Bearse, Centreville; Lucy Thayer, Barnstable; Sally Richards, Danvers; Ezekiel Thayer, Barnstable; Orpha Ellis, Concord; Wm. F. Briggs, S. Scituate; Hannah S. Adams, Boston; William B. Earle, Leicester; Robert F. Walcott, Dennis; A. B. Alcott, Boston; Elizabeth Wisewell, Worcester; Anna R. Philbrick, Brookline; Preserved Sprague, Lynn; Eliza Philbrick, Brookline; William A. Burley, Boston; L. M. Ball, Boston; Jonathan Buffum, Lynn; Caroline Weston, Boston; Samuel J. May, S. Scituate; Philemon B. Russell, Lynn; G. W. F. Mellen, Boston; Wm. Lonsdale, Lynn; Mercy T. Buffum, Lynn; Edlingham L. Capron, Uxbridge; Maria W. Chapman, Boston; James Needham, Salem; Mary A. W. Johnson, Boston; Joseph S. Wall, Worcester; Ezra C. Smith, Andover; Roswell Bowne, Andover; Olvin S. Brastow, Attleboro'; Josiah Hayward, Salem; Thomas Haskell, West Gloucester; Edward Palmer, Boston; Benjamin Hall, Groton; John Jones, Roxbury; William Waters, Boston; James Spooner, Plymouth; Samuel Harris, S. Willbraham; Solomon Parsons, Worcester; C. C. Read, do.; George Bradburn, Nantucket; Francis Wood, Worcester; Wm. F. Powell, New Bedford; Sylvester Phelps, Salem; Mary B. Gregory, Boston; George Shove, Danvers; Hiram A. Morse, Holliston; Jacob Blood, Lynn; Lucy W. Hosg, do.; Joseph Buffum, do.; Quaker Breed, do.; Sarah Alley do; Cyrus Horton, Holliston; George Pierce, Salem; Thos. Pierce, Jr. do; Miranda C. Foster, Uxbridge; Clother Gilford, Wrentham; Wm. Ashby, Newburyport; N. H. Whiting, Marshfield; Lydia M. Child, Boston; Ezekiel Hale, Jr. Haverhill; Martha Ann G. Lincoln, Hingham; Mary H. Lincoln, do; Abby Vernon, Boston; Oliver Johnson, do; Betsey Fisher, do; James M. Noble, Plymouth; Richard Hackett, Methuen; George Little, Lynn; W. H. Hayward, Boston; Samuel Philbrick, Brookline; Charles Stearns, Scituate; Nathan Hewes, Franklin; Richard Tanyer, Boston; Hewett Tolman, Marshfield; J. W. Simmons, do; Samuel S. Guild, N. Attleboro'; Wm. Ashby, Seituate; Elizabeth Putnam, do; Maria French, do; Lucinda Winslath, Attleboro'; Wm. Bassett, Lynn; Jerusha Bird, Tauntn; Edmund Quincy, Boston; George Foster, Andover; Eliza Pope, Dorchester; Ann E. Fish, Mendon; Maria F. Wells, Brookline; Abigail H. Folsom, do; Eliza F. Meriam, do; Abigail L. Breed, Lynn; Wm. H. Fish, Milliville; Daniel S. Whitney, Chelmsford; George W. Stearns, Leicester; Charles K. Whipple, Boston; Laura Ann Waterhouse, do; Eliza T. Taft, Dedham; Abigail A. Richardson, Danvers; Lydia Richardson, do; Ann Clapp, Dorchester; Sarah C. Sanborn, Boston; Mercy Alley, Lynn; A. G. Comings, Salem; Ezekiel Roberts, do; Paul Dudley, Concord; Wm. B. Oliver, Lynn; Miriam B. Johnson, do; Helen E. Garrison, Boston; Mary M. Brooks, Concord; Christopher Robinson, Lynn; Mary Tyler, Boston; Nancy Prince, do; David Cambell, do; John J. Debois, do; Micajah Wood, do; Sarah J. Paine, Roxbury; Abby A. Paine, do; Edward Foster, Uxbridge; Joshua Perry, Hanson; Charles Spear, Boston; Sylvanus Jagger, Centreville; Elisha J. Sherman, N. Marshfield; Charles C. Briggs, South Scituate; Benjamin C. Elliott, Georgetown; Joseph W. Hitchcock, Springfield; James P. Boyce, Lynn; Sarah C. Rugg, Boston; Nancy Lovell, Osterville; Elizabeth Lewis, N. Marshfield; Adin Ballou, Mendon; George Titcomb, Boston; Rebekah H. Foster, Andover; Mary A. Hollingsworth, Boston; Hannah C. Fifield, Weymouth; Nehemiah Holden, Boston; Reuben Weston, Reading; John Allen, Hanson; Elisah H. Harlow, Plymouth; Mary Rogers, Boston; Edwin Burnham, Boston; Elam Burnham, Hamilton; Thankful Southwick, Boston; Lucy Earle, Leicester; Sarah Southwick, Boston; James Prideaux, do; Sarah Southwick, Duxbury; Emeline Burley, Boston; Abby D. Crowley, Acton; Mary K. Whiting, Boston; Zebediah Alborough, Andover; Caroline W. Abbott, do; John A. Collins, Boston; Edlingham L. Capron, Uxbridge; A. A. Chase, Lynn; W. L. Garrison, Boston.

MAINE.

Greely Hanniford, Cape Elizabeth.

NEW HAMPSHIRE.

John B. Chandler, Concord; Mary Clark, do; Amos Scripture, Mason; W. Emery, Loudon; S. S. Foster, Canterbury.

VERMONT.

Patton Davis, E. Bethel; Deborah S. Orvis, Ferrisburgh; Abraham Orvis, do; Jehiel Claflin, Brookfield; N. W. Bixby, East Williamstown.

RHODE ISLAND.

Wm. Adams, Pawtucket; Cynthia Hill, do; Jane M. Adams, do; George L. Clarke, Providence; Eliza J. Davis, do; Christopher A. Greene, E. Greenwich; Francis A. Chace, Providence; Sarah E. Chace, do; Wm. Chace, do; Mary E. Chace, do; Wm. M. Chace, do; Thomas Davis, do; Joseph A. Barker.

CONNECTICUT.

Leonard Tuttle, Prospect; P. Scarborough, Brooklyn; Sarah Benson, Brooklyn; Jason Barton; Middle Haddam; A. Sydney Spaulding, Brooklyn.

NEW YORK.

Joseph Carpenter, New Rochelle; Joseph Post, Long Island; Jane Kendall, New York; Roswell Goss, do.

PENNSYLVANIA.

Lucretia Mott, Philadelphia.

OHIO.

Nancy Daggett, Oberlin; Amos Dresser, do.

W. L. Garrison moved that all persons present, whether male or female, agreeing with us as to the object of our Society, be invited to act with us on this occasion.

William Adams moved an amendment;—'whether agreeing or not agreeing.' He was here for truth and light, and it was one way of obtaining both to give opportunity for the suggestions of those who do not agree with us.

W. L. Garrison said, that as our society was a specific, society, and had met on this occasion to transact specific business, he doubted whether it should be invited to act with us, though any who are opposed to us we are certainly willing to hear.

Lydia Maria Child wished that it might be so amended as to read 'all who take a friendly interest,' for she was such as one, and doubtless there were also many others who would like to take the benefit of such an amendment.

Oliver Johnson seconded the last amendment, stating that the list of members of this meeting was a distinct thing from the list of members of the Society, and that on business resolutions, of course only members of the *Society* would take action.

On nomination of the chair, a business committee was appointed, consisting of the following gentlemen; Samuel J. May, Edmund Quincy, Henry C. Wright, Wm. L. Garrison, Lucretia Mott, Maria W. Chapman, Lydia Maria Child, Thankful Southwick, and Adin Ballou.

Voted, that Charles Simmons, in the absence of the Secretary, be appointed to that office *pro tem.*

Voted, that the following persons be a committee for the nomination of officers for the ensuing year; Oliver Johnson, Mass.; Thomas Davis, R. I.; Abraham Orvis, Vt.; Joshua Leavitt, N. H.; Leonard Tuttle, Ct.; Eliza Tuttle, Mass.; Lucy Earle, Mass.

S. J. May presented the following resolution in behalf of the business committee.

Resolved, That the only basis upon which a reformatory Society can rely with effect its work in the hearts of men, is a sacred respect for the right of opinion.

Mr. May hoped we should pass no resolutions here without thorough consideration. It was better to spend days and weeks in the mere discussion, than by a hasty passage of them, to lay the foundation of future misunderstanding among ourselves. I look back with pain and shame upon the history of another reform. Such difficulties as I there see, never could have arisen, had impulse been examined, and the question of conscience been settled in the beginning by full discussion. The principles of that reform were broad as humanity. Some then gave their assent to them without due consideration of their spirit and meaning. Let us take warning. I hope we shall have great length of discussion.

Mr. Burnham of Boston, wished to know what was implied in this resolution by the right of opinion. Did it mean our opinions on the subject of non-resistance, or our religious or theological opinions, either or both?

H. C. Wright replied, that to his mind, it alluded to opinions on every point, but the one point on which we were all agreed. That was his construction, and he rejoiced that this question came up at the threshold. Whoever are ready to co-operate with us in the use of any means for the extension and success of our principles, be he Christian, Deist, Pagan, Hindoo, or Chinese, black, white or red, rich or poor, wise or simple, learned or illiterate, Trinitarian or Unitarian, Presbyterians, Congregationalists, or Episcopalians, or Roman Catholics, Methodists, Universalists or Baptists; whatever be their differences, whether of clime, color, sect, religious belief, ecclesiastical organization, or whoever they may be—whatever they may be, we welcome them here to an equal co-operation.

Truth can never be injured by discussion. The man that is a non-resistant, whether an agent or a member of the Society, let him discuss what subjects he pleases in his individual capacity. If we think them erroneous, we can combat them on some other platform than this. If they can labor with us for the diffusion of our principles on this one point, they may do good, though they differ from us in every thing else.

Adin Ballou observed that the minds of the members of the meeting were fixed by that resolution on the Society, and therefore moved that the constitution be read.

The constitution was then read by H. C. Wright.

Charles K. Whipple, (hereafter to present the previous notice of his motion required by the constitution,) moved its amendment by the erasure of the money qualification for membership, contained in the 3d article. The resolution under consideration was laid on the table for the purpose of trying the sense of the Society on Mr. Whipple's amendment, which was unanimously adopted, and the resolution again taken up.

Mr. Burnham of Boston, enquired whether the resolution required of members of this Society to respect the opinions of a war-man.

Lucretia Mott of Philadelphia, thought the resolution referred not to opinions, but to the right of opinion. The right we cannot deny, and ought to respect, though the opinion may be such as we disapprove.

W. L. Garrison. There is but one omnipotent principle—love. For more than 5000 years, men have attempted in vain to arrange their compulsory institutions, without that vital principle. Ever since the fall, hatred has gone on with its work of subdivision, territorial and ecclesiastical, ending in waging wars for destruction. We profess to have built upon the foundation of love, God, to man, and neighbor, in our worst enemies; and we say that is the only foundation on which any human arrangement can stand or prosper. We have had instruction enough in the experience of the past to see the futility of men's organizing themselves without some great principle. It has been seen that attempts to make all men Baptists are futile, for all men cannot be made too free in forms or in abstract belief. For want of a strong common principle of action, the Jews of old would have no dealings with the Samaritans; and so with our modern protestant Jews. The Bible Society arose. That had a principle, and succeeded. Sectarianism trembled. The temperance cause was started. Who belong to it, and constitute its ranks and its strength? Baptists, Methodists, Episcopalians, Presbyterians. Men or all those names both love and hate it, but it appeals to mankind and its principles are true every where, and in all those sects. How noble have been its endeavors—how glorious its achievements! The anti-slavery principle is another example. We thought we had there a sacred principle. But the discovery has been made by high professors, that that is narrow, and will hold only one half the human race.

The more there is done by these great and universal principles, the more trouble there will be in Babylon and in Babylon's priesthood; it will in an especial manner be terribly shaken. All these principles are universal, but non-resistance is broader and deeper than the rest. It is the gospel, summed up in that one word—Love—the Love of Enemies. The right of opinion referred to in this resolution means that, while we appeal to the consciences of enemies, no finger of reproach shall be pointed at the brother who believes in the trinity, the unity, or any other system or theological creed. We are united in acknowledging the justice and the necessity of loving our enemies. That is our bond of union. In the anti-slavery cause, some refuse to co-operate with others on account of their differing notions of the Sabbath—of holiness—because of the fact of their sex—because of their sentiments respecting the application of pains and penalties to moral evil. Is this the spirit of abolition? No. Let us be true to our faith, let us run out simultaneously, and apply our strength to the engine. Do we hesitate in the midst of the conflagration? Do we thrust our brother from our side, and cry away with you—you don't *believe* as we do? No! we rejoice in his presence—we call on him to extinguish the flames with all our strength: and are not those laboring under an awful delusion, who suppose themselves actuated by the spirit of Christ, when they would *drive* their brethren from the scene of conflict with the destructive elements which are combined against the freedom and happiness of man? If any of this Society should do so, will it not be evident that their love for the principles of action of this Society has grown cold? They have ceased to be non-resistants when they cannot thus 'endure all things.' This acknowledgement of the right of opinion does not forbid interrogating others as to their opinions—endeavoring to change their opinions if we deem them erroneous, and protesting against their opinions. We are not tongue-tied as individuals. We are not required to have a deference for each other's opinions. That is not the practical bearing of this resolution. There are times and places where those opinions which are not in our view just, may be attacked; but I trust that this resolution may be adopted by us, because it acknowledges the right to hold them.

Mr. Hannaford. The only way in which we can combine together to have an evil done away, is to let one brother have his own opinion. He has just as good a right to his, as we have to ours; and if we come together in love, the Lord will meet with us, we shall drink of his spirit, we shall meet heart to heart, and of our consideration of the pure principles of the gospel, where we see eye to eye, shall lose all obstinate pride in our opinions; and so we shall be more likely to gain our brother than in any other way. The wicked inventions and traditions of men, these false heavens that they have built over us, we shall see to be shaken, when we can agree for one moment to go against them, or to disagree in other matters.

Richard Thayer was glad that all men's opinions were to be tolerated. Think and let think—that should be our motto. Because we feel toleration to be desirable to ourselves, let us allow it to others. If we are not tolerated in our opinions, we need not be persecuted for them. Sometimes some may hail weapons in us, but we must not hurl them back again. Then those who mean us evil, will find their proceedings overruled for good. Thus by our patience many may be led to investigate. We must be careful not to report our opponents. Let us call them brethren. Let us show ourselves friends to them with them kindly. No converts can be made by unkindness. If listeners are not able to appreciate our arguments, they always can our temper. The man who heard a disputation in another language, was asked what satisfaction it gave him, since he could not possibly know which got the better in the argument. Oh, replied he, I can easily tell which side of the question has the argument; I can see who gets mad first. Let it never be said of a non-resistant that he got mad first.

Mr. Titcomb of Boston, had not expected such a resolution as this. He was for carrying this spirit of toleration had concerning the contention in the anti-slavery cause, and he had himself been thrown into a sort of eddy by opposition on the one side, and inconsistency on the other. It had been said of one of the prominent advocates of non-resistance, that he was 'a little the cracked.' In a town where he (Mr. T.) had been there was a little crack in the bell, because it was cracked, till the inhabitants noticed the improvement of its tone since the fracture. Before, it was shrill and heavy, afterwards, its tones became full and clear. So he thought in the present case. This non-resistance bell that had been condemned as 'cracked,' sounded to him sweeter than ever. I look for great principles, and but for recognizing this of toleration at this time, I should not have been interested in the discussion this morning. I have been for 10 years a close listener to the preached gospel, but for want of this principle in the discourse, I have never been able to connect myself with any of them. I once knew of two women, who professed to love the Lord Jesus Christ in sincerity. They could not be received into his communion on earth, because they did not, perhaps could not, receive some minor point of doctrine, no more connected with the spirit of Christ than the most trifling disputed fact. When I see the way in which non-resistants fight their battles, I have no fears that they will do any damage. May God speed them.

Mr. Whitney, of Middlesex village, wished to amend the suggestion of his brother Thayer, who had hoped that no non-resistant might be said a non-resistant got mad first. *He* wished that it never might be said that a non-resistant got *mad*. Mr. Thayer heartily assented to that amendment.

Samuel J. May said—Let us dwell on this resolution, till all have expressed what ideas they may have upon it. Let us discuss, better than a hundred, let the spirit kindle up in our hearts. I find that I place every year less value on organization, as I more clearly discern the power that rests in the individual. This power can be preserved in organizations only by resisting the feeling that leads us to overreach on his rights of opinion. It is possible that the widest differences of opinion may exist with the utmost union of heart, and the most uninterrupted affection. Thus it is with my brother Garrison and myself. I do not by any means agree with him, on various topics. We differ widely and perhaps we shall ever remain, and we take each other faithfully, where one fails of duty in the judgment of the other. We have always done it, and it has never for one moment interrupted our mutual regard or impaired the free frank character of our intercourse. We have never felt any need of ceasing to confer. If it did, the Non-Resistance Society would be an infinite evil—or at least, as great an evil, as, by its respect for the right of opinion, it may become a good. There is a great difference between acquiescing in a brother's opinions and respecting his rights. We may express our verbal assent to our own opinions from others. If my brother differs from me in this Society, I have, I ought to have, no wish to turn him out, or to make him feel uncomfortable in remaining in association with me. I want to change his heart—not mine. I want to be able to yield to him his opinions out of regard to me, or in consideration of my ability to aid him in any way;—I do not wish him to appear to agree, if he does not agree in reality, or to keep silence when our point of difference is alluded to. I may keep silence, but I have not gained my brother. Nothing is attained by his suppression of his convictions. I would have no idea exist in one man's mind which could lead another's mind to violate its own convictions. When this wish to force assent or to punish the honest expression of opinions has obtained possession of a man's mind, he does all his moral power,—he ceases to be a child of God. I would never continue a discussion after feeling the slightest irritation, because I might thereby be led into a violation of this principle, and to judge my brother's heart by his opinions.

I myself belong to a religious denomination, the ministers of which are but few in number. I found myself on board a steamboat on one occasion, with many other ministers, one of whom naturally supposed me to be a brother minister of his own denomination, from the circumstance of our conversing with ease and freedom. Discourse with the rest, on various subjects that came up, without chasing or disagreement. We all talked very lovingly, till we reached Philadelphia. On the return, I met my orthodox fellow-traveller again. I was talking with two well known heretics. He seemed very cold and displeased, and taking me aside, expressed great abhorrence of my companions. 'Why,' said he, with great emphasis, 'they are Unitarians!' 'And so am I a Unitarian,' I said. He appeared horror struck. 'You a Unitarian! why we talked very delightfully as we came!' 'So we can going back,' I replied, 'if you please.' He answered in a very unkind and cutting manner. I stopped him; and asked his permission to put one question. 'Do you believe,' I said, 'that it is *possible* that you may be wrong, and I right?' 'No,' he said, 'it is impossible that the faith which I am wrong to me, and so precious and valuable to my soul, is erroneous. I know that I am positively right.' 'Then,' said I, 'we had better stop. Your mind is, it appears, closed, and therefore it is useless for us to converse on the subject of religion. I have left my own books if you will read them, for they cannot get irritated. Their countenances cannot reflect back your unkind remarks, as mine might do. I will send you our publications. I would willingly converse, if you were willing, and if I felt sure of myself, that I should not be discovered by my fellow that my mind had fled; but as it is, I prefer to stop.' This is merely a recollection—pardon me for alluding to it by way of illustration of the principle, that while we respectfully admit another's right of opinion, we should aim to produce in him only a change of heart. Let us not give those who differ from us any reason to suppose we entertain any other wish.

Lucretia Mott hoped this resolution would be well and thoroughly considered before its passage, as it seemed to her to strike at the root of the religious opinions entertained by some of us. Once let it be laid down that an opinion is necessary to salvation, and toleration becomes inconsistent. But I dislike the word toleration. It does not convey the right idea. It is not yielded in the most orthodox sects, that the members may adopt various opinions as to the mode of being, in a future state of existence? So it might be with regard to other differences of opinion; and it is a most important thing that it should be so in our present association. This resolution, if heartily adopted, will bring good out of all our discussions. It will, like the philosopher's stone, transmute base metal into gold.

Wm. B. Powell alluded to the scripture which counsels us to obtain gold and white raiment and eye salve. He thought he had obtained them all, from the arguments of the discussion last night.* He would not, however, part with his eyes, for he could not be considered himself as in the lowest class of the learners on this subject. He believed the principles of non-resistance heaven-born. Men talk about the animal instinct of self-defence;—it is a defect instinct in us. One can upset story, leaning first out of the window to witness a procession, fall out upon an old man, and killed him. The judge called it accidental homicide. 'Justice!' cries the nearest of kin—'blood for blood.' 'No,' says a common nuisance who was standing by, 'to slay him who killed your father is not justice. Let him stand where your father did, under the window, while you leap out of it upon him.' But was *that* justice? No. Blood for blood never can be justice.

Mr. Comings of Salem, thought opinion was private property, with which we had, and our associate capacity, nothing to do. This resolution will express than to the public. It disclaims any right to intermeddle with private property. We must decide disputed points by the word of God. Then they become matters of faith—not of opinion.

Wm. Chace, of Providence, had an idea that he wanted to express, but said he hardly knew how to shape it. I am a Mahometan—an Arab of the tribe of Oman. I have been all my life a traveller among all nations—sometimes a persecutor of Christians. But during my wanderings, I discovered a principle of action, which seemed to me excellent and universal in its application. I said to myself, has not God established it? If he has, others must also have it in the depths of their hearts, although they may be neither Mussulmen nor Asiatics. I have seen sea sickness and shipwreck, and have sought refuge where I have thought to dwell in peace. Can I come here then? I do not know you as Christians—I do not know you as Jews. Can I join you? Should we not offend one another? Are the doors open? I was here a year ago—I got instruction then. I only doubt as to my principle. I have faith in this principle—I would not disgrace it. I have looked for twenty years to find the men with whom I could unite upon this principle which I love. I am no talker—but I want to find out—I want to learn—I want to follow you if I may. I hope to say till the end of your meeting, and then to find that I may join you. May God speed you.

Mr. Brown from Pennsylvania, said he was not a member of this Society, but of one founded on the same principle of love of humanity. I differ from you in some respects, perhaps, but I agree with you in renouncing physical violence in personal self-defence. I wish to know whether I could be received notwithstanding my differences, if I am willing to have that principle carried out right? I believe it is the principle on which Christ and the Apostles acted. But there is human government. I have lived under it from childhood, I have a respect for it as an institution of wise and good men, my forefathers; and I am uncertain respecting the application of your principles to it.

H. C. Wright. Our point of union is, the application of our principles to all institutions based on violence. Our friend can judge for himself whether he unites with us.

Wm. Adams of Pawtucket, agreed in substance with the Society, but thought it founded not upon the love of man merely, but on the love of God. Love to man is the fruit;—love to God produces it.

Mr. Spooner of Plymouth, did not yet fully understand where we stood. Suppose we should hereafter differ in opinion, and a new Non-Resistance Society be deemed necessary; are we to respect the opinions of those who differ in division? One gentleman has alluded to an engine in illustration of this matter. But if some individuals think they can extinguish the flames by another engine, then a certain individual calls them hypocrites.

Wm. B. Earle of Worcester, said we were not settling the question involved in the resolution as a principle of non-resistance. It was a first principle of moral philosophy. It has been well observed that there is a distinction between opinion and the right of opinion. We have no authority to make laws and to regulate opinion, we commit an outrage upon our maker; for it is his gift of which we undertake to deprive his children. The only way in which a man can obtain or secure his own rights, is by claiming the same for his brother man.

Mr. Burnham of Boston. When there can be another love of God raised, then there may be need of another Non-Resistance Society.

Stephen S. Foster of New Hampshire, considered the resolution of importance, as a land-mark in our enterprise. It seems to me intended in the hope of preventing inconveniences which may occur hereafter. Does it not imply that we are never to pass resolutions condemnatory of the sentiments of any of the members?

Abraham Orvis of Vermont. I think the meaning of it is, that we will never pass a resolution censuring Unitarians, Catholics, &c.

S. J. May, just so. Yet, if we incidentally and unwittingly introduce our distinctive religions or denominational opinions, you will hear with me. It is involuntary. I cannot talk like a Trinitarian. No one could fail to know what was my faith. It must necessarily imbue my whole speech and conversation. But I have no wish to obtrude it as a matter of discussion, and I would, in view of this resolution, to say that no action of the Society should be taken upon it.

Stephen S. Foster. If that is so, I cannot accede to the resolution. I am in the Anti-Slavery Society, and I am a non-resistant. When a resolution is brought forward in that Society which conflicts with my opinion as a non-resistant, I maintain that the majority ought to speak out, though they condemn my religious belief. This resolution is to be our way-mark. If it prevents us from speaking out effectually when we have a bible resolution up for consideration, because an infidel cannot have his opinions censured, it is apparent how we are hindered. We want to bring out the truths of the bible in strong and glowing relief. Those precious truths are the means to which we look, some rejoice in our enterprise.

S. J. May replied that in the case alluded to by his brother Foster, no one was hindered from bringing forward or voting for just such resolutions as he chose respecting non-resistance.

Stephen S. Foster said he had heard it stated, and doubted not that it was so, that ninety-nine hundredths of the Mass. A. S. Society did not believe in non-resistance. Yet, it lately appeared that they could not, under the spirit of such a resolution as the one now before us, pass a resolution expressing what they did think.

Lucretia Mott said, I think my brother again confuses opinion with the right of opinion. The ninety-nine hundredths can adopt such resolutions as they choose, in this spirit of love and freedom. But it forbids them to require of the one in the minority to adopt them, subject to the charge of disgrace.

Mr. Foster. I am perfectly satisfied by that explanation.

Mr. Titcomb of Boston. I go for the broadest understanding of freedom in associations. Whatever is brought in for their action upon it, let this be understood.

W. B. Earle. This resolution sounds to me as if it had not come forth fully converted to the non-resistance principles. It takes our minds away from the thoughts which would rise naturally in our minds on this occasion. Its meaning seems to be, sectarian toleration. It is founded in jealousy of each other. Let us lay it on the table. Let us walk by truth, and obey the truth. That is the business of a non-resistant. I dislike the language of jealousy.

H. C. Wright disliked the idea of disposing of it so, and hoped the question would be taken upon the resolution.

Mr. Hannaford. I cannot discern any spirit of jealousy in this meeting. I have a better opinion of my brothers and sisters than to think there is.

* Between Mr. Colver and Mr. Wright.

Lucretia Mott. The resolution, I think, expresses not jealousy, but distrust of ourselves.

The resolution, after one or two verbal amendments, was unanimously adopted as it stands above.

Edmund Quincy presented the following as one of the Business Committee.

Resolved, That where there is union of love in Christ, in a reformatory cause, there will be no dividing grounds of difference, or of disunion. Where such differences may be, and that should disagree, yet the cause of us have become dissolved from the body in which they were so together.

Mr. Brown of Pennsylvania, thought there was certain subject which strikes us very forcibly, and which he hoped would be introduced in the discussion seems to be suppressed by something in the anti-slavery cause.

H. C. Wright. It is a matter of principle, and men's minds in this section of the country are so right upon, and which men's minds every where are right upon. The resolution is suppressed, or rather by something in the circumstances of Massachusetts, but the subject matter of it concerning the people, it is true every where. The resolution, I think, if every thing of the brethren took cold, and fell off, it will be because a thought has come into it. It will be because the principles have no hold upon their hearts.

Clother Gilford hoped no machinery for embodying their work would ever be got into operation among us.

Wm. B. Powell thought the analogy between a steam engine and the new organization would not go far. There was no harm in a new organization to propose those who worked it were for doing it in a muddy water, for the purpose of playing upon it, and did not, perhaps, cutting up the bare, &c.

The resolution was unanimously adopted, and the meeting adjourned to the afternoon.

MISCELLANEOUS.

WHAT CHILDREN MAY DO.

When President Van Buren was in his prime, a little boy in that city, by permission of his parents, entered the Executive Mansion, which was very unceremoniously received by the chief magistrate of the union.

President Van Buren:

Sir—Permit a child, five years old, to tell you he comes to this city, to see you. I have taught to repeat your name, and through the predilection of my parents, I have been honored with your name, and by them instructed to present to you, on this favorable consideration, a petition for the release of W. L. Mackenzie, from his long confinement. May God bless and preserve you, as many years as you have been a friend to your country, and to the age in which you live, and a shining example to the youth of this highly favored nation.

HARTH VAN BUREN DOW.

Rochester, Sept. 3, 1839.

Why would it not be well to have many handsome memorials made of Washington, signed by little children, with consent of their parents, praying that he dient not to give up those little African girls and little boy, into the hands of the old Spanish slave-trader, because he has no right to them, and if they left here, they will be well brought up, taught to read and to worship, and to know the Jesus Christ, and, they wish it, sent back to Africa to try to kill their mothers and sisters and brothers, and try to tell them about the SAVIOUR.—*Emancipator*

TO CORRESPONDENTS

☞ WHITE PLAIN. We not unfrequently meet with communications which it is our impression is not proper. This one less manner of preparing articles for the press, is to say the least, extremely unwise. It is a mistake to think that it is not more labor and injurious to our eyes. If articles are worthy of insertion, they are worthy of a careful preparation and revision, before they are presented to our notice. And it is perfectly fair, according to every rule of reasoning, to measure a writer's solicitude for the insertion of his piece by the amount of attention he receive in this respect. It is unnecessary to say what would be the fate of many articles which, were we to make this a test of merit.

WHITTING A WIFE. In the Franklin Circuit Court, Harvey Tuttle, of Worcester, was fined for bad laws and sentenced to four months imprisonment in the county jail. Although this may appear a severe penalty, we are informed that it was merited by his meeting out justice. It appears in evidence that he has been in the constant habit of stealing his sister's sister-in-law's husband, and in consequence of his neighbors, who reproved him for ill using the unmarried lady, thought he had a right, which he said from the Holy Scriptures, to whip and rule his sister as he pleased. We think the jury can conclude that they have a right to punish him also for it.—*Brooklyn (Ind.) American.*

AN EXECUTION. The following paragraph appeared in several of the public prints:

'Mr. James G. Birney recently executed at Louisville a deed of manumission to twenty slaves, who descended to him from his father.'

A Philadelphia paper tells the story in this fashion:

'Mr. James G. Birney, recently hung at Louisville, gave a deed of manumission to twenty slaves who had descended to him from his father.'

A PREACHING FAMILY. The Boston Transcript, in an article on the late death of the learned Rev. Nathaniel Thacher, says, 'It is a remarkable fact, that the first of the family who came over from the old country, in 1635—and his father was a minister and down to the present time, a period of 200 years, a line of ministers has been *uninterrupted through five generations*. A tradition existed in the family that Rev. Mr. Thacher, who died at Middlebury, declared that he was the *fourteenth eldest son successively employed in the sacred profession!*'

AN AMERICAN SLAVER. The Schooner Explorer, Capt. McNeil, has arrived at Cape Mesurado, on the coast of Africa. She has been fitted out in Philadelphia, by the Rev. Ethan Brown, of Harlequin, on suspicion of being a slaver, landed the arrangements, and made arrangements for securing the slaves. The vessel was given up to Governor Chanan, U. S. Consul at Liberia, who put a crew on board, and ordered her to Sierra Leone. She was fitted out in Havana. She is Baltimore built—an American papers, furnished doubtless by the owners. Mr. Trist, American