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THE LIBERATOR

☞ All men are born free and equal—with certain natural, essential and unalienable rights—among which are life, liberty, and the pursuit of happiness.

☞ Three millions of the American people are in chains and slavery—held as chattels personal, and bought and sold as marketable commodities.

☞ Seventy thousand infants, the offspring of slave parents, kidnapped as soon as born, and permanently added to the slave population of Christian, (!) Republican, (!!) Democratic (!!!) America every year.

☞ Immediate, Unconditional Emancipation.

☞ Slave-holders, Slave-traders and Slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and men-stealers—a race of monsters unparalleled in their assumption of power, and their despotic cruelty.

☞ The existing Constitution of the United States is 'a covenant with death, and an agreement with hell.'

NO UNION WITH SLAVEHOLDERS.

WM. LLOYD GARRISON, EDITOR. · OUR COUNTRY IS THE WORLD--OUR COUNTRYMEN ARE ALL MANKIND. · J. BROWN YERRINTON, PRINTER.

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REFUGE OF OPPRESSION

Correspondence of the N. Y. Observer.

THE MARLBORO' CHAPEL GATHERING.

Never, never was I so firmly sure that *anti*-slavery is a righteous cause, dear to God, and destined to triumph, as when I saw this cause dishonored and defiled by the men who call themselves abolitionists, and haunt the Marlboro' Chapel with their rampant madness, folly and slander. The time was when every man North of Mason & Dixon's line was an *abolitionist*, that is to say, an earnest wisher for the emancipation of the slaves of the South. And, in my soul, I believe, that had it not been for Garrison, Green, Goodell, Smith, Leavitt, and their associates, the knell of slavery before this hour would have tolled over the sunny plains of the South, and the song of ransomed thousands would have rung through the arch of heaven, in the ears of a rejoicing universe.

But why did I feel that the *cause* must be a good one when I saw it in such hands? For this one very good reason. Had it not been a good cause, it would have gone to perdition with ten thousand mill-stones around its neck, long, long ago; such a miserable set of friends has it been cursed with. And if any one has a lingering doubt of this fact, let him attend one Garrison meeting, where he and Foster, and Abby Kelley, and McClure, &c. &c. hold forth, and all doubt will give place to wonder that God should ever suffer a good work to fall into such horrid hands.

I had read the reports of the mongrel meetings at Boston in years past, and had supposed them caricatures by unfriendly hands. But Hogarth could not ridicule the Convention which I had the amusement of attending, and how shall I, without the tithe of a master's skill in sketching, give my readers a picture of that meeting? The fact is, you ought to *see* the men and women, to appreciate it. If there is any truth in physiognomy, they are a hard set. Wendell Phillips and *one* young lady were the only good-looking ones on the platform, and I suppose the individuals thus elevated were the *elite* of the party.

Primus inter pares is Garrison; a fallen spirit, once a man of power, of poetry, of humanity; the same sin that damned an army of angels has been his ruin. He moves now among his confederates powerless even for evil, chafing under the mortification of blighted hopes, and evidently despairing of gaining his lost throne. Five years ago, he seemed to have all the elements of a great leader in a good cause. I saw him in New-York at the great meeting where the American Anti-Slavery Society was rent in twain by the measures which he drove on. The main question was the *rights of women*. Garrison would have the women to speak in meeting; Leavitt and Tappan were opposed.—The annual meeting was to be in New-York, where Garrison's friends were few and his enemies swarmed; but there were steamboats and stages, and New-England had hundreds whom Garrison rallied to the city for the great battle. The day arrived. The church was crowded before the hour, and when Abby Kelley was nominated as an officer of the meeting, the storm began. Hundreds of voices mingled confusedly, some hissing, some applauding, and some vainly striving to be heard.—Garrison rose on one of the seats in front of the pulpit, stretched out his hand, and the waves were stilled. He told them the hour had come to test the great question which had divided the Society, and as it was vital with them he exhorted his friends to stand firm. He then poured out a stream of burning invective against those who had opposed him, till Tappan, who was standing near me, turned all colors but red, (he never blushes,) and trembled as an aspen. Leavitt, cool and sharp as vinegar, kept on writing as though he had lost his hearing. Tappan, and Dennison, and Leavitt, replied to Garrison, but the edict of the dictator had gone forth, and resistance was vain. The Garrison party triumphed, and the Leavitt faction withdrew. Since that, the two parties have fought each other from separate camps. The old Society has made open war upon the church of Christ; the new Society has done more mischief in the church by its secret machinery than the old by its open war. Then the staff of accomplishment passed out of the hands of Garrison; he has since been at the head of a little clique, but has lost all power except the indomitable will. The Convention which I have just attended at Boston was got up under his auspices, and the platform declared to be free to all. It was occupied by anybody and everybody who was to give the hearers the wisdom that was in him.

Wendell Phillips was one of the chief speakers. He is a gentleman in address and education, a speckled bird in the party to which he belongs, and the only man for whom you feel any sympathy as you look on the meeting. He has fine talents, is a good speakers and in extemporaneous harangue, is as polished and powerful as almost any man whom I have heard.

Clapp was another Mercury. He has a sad, hang-dog look about him; but nature may have belied him, and in spite of his long beard, sunken eyes, and malignant face, he may be a decent man. But the speeches I heard from him only made me more apprehensive that he carries his heart in his face.

Foster was often up. He has won a wide notoriety for going into churches to make speeches during divine service, and has been thrust into jail for such displays of his eloquence. This is his capital. He is a cadaverous-looking, tall, thin, nervous, irritable, and impatient of restraint. Such a man gives spice to a meeting.

Rogers, of New-Hampshire, has more genius than any two of them. He was once a lawyer in lucrative business, but has abandoned his profession and turned reformer. An ally of Garrison he was at the outset of his career, and burnt incense to him, but feeling his own power, he could not brook the insolence of the dictator, and so threw him off. The two men are now abusing one another, to the amazement of their followers, and the amusement of their enemies. Rogers has a large grey head, with a strongly marked visage, indicating strength of purpose and passion, but a smile of good nature often lights up his features, as if he were not quite as unamiable a man as first appearances would intimate. He is a thorough Non-Resistant, and so consistent that he has abolished *family* government, leaving human nature to work out its own results without any help from him.

I have mentioned a few, and but a few, of the prominent members of the Convention. There were many others whom I did not know, and hope I never shall, men whom I should be loth to meet alone in the dark, if their looks are not the worst of them. Now I am very willing to admit that it is no objection to a set of men that they are not well-favored, but I think no observing man could enter Marlboro' Chapel while this meeting was under way, without being *struck* with the curious configurations before him. I have no faith in phrenology, but physiognomy is quite another affair.

The first day of the Convention, and part of the next, was spent in denunciations of the church and the ministers of the gospel. If I should, in speaking of these speakers, call them liars, and hypocrites, and villains, I should use terms quite as refined and appropriate as those which they applied indiscriminately to the clergy of New-England.—Appropriate! Why, if it be appropriate to call a man a liar who stands up publicly and utters what he knows to be untrue, and glories in his avowals, who retails slanders of times refuted, and which may be disproved at any time, then it would be appropriate to call this Convention a 'Society of Liars and Slanderers.' But that would be degrading one's self to their low level, and I shall not be an imitator of their bad example.

Rev. Dr. Osgood, of Springfield, an excellent man, President of the Massachusetts Abolition Society, stood up and repelled the slanders which these men were heaping on the heads of the clergy, and you may be sure the words of truth and soberness sounded strangely in such a place. But his words were in plain defiance of that command of the Savior, 'Cast not your pearls before swine,' and he found it so, for they trampled them under their feet, and turned again to rend him. At another time, Gov. Pinney, formerly of Liberia, attempted to pour a little truth into the ocean of falsehood whose waves were dashing around him, and he was flatly told that 'he was a genuine devil, and his scheme the very spawn of hell.' Such are the arguments by which these reformers expect to convince the people of the Southern States of their duty to abolish slavery!

On the second day of the session, N. P. Rogers introduced a series of resolutions that raised an unexpected breeze. One of them was in these words:

Resolved, That all speech should be free and unrestrained; that meetings should be free and unregulated by officers or majorities; and that the press should be uncontrolled of all censorship, whether by 'Boards' or corporate majorities; and that any measures to regulate speech or the press, grounded on the opinion that individual freedom cannot 'safely be tolerated,' are tyrannous in their nature, and subversive of the anti-slavery movement.

This struck at all organization and association, and was a virtual dissolution of the Convention itself. Phillips moved the reference of the resolutions to the Business Committee. This was stoutly opposed. Clapp took the floor and spoke against the tyranny of majorities; he was not speaking there because the majority wanted to hear him, but because he was a man, and had the rights of a man; and if a man had anything to say, he had a right to say it, and that was what is meant by a *free* platform. He didn't want to be hampered with Business Committees and all this machinery, but if a man had any business to propose, any resolutions to offer, or anything of that sort, let him stand up and propose it, and let the Convention act upon it if they please, or let it alone.

Wendell Phillips replied, and denounced Clapp's doctrine in good set terms; it was the most detestable despotism ever attempted; according to that doctrine, when we have hired a place of meeting to discuss slavery, any man may come in here and offer resolutions, and make speeches on temperance, non-resistance, or any thing else he likes, and we must sit still and hear him, because he is a man, and has the rights of a man.

Clapp replied, and said he did not mean to say that a man had a right to take up the time of the meeting without being appointed for that purpose, but if any man came into that house and had a *self-appointment to speak*, it was his right to be heard! And this luminous nonsense was uttered with as much gravity as if the man did not know what a fool he was making of himself. Foster opposed the reference of the resolutions, and Remond, a colored man, supported it, and finally a vote was taken and the resolutions were committed. This was the end of them so far as I heard, and as appears in the official report of the Convention.

Afterwards other resolutions were proposed by the Business Committee for adoption, or to serve for texts to speakers who pursued the object of the Convention, which was to blaspheme the religion of Christ, to eulogize Mahometanism and infidelity, or any other ism, but that which has the gospel for its source.

It is curious to see how some men squirm under the charge of *Infidelity*. They have no objection to calling themselves *infidels*, and denouncing Christianity of the times as worse than infidelity. But when others call them by their right name, they fly into a dreadful passion, as if they were persecuted and slandered. So with their abuse of truth. They are fond of denouncing other men as regardless of truth, but hold the mirror up to their own faces, and they are as indignant as a harlot whose virtue is called in question. They have *one truth* with which they started, viz: Slavery is an evil, and ought to be abolished. When I heard them speaking at the Convention, Pope's lines seemed to hit them exactly:—

'There at one passage, oft you might survey
A lie and truth contending for the way,
And long 'twas doubtful, both so closely pent,
Which first should issue through the narrow vent;
At last agreed, together out they fly,
Inseparable now, the truth and lie.'

But the Marlboro' meeting went on so for three days and three nights. It was in some respects the great attraction of the city. No wonder they have no theatres in Boston, if such a farce as this is offered often for the entertainment of the public. Strangers kept dropping in and out, attracted by the novelty of men and women, black and white, in one medley of debate, and as the door of discussion was open to all, the listeners began to be speakers, and not content with stamping and hissing to express their opinions, they would, after the pattern of British audiences, utter their views in such laconic phrases as 'Go it Jerry,' 'Hit 'em hard,' 'down with the clergy,' &c., till on the evening that was to be the last, these expressions became so general and simultaneous, that it was very much after the manner of a mob, who all wish to be heard at the same time. At length some abominable fellow, having a disposition to introduce a little singing in the midst of so much speaking, struck up a song which I am told was common during the last election, and the multitude catching the spirit of the thing, burst into full chorus in the words, 'Heigh Oh! Boatman row;' and the singing and laughing were so prodigious that none of the many orators, though struggling with the load of undelivered speeches, were able to get a hearing for a moment. The long arm of Garrison was stretched in vain. The oily Phillips strove to soothe the waves, and for a moment seemed to succeed; but again the audience disgraced themselves by abusing the liberty of speech, which was never intended to allow them all to speak at once. Clapp's doctrine of self-appointment was unanimously adopted, and every body seemed to have received a special commission to show his power of lungs; and the fit seizing so many at the same time, the confusion was confounded, till Babel was plain English of it. I was not in at this scene, but I understand that the disturbance was continued till all remonstrances and entreaties proved unavailing, and the gas lights were suddenly extinguished, making all to a color instantly, and reminding the people as they groped their way out, that if they would find light, they must seek it elsewhere than in the abode of darkness.

Thus ended the New-England Anti-Slavery Convention. It should be distinctly stated that it was got up by the Garrison party, and to them belong its honor and shame. There are other abolitionists, thousands of them, who have not a particle of sympathy with the infidelity, blasphemy and slander that distinguish this gathering. But in this remark I do not mean to pay any respect, for I do not feel any, for such men as Leavitt of the Emancipator, a man so lost to all sense of shame as to write and print such stuff as the following:

'It aint for the want of logic, but cowskinning, that Dr. Fuller so abuses language. Let him *stand under* slavery a little while, and he would speedily *understand* it. We consider Dr. Wayland's Christian *blarney* quite thrown away. If the slaveholders could understand that we *mean* what we *say*, that would be *moral power* upon them, and that they can never understand until we give them a certain expectation of *physical power*.'

And that no doubt may remain as to what physical power he would use, this reverend editor holds the following language:

'It is a little too late and too bad, to have ministers talking about *mild language*, when all humane men are seriously considering whether it is not their duty to push the pirates off from our plundered brethren with cold steel.'

I have often heard it said that the Garrison party has a monopoly of abuse, but I prefer their spirit, and their measures, and their words, to those of Leavitt and his associates. There is a desperation of wickedness, a recklessness in malignity about the Emancipator men that leaves the Non-Resistant Liberator far in the rear.

But the men whom I except and exonerate from all participation, direct or indirect, express or implied, in these infamous doctrines and threats of the Garrison or the Leavitt school, *are the pastors of New-England*. Abolitionists they are to a man; they plead for the slave; they pray for the slave; and they would gladly suffer for the slave. There is in New-England a feeling of opposition to slavery so deep and strong, that as one man the mighty mass of virtue and talent here concentrated would be moved by any practicable plan for emancipation, and rejoice to engage heartily in the glorious work. I regret that any of the pastors lend even the sanction of their names to either of the men whom I have mentioned as the leaders of the two parties of technical abolitionists. Few of them do. These few are becoming fewer. And when the genuine, true-hearted philanthropy of the East and North can shake from its skirts the pollution contracted by such scenes as I have described, and by such newspapers as profess to represent, but basely misrepresent the Anti-Slavery of the North, then will the moral power of religion and humanity go forth to move on the hearts of the South; our brethren there will hear us and feel us; they will look calmly on the subject, and light and truth will achieve a work which falsehood and fanaticism have rendered all but hopeless.

In this letter, I have indulged in a freer strain of remark than may be pleasant to many of my readers; but the whole truth would require language bolder and harsher than any I have here employed. The fact is, we have been too charitable in our opinions of those Eastern reformers. We have thought them well-meaning, but misguided men. I saw and heard enough to satisfy me that many of them are bad men, men who would sell their country for power, and glut themselves in the blood of their brethren. Their spirit is infernal. Had God given them abilities equal to their desires for evil, the peace of the nation would not be maintained an hour. The Jacobins of Paris were not more bloodthirsty than some of those 'cold-steel,' 'cowskinning' abolitionists, or 'Non-Resistant' 'moral-suasionists.'

But our God is on the throne. He will make man's wrath praise Him, and before Him what are the ravings of Lloyd Garrison and Joshua Leavitt? He will take care of these restless spirits. Perhaps it will please Him to convert them, notwithstanding all. IRENÆUS.

From the Boston Recorder.

N. E. ANTI-SLAVERY CONVENTION.

MESSRS. EDITORS:

Would that I had the genius of Charles Dickens, that I might adequately describe to your readers, the scenes, the characters, the grand 'break down' and final 'burst up' of the nondescript assemblage known as the New-England Anti-Slavery Convention. To nothing can I compare this meeting, unless it be to the motley collection which filled the first vessel that floated upon the great deep. The one body met in the ark, a great vessel—the other in the Marlboro' Chapel, a great hall; in the one there were beasts clean and unclean, the male and his female, in the other were the same, speaking metaphorically; the ark was tossed upon the unquiet waters of a troubled sea,—Marlboro' Chapel was rocked to and fro by the tumultuous shouts and clamors of the multitude assembled within its walls. But here the comparison must stop—I know not the scenes that transpired within the wooden walls of Noah's craft; if his passengers were at all as quarrelsome, ill-mannered, and brutal, as were most of the speakers in Marlboro' Chapel, the old gentleman must have had a most troublesome time during the continuance of the deluge.

This grand conclave which assembled in solemn convention to devise means to enlighten the benighted inhabitants of New-England, upon the matter of American slavery, was presided over by William Lloyd Garrison, who demeaned himself, for aught we saw, as a gentleman should. One M'Clure, a fresh imported Scotchman, seemed on the whole, in the absence of Abby Folsom and Silas Lamson, to be the greatest mountebank of the squad of the faithful. He is a Scotch mechanic—is gifted with much comic power—and hates the clergy with a perfect hatred; he will, however, make a popular speaker when he shall have learnt that the clergy in this country (whatever may be true of them in his native land) are not to be classed in the same category with pirates and murderers. It is not my intention to particularise the various speakers—some of them are worthy of commendation, especially Lunsford Lane and another uneducated colored man, who, for their good sense and good manners, should put to the blush the educated blackguards with whom they condescend to associate.

The last session of the convention on Thursday evening, presented some performances not 'announced in the bills,' for which the public ought to thank the managers. The house was filled; the young men and boys were on hand in large numbers to see the fun. Rev. Adin Ballou, an amiable, sensible man, was the first speaker; with moderation and calmness he addressed the assembly; he was not the man for the audience; the young men and boys expecting that they were, as always heretofore, to be treated to a good quantity of fun and sport, became impatient with Mr. Ballou, and ever and anon cried out 'Foster,' 'Foster;' he was the man for them. Foster wrote the work, entitled, 'The American Church a Brotherhood of Thieves.' He is the man to make music at an abolition convention, and the rowdies know it, and therefore they called him out. Mr. Ballou was obliged to give way; Foster did not come forward, but a man as good, or more properly speaking, no worse than he, came forward; one Parker Pillsbury, it proved to be. I saw this fellow in an abolition meeting about a year since; he has apparently lost about 75 per cent. of his malignity since that time; he may eventually become quite a decent man. He commenced speaking quite good naturedly, stated many interesting facts, and told many truths, though with a wanton disregard to the feelings, opinions, and prejudices of his audience, whom he should have endeavored to conciliate rather than irritate. He went on quite well for a while, but at last unfortunately, threw out a sneer at the protestant church; his words were, 'Shame on your protestantism!' He might as well have roused a young earthquake, as to have thrown out such a sneer. The Native American feeling burst forth with overwhelming power, and effectually ruled the meeting. Pillsbury endeavored to proceed in his remarks; the audience cried out, 'Take back what you have said.' He would not do it, and whenever he attempted to speak, the cry was reiterated; the great audience cheered continually, snatches of songs were sung with a chorus round the extensive galleries, a hundred heels beat time against the seats, making all together as delightful a scene of confusion as the most crazy bedlamite could wish. Mr. Pillsbury, not being able to get a hearing, Wendell Phillips appealed to the audience for their attention. He stated that he was a Boston boy; (the more shame for him!) he thought the people in the gallery who were making the racket could not be Bostonians, but must be *country people!* the boors! they had just come down, and had never been taught in the school of good manners in which Mr. Phillips and his coveys are such wonderful proficients. Mr. Phillips eulogized Mr. Pillsbury, and the audience renewed the uproar and confusion. Pillsbury again took the platform, and stood facing the tumultuous assembly with all the quiet dignity and gravity of a well known long-eared animal. The hour of ten arrived, and in the midst of the clamors of the audience (which had now continued three fourths of an hour,) a motion was made to adjourn, and the convention did adjourn without delay. So 'broke down' and 'burst up' the great New-England Anti-Slavery Convention of 1845. The young men and boys of Boston have had their annual treat, and doubtless were quite well satisfied with their entertainment.

The ancient Spartans caused their slaves to become intoxicated, that their children, by seeing the folly and disgrace of drunkenness, might hate and avoid the vice of intemperance. The annual New-England Anti-Slavery Convention is useful in furnishing the young people of Boston a most impressive lesson of the folly and guilt of prostituting talents, of stifling the best feelings of the heart, of trifling with one's own reputation and character, of becoming, in fine, what a man does when he abandons the first principles of common sense, common decency, and common morality.

A MAN ABOUT TOWN.

From the Exeter News-Letter.

THE ULTRA ABOLITION REFORMERS.

The New-England Anti-Slavery Convention has been in session some days. This meeting is under the control of the most ultra abolitionists, such as Garrison, Phillips, and their associates; and its proceedings have been disgraceful to a civilized community. There is nothing valuable and praiseworthy on earth—there is nothing sacred in heaven—that has escaped the gross libels, the loathsome abuse, and the detestable lying of this mockery of a meeting in behalf of the slave. The Clergy, the Church, religion in every form it has appeared on earth or in heaven, has come under their polluted attacks. Our country, our forefathers, the Union, all that is valuable and worthy of preservation among us, they would trample under foot. The inmates of the lowest rum-shops and brothels in the city, would be ashamed, and hold down their heads in disgust at their wretched slang and low abuse. What do these people mean? What would they do? Carry out their principles—reduce society to the condition they would have it—and there would be a hell on earth. No man could walk the streets by day, without being in danger of having his brains blowed out. No man could lay down at night, without being in danger of having his throat cut and his dwelling fired. They in favor of the slave! They are doing more to rivet his chains and perpetuate Slavery than the Slaveholder can do; and the bitterest enemies of the slave are, at this moment, rejoicing at their conduct. They know that their rashness and folly and wickedness are doing everything to retard emancipation and thwart the efforts of the wise, consistent and sincere friends of the slave. Who does not see that the moment a movement is made at the North, or any where else against slavery, the friends of slavery attempt to identify the movement and the men with this reckless and unscrupulous knot of fools and villains combined; supposing that when that is done, they are safe, and the movement is dead. They too often succeed in this way and avert every blow aimed at them. It is a burning shame that here, in this city, rendered classic by the blood of the brave and good men of the revolution—the City of Faneuil Hall and Bunker Hill—individuals should be found of a character that the leaders of this convention assume and glory in.

What American, what man, before these reckless fanatics, has ever dared, or thought of attempting to heap abuse and contumely on the spotless character of the immortal Washington?—a name, and the deeds of whose fearless life, slaves and freemen, despots and serfs, kings and subjects, the savage as well as the civilized, all classes, all men, in all countries, have held sacred. M.

THE N. E. ANTI-SLAVERY CONVENTION.

The New-England Anti-Slavery Convention held its meetings in Marlboro' Chapel, Boston, on the 27th, 28th, and 29th of May. This body is composed principally of the ultra-reformers of the Garrison school—non-resistants, disunionists, anti-Sabbath, anti-church, and anti-ministry men, who have tried to make a pack-horse of abolition, and to load it down with all sorts of monstrosities, heresies, infidelities, anties, &c. Among this class of reformers are found some earnest and eloquent spirits, who always command attention, and whose fiery oratory is not without effect. Whatever may be their errors, such men as Wendell Phillips, Wm. Lloyd Garrison and Frederick Douglass will always be heard when they choose, to speak and they speak so much *truth*, that even their errors may seem truth to undiscriminating minds, and thus obtain a currency which, in their unmixed state, they would struggle for in vain.

No small part of the time of the Convention was spent in attacks upon the church and the clergy. These are represented as bitter and vindictive, to the last degree—and we can well believe that they were, from what we know of the men who made them.—*Hartford Christian (!) Freeman.*

From the New-York Evangelist.

TRUE AND FALSE ABOLITIONISTS.

We are surprised to learn that our remarks last week upon the betrayal of freedom by certain self-styled abolitionists, are not thought to have been distinctly enough appropriated to the faction known as the Garrison, non-resistant party. If we did mistake in this way, it was simply because we did not think it possible that we could be supposed to include in such a condemnation, the large and most respectable body of orderly, law-abiding, peaceful friends of the slave who, though claiming the title of abolitionists, are as distinct as light from darkness, from the mere handful of strange spirits, of whom Mr. Garrison and Abby Kelley form the nucleus, and who do not number two thousand, men, women, and maniacs all told, and who are not abolitionists in any sense, but have stolen the cloak of a good name the better to carry out their radical, no-government, anti-ministry, anti-church, and anti-Sabbath designs. We are happy to say—what is well known—that the great body of anti-slavery men—those whose convictions of duty have sought an expression in a distinct political organization, as well as that still greater number connected with existing parties, who as earnestly seek the overthrow of slavery, are as firmly opposed to the whole cut and drift of the Garrison party as we; and are no more responsible for their antics, or their ravings, than they are for those of the Mormons, or of the Fifth Monarchy men. We regret that the misunderstanding should have occurred, and think it cannot have been general; for we should be far enough from imputing to the real friends of the slave, the misdeeds of men and women like these. The views of abolitionists, as distinguished from the radicals, are summarily set forth in the following resolutions adopted at the late anniversary of the Eastern N. Y. Anti-Slavery Society, which we should have published before, but for want of room. They express the views of the Liberty Party men; we know they express with equal precision, the views of the great body of abolitionists in the country:

Resolved, That we believe that the Constitution of the United States, when interpreted in that benignity of spirit which its own language justifies, is an anti-slavery document in its principles and tendencies.

Resolved, That we hold the Union as a grand bond of public and private faith, to which we are solemnly pledged, and which we will not and cannot recall; and whether slavery is in or out, we will stand by the Union, for its purification and exaltation, being determined to employ our entire moral and political power to the overthrow of slavery, in all and every shape, by which we can constitutionally reach the same through the ballot-box.

Resolved, That we regard the attempt of secession, nullification, or dissolution of this confederacy, as high treason to the best hopes of mankind, and as the most wretched of all antidotes by which to exonerate ourselves from the crime of slavery.

Resolved, That it is our solemn duty to sustain this Union, as the most efficient and powerful means for the extirpation of slavery, and further to show our love to our cherished colored brother, whom we will never desert, for we owe him deliverance as a duty, and we will hold to the Union as the means of its accomplishment; and not turn our backs upon him as a cheap mode of being discharged from an unpleasant duty, by alleging the criminality of his master as an excuse for our want of humanity.

Resolved, That we deeply deplore the want of a zealous co-operation in behalf of the American slave, on the part of many of the churches in our country, and that we shall hail that as a blessed day when the churches shall discharge their entire duty to the outcast bondmen of America; but we are not prepared to believe that unmeasured vituperation or bitter condemnation will hasten the day in which they shall see or do their duty.

Resolved, That it is no part of the mission of the Liberty Party to overturn churches, vote for slaveholders, or dissolve this Union; but it is their distinct undertaking, by all moral, legal, lawful, and constitutional powers, to drive slavery from this land.

SELECTIONS.

CONDITION AND POLICY OF THE WHIG PARTY.

TO THE EDITOR OF THE BOSTON COURIER:

In my last communication, I endeavored to dispose of the '*Liberty*' objections to the proposal I made, that the Whig party should take *anti-slavery ground*. I promised in that to notice in another communication the 'Whig' objections to the same course. I should have done this sooner; although I do not much regret the delay, inasmuch as the events of the past few weeks have made the truth and importance of the proposition still more obvious. In my last, I intimated that I should examine the position assumed by Dudley Selden, the ex-candidate for the mayorality of New-York. The lapse of time, however, and the signal defeat that gentleman encountered, seem to have diminished somewhat the importance to be attached to any thing he might have advanced. Besides, others, whose opinions will have greater weight, have advanced the same sentiments, and are equally worthy of a reply. I will, however, quote a single passage: 'If, from any cause,' said Mr. Selden, referring to Abolition, 'it should manifest itself again in this country, those who apprehend danger from it would find me shoulder to shoulder with them, following out their effort for its final extinguishment.' Similar sentiments have been urged again and again, in the New-York Courier and Enquirer.—With less violence and brutality, very nearly the same ground has been taken by the United States Gazette. And even the New-York Tribune, with all its kindness of feeling and philanthropy of its editor, uses the following language: 'While, therefore, we ever expect to be, as we ever have been, openly hostile to slavery, and anxiously desirous of its extinction, we cannot engage in any political crusade against it, which shall involve or require the concurrent action of the Federal government.' The plain and simple meaning of all this I suppose to be, that, in all future legislation, so far as it shall depend upon the Whig party, nothing is to be done for the *slave*. Texas shall be opposed because it has become a *party measure*, and many at the South will unite with them in so doing. But no new mode of action is contemplated, not even such as is permitted by our constitutional rights. According to them, the connection of the general government with slavery must not be disturbed; and so far as that exists, we at the North must be content to bear our proportion of the guilt and odium of the accursed and cruel system. The same party lines are to be drawn; the same party organization continued. Our platform is to be sufficiently broad to embrace both the North and the South, and on which may stand the most ultra pro-slavery men in the land. This I suppose to be the real idea which they entertain, and which they wish to convey; and supposing so, I wish to suggest two considerations that convince me that such a course is entirely inconsistent with the best interests of the party. I waive the question of the right or wrong of such a course, and wish to speak as a party man, who is sincerely anxious to ascertain that course which shall best promote the success of that cause, which, as Whigs, we have near at heart.

1. *Such a course of policy is entirely inconsistent with true self-respect.* I believe that it is generally admitted here at the North, that the action of the South has been eminently characterized by an entire and wanton disregard of the rights and feelings of the *free States*. Combined and ever ready to act together on the subject of slavery, they have contrived to maintain a paramount control over the legislature of the country for the last *half a century*.

This is the testimony of some of our most eminent and amicable public men, and I shall not stop to adduce evidence in support of the proposition. Even the United States Gazette speaks of their 'high-handed measures,' and their 'insulting tone,' in the very article in which he gives utterance to the sentiment to which I have alluded. In every thing pertaining to slavery, they have, indeed, pursued 'high-handed measures,' and spoken in a most 'insulting tone.' They have trampled on the right of petition—grossly insulted our Adams and Giddings, and every other Northern man, that dared to raise his voice in favor of freedom, until, maddened by lust of power and gain, they have protrasted the Constitution, banishing our *official agents* from their territory, and forcing upon us a foreign State, with the avowed design of strengthening their *domestic institutions*, and rendering more secure the system of slavery; so that our government is made to stand forth as *legislating anew* for slavery, instead of simply abiding by the 'compromises of the Constitution,' which were made in days of danger and darkness. Such has been their course; one of wrong, insult, and outrage; and in this respect, Southern Whigs have been little better than their brethren in the opposite party. Many of them did, indeed, vote against Texas, but it was on party and professed constitutional grounds, and their support had to be bought by *silence* on the part of Northern members upon the subject of slavery. And the singular spectacle was exhibited of a three weeks' debate in the United States Senate, upon one of the most important, the most fearful *moral question* ever brought before that body, without hardly a single allusion to the *moral* bearings of the point at issue; and all this *silence* was necessary to *keep* Southern votes. And immediately after the question of Texas was settled, and they were called to vote upon the Constitution of Florida, these same Southern Whigs were the most forward and the most violent in their defence of the clause which gives power to the new State *to incarcerate the free colored citizens of the North*, who should enter their ports.—Such has been their course. *For slavery* they are willing to sacrifice everything—Constitution, party-ties, the obvious demands of friendship, and even the common courtesies of life. And now shall we hold their political alliance and assistance, thus rendered, as dearer than *our rights, our virtue*, and the *common prosperity of the country?* Such pusillanimity is too

Rank, it smells to Heaven.

Whigs of the North, will you never have done with this truckling subserviency? Are you willing, for less than a mess of pottage, to sell the birthright your fathers left you? It was slavery that hurled your Adams from the Chair of State, and it has claimed and held its seat there ever since. Did your fathers fight the battles of the Revolution? And do you breathe the pure air of a land of liberty? And will you stoop so low? Then complain not if the high-minded and the free-born sons of honored sires leave your ranks, and refuse to join in political action with a party, when so much is to be borne, and so little to be gained.

2. *Such a course is perfectly suicidal, and cannot be adopted with any hope of success.* At least, such is my opinion. As I remarked in my former communication, the *Democratic party* have run a race for the favor of the *slaveocracy*, with which we can never successfully compete. Their sympathies harmonize much more nearly than ours can. Besides, the Whig party has done too much for freedom ever to be received cordially into the arms of the 250,000 slaveholders, that have so long ruled the country.—They have voted for the *right of petition*—against Texas; while the stanch Whig States of Vermont and Massachusetts have said and done too many things for liberty to be relished by the South. They will not cast us *in form* from their fellowship. They are too shrewd for that. They will toy and dally with us—throw out a *sop* here and there—yield on some points, where yielding will exhibit a show of magnanimity; but which will not compromise in the least, the grand point of interest and importance; nor will they ever extend the hand of cordial fellowship to the Whig party.

We can then have little encouragement to make any great sacrifice of principle or voters at the North, for the sake of gaining or keeping in with the South. But that we shall *lose voters*, as well as sacrifice principle, by the adoption of such a course as will conciliate and keep our strength at the South, I think, is most evident. By so doing, we shall cut ourselves off from all the *anti-slavery feeling* of the North. That this is beginning to pervade the free States, and becoming an important element of feeling and action, all must admit. Its existence defeated us in the last campaign, and the events of the last six months have done nothing to diminish it. There is some little humanity, some little sense of right, and some little self-respect remaining,—and all that is arrayed against the system and support of slavery—and that party that holds an equivocal position, such as we must occupy if we still continue our party *relations* with the South, must not only sacrifice the strength that that feeling would secure, but it must find that feeling arrayed in opposition to it. And that it will find that feeling arrayed against it, we may assuredly anticipate, if we so continue. The organization of the Whig party never was, and never can be, as stringent as that of the Democratic party. There is too much conscience and principle. And where it has been measurably strong in times past, *in this respect*, it is becoming weaker and weaker every year. We are beginning to learn the tactics of the enemy, and it would not be strange if we should apply them to our own course of action. A few slaveholders have not only govereneed the politics of their own States, but those of the national government, by their single devotion to the interests of slavery. The friends of liberty will thank them for that lesson, and [illegible]. The 60,000 'liberty' votes of '44, much as we may deplore the result they *indirectly* occasioned, have taught us a lesson we do well to remember. To disregard it, is as little creditable to our statesmanship as to our honesty and humanity. For I think we may be sure that the same power will be used with more and more effect, until returning sanity makes us see our true policy and adopt it. And why should we disregard it? What has the South ever done for us, that we are willing to sacrifice so much for her? And what is there in *anti-slavery* that we so much dread? Admit that Abolitionists have done some wrong things; admit that in their combinations they have exhibited folly instead of wisdom—it is unworthy the dignity of a party that numbers nearly a *million and a half* of voters, to refuse to take a position to which patriotism, humanity, virtue, and even their own party interests invite them, because a very inconsiderable portion of their fellow-citizens made mistakes and pursued a right object in a wrong way. But, however we may *feel*, I hold it to be a fact of which there can be no reasonable doubt, that unless the Whig party will take ground that Abolitionists can consistently occupy, they cannot succeed. The encroachments of the slave power are becoming more fearful every year, and nothing can prevent the formation of a *free party* to resist these encroachments. And every thing betokens that that day is not far removed from the present moment.

The events of the past year have quickened the movements that before were more gradual. The amazement and alarm which the annexation of Texas has occasioned, still continue, and they will continue and increase as new developements of that terrible transaction unfold themselves. Other events are thickly clustered around us. The mustering squadrons of Liberty and Slavery are rapidly taking their positions. The great *religious sects* of our country are dividing on this question. The powerful denominations of the Methodists and the Baptists have already done it. The Presbyterian Church, (at least the new school division,) will soon follow this example. If now the religious sects feel compelled, for conscience sake, to sunder ties so sacred and binding, and break from associations so much endeared as are those that religion secures, can you expect that *political ties* will hold them long to the car of slavery, to do the bidding of those who would sell their votes for Southern influence? You may expect it, but you will be disappointed. This is a somewhat new feature in the aspect of the times. But I can assure politicians that it is a feature it will be madness in them to disregard. With the weak hold which the Whig party has upon the *rowdyism* of the country, if they array against themselves the *religious sentiment* of the land, their cause is worse than desperate. Nor are the events which are occurring out of the country of a tendency to make us hesitate. England's great power is arrayed against slavery. France has just taken an incipient but important step in the same direction. Where now shall the Whig party be found? Shall it not fall in with the natural tendency of the spirit and events of the day, and thus lay the deep foundation of future and permanent success? It is an important question. Let those who would guide the Whig party heed well the answer they give.

I know there are obstacles in the way of such a course. And what great and good object ever was accomplished without encountering obstacles? There are slaveholders here at the North. There are others that sympathize with them. The *commercial interest* may, as a whole, perhaps, be regarded as against my proposition. As a necessary consequence, the *city press* may be expected to oppose it, at least as a general thing. *Cliques* may be against it. And these combined influences are strong, but they are not omnipotent. They may control conventions and secure nominations—as they did in '44—but they cannot control votes. The rank and file of the party, (at least at the North,) would have much prefered the ticket, I nominated in '42, of 'McLean and Frelinghuysen'—but the professed politicians had the power to thwart their wishes, but not enough to elect their candidates. If the same influences are to succeed in '48, you may count upon a similar result. There are *scores* if not *hundreds* of thousands that will never vote *for* slavery nor *with* slavery again. They have 'sworn off' from all further participation with the accursed thing. True, they are not the men who are acquainted with the wire-pulling of party machinery—they are not prominent in your *caucuses* and *conventions*; but they are men of common sense and common honesty, and they

are centres of influence, and that, too, in circles scettered all over the North—the theatre of our strength and the place *whence our votes must come.* The question for those who would guide the Whig party to answer, is this: Will you have these increasing thousands arrayed against you or for you? Let the elections of the last *six* weeks aid you in determining your *real* CODITION and your *true* policy.

MIDDLESEX.

From the New Lisbon Western Palladium.

ANTI-SLAVERY CONVENTION.

The anniversary of the Ohio A. S. Society was holden in this place on the 5th, 6th, and 7th inst. and was one of the largest conventions that ever assembled in New Lisbon. The meetings were held in the Disciples' church, one of the largest in town, and, notwithstanding arrangements had been made for seating a large assembly, by erecting an awning and preparing seats in front of the church, yet the supply was not adequate to the demand, and the result was, that there were many who could not be gratified in hearing the deliberations of the Convention. The Rev. Mr. McNeely presided with dignity.

ABBY KELLEY,

Who has distinguished herself as a powerful advocate of the rights of the slave, was in attendance, and contributed largely to the interest of the Convention. The standard which had been erected for her as 'New-England's eloquent daughter,' as the fearless defender of the rights of the oppressed and suffering millions of our own country, was very high, yet she soared above it higher far. We have heard much said of her eloquence, have been watching her movements for some years, and had promised ourselves a rich intellectual treat in hearing her appeals in behalf of the American slave; yet she far exceeded our most sanguine expectations, and we sat from day to day enraptured with the sublimity of her eloquence.

Her strong hold is in debate; she needs opposition to develope the diversified powers of her great mind; of this we had ample opportunity to judge in hearing her participate in a debate on a question of great interest. She entered the arena and tilted the lance with skill and judgment, manifested tact and shrewdness which would give her the vantage ground over an ordinary debater, even though he should have the right side of the question: this was obvious in the discussion referred to; for notwithstanding she stood alone, for three days, and debated with three preachers, Mr. Keep, Mr. Prentice, Mr. Shelden, and with one lawyer, Mr. Ewing, besides warding off sundry small shots from the rank and file; and notwithstanding she was advocating a resolution which we conceive to be not only wrong, but disgraceful for an American citizen to advocate, yet she, in the language of Mr. Ewing, 'made the worse appear the better cause', and notwithstanding all her cunning, and notwithstanding we differ from her, yet we must do her the justice to say, that her arguments were marked with candor and fairness.

Miss Kelley is well calculated to enlist the sympathy of an audience; her appearance is good, her gestures graceful and appropriate, and her eloquence almost overwhelming; and notwithstanding she entertains sentiments in reference to the dissolution of the Union and the disorganization of churches which every lover of his country should deprecate; notwithstanding on these questions she is wrong, *wrong*, WRONG; yet we believe she has been greatly slandered, and on other subjects basely misrepresented. Her moral character, we believe, is unimpeachable. She has been represented as an infidel; this charge she repudiates, and has endorsed the Christian religion, and the divinity of the scriptures. We must do her the credit to say, that we believe she has entered the anti-slavery field of labor from the very best motives; prompted by a noble spirit and the impulse of a generous nature, the whole affections of her heart have gone forth to the oppressed, and she has taken her stand on the platform of humanity as the fearless, bold, powerful and eloquent advocate of what *she* conceives to be justice and truth. However much in error she may be, who doubts the honesty of her intentions? She has given her whole patrimony, $6000, to aid in knocking off the manacles of the slave. Is this any evidence that she is dishonest? Who believes it? Not those who have sat and listened to her depicting the horrible evils of the horrible system of slavery—the terrible blighting of all the fondest hopes of the slave—the rude and unholy tearing away of the heart's tendrils in the separation of families—in depriving the parent of the child, the child of his parent—in depriving them of the dearest objects of life—and this separation to continue to the end of life's dreary pilgrimage—the horrible reflection that the child has not only been torn away, but is sweating and toiling under a warmer sun and a harder lash—the agonizing pains of a dying parent whose last thought rests upon the horrible fact that his wife and children are slaves, and are suffering all the dreadful and unspeakable evils of the accursed system, with spirits crushed? no—no! those who have heard her depicting these evils and witnessed the strong emotions and bleeding of her heart on the relation of them, do not doubt the honesty of her intentions. Who doubts her honesty of purpose? Not those who have witnessed the animation of her countenance and the quick pulsations of her heart when anticipating the redemption of the slave: no—no! Who doubts the purity of her motive? Those who have deprived themselves, by prejudice from hearing her, and whose ears are open to every misrepresentation they may hear of her; those who believe she is wrong in some points, and have not the honesty and liberality to credit her for that in which she is right. Yes—yes! these are the persons who believe her dishonest, and who appear to take delight in detracting from her merits, and we pity their narrow mindedness. Who does not admit the general principle that slavery is wrong? So does Miss Kelley: go with her that far and you are half way, at least. Thus far we go with her, but we do not by any manner of means endorse all her positions; *far from it.* They are treasonable to the Constitution of the United States, aim at the dissolution of the Union, and as such we condemn them.

Such are the powers of mind and eloquence of Abby Kelley, a lady who has attracted a large share of public attention for the past few years.

From the Ohio Patriot.

ANTI-SLAVERY CONVENTION.

The annual meeting of this body (a state organization,) commenced its sessions on Wednesday evening of last week, and continued till late on the following Saturday. Its proceedings excited very great interest and its meetings were attended, by a vast concourse from the surrounding country, and was composed of persons of all colors, sects, parties, predilections, and professions. The Disciples' Church being insufficient to accommodate the multitude, a spacious awning was erected in front of the house, which afforded a partial protection from the rays of a scorching sun.

During the past week, the doings of this Convention have been the engrossing subject of public conversation. Little else has been talked of; and at one time, serious fears were entertained that the zeal of some persons in parrying off the attacks made upon one portion of the Constitution of our country, would lead to the violation of another portion not less sacred than the first. In other words, —the threats of some, and the suggestions of others, indicated that *the liberty of speech* was about to be trampled in the dust, and that the fame of Washington and Jefferson, and the defence of the Constitution, were to be surrendered to the keeping of a mob! We rejoice to record the fact that better counsels prevailed—that order was preserved—that our borough was saved from a lasting disgrace,—and that the existence of a mob has given no ground for asserting that the doctrines advanced by the lecturers could not be overcome by reason, but must be crushed by brute violence.

The chief speakers who addressed the Convention in behalf of the anti-slavery organization were Mr. Giles Stebbins and Miss Abby Kelley, both of Massachusetts.

In relation to Miss Kelley, our readers will expect some passing notice. In fact, the position she occupied, as the master spirit of the occasion, entitles her to a more extended notice than we have time or room to give. Having been in attendance at the Convention but a few minutes during its entire continuance, we are chiefly indebted to the public voice for the estimate which we have formed of the convention and its speakers. Judging by that voice, it is not to be doubted that Miss Kelley's talent and power as an orator are of an uncommon order, and are rarely equalled in either sex. Such seems to be the judgment of whigs, democrats and liberty-men, all of whom, in common with Quakers, Presbyterians, Methodists, &c., &c., came in for a full share of her galling lash. In the conflict of debate, although holding the unpopular side of the question, she alternately scathed, bewildered and stultified her antagonists. In successive encounters, the Rev. Messrs. Keep, Prentice, Sheldon, and W. D. Ewing, Esq., made bold and unsparing assaults upon her positions; but such was her promptness and dexterity, that when the audience might have supposed her vanquished, she returned upon her adversaries—regained her position, and took possession of the field.

Such is a brief notice of the extraordinary mental powers of this most extraordinary woman. In appearance, she is lady-like and prepossessing, and is said to be something over twenty-five years of age. Her path is a thorny one, yet she seems to tread it with as much delight as if strewed with roses. However pure and virtuous, she cannot expect to be exempt from the bestial remarks of beastly men. In defiance of all obstacles, she presses forward, and will probably persevere in her present career till reason, taxed too much, drops from its mooring. Whilst all were charmed by her eloquence, and united in admiration of her intellectual prowess, the vast majority of parents who sat as her hearers, would prefer to yield their daughter to the cold embrace of death, than to live to see her follow in the foot-steps of Abby Kelley.

We hope that the doings of this Convention may have their proper effect upon all portions of our citizens. Let it remind the friends of our Republic 'that eternal vigilance is the price of liberty.' Let the friends of the colored race remember that negro slavery (although a curse to the community and a blot upon our national escutcheon,) is not the only evil which afflicts us as a people. '*The Union; it must be preserved!*' Under all circumstances, and in every trial, let this be the motto of every patriot in the land. Let democrats bear in mind, when they hear of the wrongs inflicted upon the southern black man, that there is also a WHITE SLAVERY which robs and beggars laboring industry to enrich the manufacturing nabob and the legalized paper money monopolist. Let Christians, when they approach the Throne of Grace to ask blessings upon the heathen of *other* climes, remember that 'true charity begins at home.' As patriots, as lovers of peace and friends of humanity, let them fervently invoke the Divine interposition in behalf of the oppressed of our own land, and to arrest the storm of discord and disunion which threatens to destroy the happiness of our People and the glory of our Republic. Let all do their duty, and all will be well.

From the Salem (Ohio) Village Register.

THE ANTI-SLAVERY MEETING AT NEW-LISBON.

The meeting at New-Lisbon, held last week, continued three days. We should judge that about five hundred people were in attendance; much interest seemed evinced by the friends of the slave. Considerable excitement was created by the 'ultra doctrines of Abby Kelley.' The evening of the 4th she lectured, and in the course of her remarks, attempted to prove the Africans the same kind of beings as ourselves, differing only in the color of the skin. This was truly shocking to the liberty and Christian-loving community of New-Lisbon, and of course created some feeling against her. On the first day of the Convention a resolution was introduced, censuring the Constitution, and charging the signers of the Declaration of Independence with hypocracy. This produced quite a flare up, and called out a lengthy and warm discussion, which was continued until the evening of the second day.

The most singular affair in connexion with the Convention was the refusal of the use of the Presbyterian Church to hold their meeting in. The Convention was composed of men of the first respectability, from different parts of this, as well as other States, and the Committee who made application for the house, agreed to pay any reasonable amount they should be taxed for its use, as well as give a guarantee that order should be observed. And yet in the town of New-Lisbon the citizens of this State are refused a suitable house in which they might discuss a subject of the greatest importance to the human family. It will not do in this *religious age* to come in contact with *crime*, if it is likely to interrupt the peace and harmony of 'our society.' It is declared by the *religious* society of Presbyterians that it 'is no bar to *Christian* communion' if a man should be a woman-whipper, a slave-monger; no bar to Christian communion if he should be guilty of robbing the mother of her offspring, of destroying the marriage contract, if his every garment should be stained with the blood of his fellow beings, and engaged in the black, cruel, and bloody deeds of slavery. But it 'is a bar' against entering within the holy walls in which 'communion' is held, if you should preach deliverance to the captive. You are not allowed to enter unless you leave outside your principles. These are some of the facts in the case. The Church was refused to worthy and respectable citizens of the State, and for the sanction of slavery we refer to the resolutions passed by the Presbytery convened at Cincinnati on the 15th ult. The public can put their own construction upon them.

Whatever may be said of Abby Kelley's views, (the policy of which we as an individual have our doubts,) too much cannot be said of her oratorical powers, her gigantic mind, her devotedness and sincerity to the cause in which she is engaged.—Truth is her polar star, justice her guide: disregarding all prejudice or favoritism, she boldly and fearlessly declares her sentiments, without respect to sect or party. Several meetings have been appointed for her through this section of the State; we say to friend and foe, hear her if in your power, you will never regret the trouble it may occasion you to get to her meetings. She will be in Salem on the evening of the 16th, and on the 17th and 18th inst.

From the New Lisbon (Ohio) Aurora.

ABBY KELLEY.

Wednesday evening, June 4th.

It was announced by bills, and otherwise, that Abby Kelley would speak at the Disciples' Church. Before the time for meeting arrived, it was evident that people begun to think something extra was on hand, notwithstanding the pro-slavery party was trying to jibe the friends of the slave by asking, Are they beginning to crowd in yet? and similar questions, in order to taunt and ridicule. Before her arrival here it may be stated that, she was the object of much low ridicule and remark, among certain *chaste* and orderly members of society. The bell was rung early, the people repaired to the place in crowds—many from honest purposes to hear the truth—but not a few from idle curiosity to hear a woman speak. Miss K. appeared on the rostrum, and the audience were not long in finding out that she could speak, and that too with an energy and power that but few can rival or even imitate.

Her speech on this occasion was somewhat of a general character than otherwise—giving the A, B, C of Abolitionism, including several preliminary points. She, however, used up prejudice against color most ably—showed the utter imbecility of opposition to the anti-slavery movement on this account, and touched on other points equally important, with an ability equal in clearness and conclusiveness. Taking this first effort, altogether she exhibited abilities of a high order; and some, perhaps many, who came to carp at or condemn what she said, right or wrong, were awed into respect for her talents, if not for the doctrines she taught. She spoke for an hour and a half or more, and the meeting adjourned to meet on

Thursday morning, June 5th.

On this morning—the weather being exceedingly dry and the roads dusty—crowds were seen coming in, keeping a continual dust, and for numbers, it looked in the forenoon, a good deal like 1840. Here they came on foot, on horses, in buggies, carriages, and upon wagons, forming a continual stream, at least from the West, a considerable time. At the arrival of the hour, 10 o'clock, the house was crowded, and it would have still been crowded, were it twice as large, for a great many could not obtain admittance. An awning was erected in front of the church, which was also pretty well filled on this day. The crowd indicates that there is a deep moving among the waters in regard to the welfare of the slave, notwithstanding many may have been induced to come to hear and see a *woman* talk against the great evil of the land. It shows that a deeper interest is taken in the welfare of the slave in this part of the State at least than heretofore has been evinced. All political parties, and all religious sects were represented, some with very full delegations, in this meeting. Whigs, democrats, liberty men, non-resistants, community men, temperance men, topers, and numerous other sorts, to be guessed at—besides, a considerable number of colored people, were there. And the progress of the meeting, too, proved that pusillanimous, cowardly, dastardly mobocracy was represented there, as their ill manners often showed; but their *caution* was too large to permit even the basest of them to break an egg or throw a stone, though it is said they had rotten eggs, perhaps as addled as their brains, in great plenty. These are the fit *tools* of the slaveholders, man-thieves, who scruple not to violate every command in the decalogue, and then attempt to legalize it by law, and sanctify it by Scripture.—Such have a place among the watch-dogs and bloodhounds of their Southern overseers.

A Committee of highly respectable gentlemen was appointed in the morning to make efforts to obtain the Presbyterian church, it being the largest public building in the town. They went to the trustees, and offered them a fair compensation, and pledged themselves the house should not be injured; but in the face of all this, it was *refused.* This cause is too unpopular yet to have a hearing *there*, though no doubt many of the membership are as truly humane people as are to be found. Many were present from a distance in different parts of the State, also from Pennsylvania and Virginia; but no matter who were present, the cause of the slave was not deemed of sufficient magnitude to secure admittance within its *sanctified walls.* It will not always be so.

☞ The following phillipic is from the New-Lisbon (Ohio) Palladium.

The treasonable resolutions which were offered and discussed at the anti-slavery convention, have had at least one good effect; they have opened the eyes of the community to the true position which these professed friends of the slave occupy. We invited the people to turn out and hear, and we are glad they did turn out.

The anti-republican, anti-Christian, and detestable positions assumed, broke upon the assembly with greater astonishment than would peals of thunder in a clear day. We do not consider the attacks made upon the framers of the Constitution or on the Constitution itself more to be reprobated than the proposition to disorganize the churches as they now exist; this would indeed be subversive of the best interests of our country, not only for the present but for all time to come. Many of our citizens who are opposed to slavery, now entertain very different feelings towards the Loyd Garretson and Abby Kelley school of fanatics than they did before the Convention. In this way we think the Convention has done good, and we again invite all who have an opportunity, to go and hear Abby Kelley.

The Rev. Mr. Sheldon certainly paid a very sorry compliment to the intelligence of the citizens of New Lisbon when he admonished them not to attend these meetings; those whose principles of patriotism and religion are well grounded have nothing to fear from free discussion, and to those of weak minds and doubtful patriotism and religion we say, stay away, you would there walk in dangerous paths.

We ask forever to be delivered, not only from the detestable principles of Abby Kelley, but also from the contracted views of those who fear free and full discussion on all points touching the institutions of our country—truth must and will prevail over error.

PENSACOLA, (Flor.) June 2d, 1845.

The Brig Franklin, of Provincetown, Capt. Nickerson, arrived here on the 21st ult., from a whaling cruise in the Bay of Mexico. She came into port on account of some difficulty between the captain and some of the crew. Immediately after her arrival, three of the crew were delivered up to the civil authorities and committed for trial, which took place on the 30th ult., the court being then in session. One was set at liberty, the other two were put on trial and sentenced, one to thirty days imprisonment, the other to six months.

It appeared that the difficulty originated principally in consequence of the captain having flogged several of the crew, and using threats of violence towards others for no sufficient cause. No violence had been used on the part of the crew, other than that two of them had refused to do duty, and others had protested in strong language against the proceedings of the captain in regard to his conduct towards some of the crew.

Whilst the brig was lying in this port, the steward inflicted a slight wound with a knife on one of the crew, while in a quarrel with him, for which he was brought before the court and received 39 lashes (strokes) with a raw-hide switch on the bare back, was charged $10 12 1-2 and costs, and sent on board again.

Five others of the crew left the brig, and more were anxious to do so, but she went to sea on the 30th—report says destined for Mobile, to ship more crew.

The two prisoners are now confined in the jail of this city.

Your ob't servant,
JONATHAN WALKER.

THE HARBINGER.—This is the name of a very handsome looking journal, just commenced by the Association at 'Brook Farm,' West Roxbury. It is devoted to social and political progress. The contributors are among the best writers of the day, comprising an amount of talent which *ought* to furnish a large legion of subscribers. Terms, $2 00 per year, in advance. Address 'Editors of the Harbinger, Brook Farm, West Roxbury.'

REV. E. S. GANNETT.—We should think this gentleman would make a first rate preacher for some Southern slave market. He appears to be most loyal to the slave interest. He says, Slavery and Christianity are not incompatible; but can exist side by side. That is Christianity with a vengeance.—*Essex Transcript.*

Lay Convention of the Methodist E. Church in Kentucky.—The Christian Intelligencer, of Georgetown, (Ky.) a Methodist paper edited by a clergyman, contains a call for a Convention of the laity of the Methodist Episcopal Church, to consider the propriety of the action of the ministers at the Louisville Convention in relation to the separation of the body into Northern and Southern divisions. This movement is an extraordinary one for that body of people, but is one of the characteristics of the times.

Abduction Frustrated.—On Monday afternoon, a man from Louisville, Ky., whose name we could not learn, while passing up Market street, seized a young colored boy by the throat, and would have taken him off, had it not been for the timely interference of some of the spectators. He claimed the boy as his slave, and said he could produce papers which would prove his legal claim to him; but the crowd did not seem to understand the slaveholder, and in 'double quick time' carried the boy off out of the reach of his master. The circumstance created a good deal of excitement at the time.—*Pittsburgh Chronicle.*

Important from Liberia.—A letter from Governor Roberts, dated April 17, published in the Sun, says that the colonial schooner John Seys, has been captured by an English man-of-war—apparently in retaliation for a seizure of goods on which the owner refused to pay the colonial dues at Grand Bassa. We shall doubtless have farther particulars soon.

Another Slaver Expected.—We learn by the brig Brothers, which arrived at this port from Rio Janeiro, that the brig Porpoise, of Brunswick, Me., which was seized at Rio some time since, suspected of being a slaver, was to sail from thence on the 13th of May for Boston, under command of Sailing-master Duer, of the U. S. ship Raritan.—*Boston Traveller.*

Fugitive Slaves.—One portion of Judge McLean's opinion in the Indiana slave case seems to be of some interest to Wisconsin, while she remains a territory. If we understand its import, slaves escaping into that territory from masters residing in any of the *new* slave States need not be surrendered. This would extend to escapes from Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas and Missouri, into Wisconsin. From Missouri large numbers have hitherto escaped into Illinois, and thence made their way into Canada. They will probably push now for Wisconsin. Another effect may be to array a class, more or less numerous, against the early admission of that territory into the Union. At the same time the slave States will find new reason to desire it at once.

Great Britain has on the coast of Africa forty vessels of war, carrying about five hundred guns; and on the coast of Brazil twelve war vessels, carrying two hundred and fifty guns.

British and Foreign Anti-Slavery Society.—The sixth annual meeting was recently held in Exeter Hall. Mr. J. J. Gurney filled the chair. The report, read by Mr. Scoble, contained a mass of statistics, and touched upon many of the standing topics. It deplored the fact that 400,000 Africans are still annually kidnapped for the slave markets of the Spanish Colonies, Brazil, Egypt, Syria, Turkey, Persia, and India. The speakers were the leading members of the Society—the Rev. Messrs. Beechum, John Burnett, W. Knibb, and others, and the speeches merely echoed the report.

Elworth finished his thousand miles in as many hours, at New-Orleans, on the 8th, at 8 in the morning, and then walked on for fun till 4 P. M., and offered to walk a mile with anybody for $50 or $500 a side.

THE LIBERATOR.
BOSTON, JUNE 27, 1845.

☞ The Editor of the Liberator is absent on an anti-slavery excursion in Worcester county; and hence the lack of editorial matter in our present number.

Reported for the Liberator.

MEETING OF THE PRIMARY SCHOOL COMMITTEE.

A special meeting of this Committee was held on Wednesday evening, at the Common Council Chamber, to hear the report of a Committee previously appointed, on the petition of a number of colored citizens, praying 'that separate schools for colored children be abolished—and that said children be permitted to attend the schools in their several districts.'

The hall was well filled, there being an unusually large attendance of the Committee, and the seats reserved for spectators were all occupied.

Mr. INGRAHAM submitted a brief report of the majority of the Committee, to the effect that the request was a *right* of the petitioners. But, as the Grammar School Committee had not acted on the subject, therefore,

'Resolved, That in accordance with the foregoing report, it is inexpedient to grant the prayer of the petitioners.'

A report was read by Dr. Bowditch, in behalf of the minority of the Committee, reviewing the whole question, with much ability.

Voted, That when the question be taken, it be taken by yeas and nays.

Mr. BOARDMAN moved to accept the resolution offered by the majority; when, after several calls for the question,

Rev. W. W. PATTON rose and remarked, that if this was a principle which involved the rights and privileges of the *rich*, it would not be immediately voted upon. It is well known that the petitioners are much interested in the decision of this question, as it is one which involves not merely their rights in the free schools, but the question whether the black man is to be degraded below the white, here in a State where our Legislators have taken special care that not a vestige of such degradation shall remain upon the statute book. The action here influences the actions of individuals; they look upon the colored as a degraded class, as long as we uphold them by corresponding action. It is useless for us to prate of the conduct of South Carolina, so long as we maintain—*illegally* maintain—a practice here which at least incidentally sanctions it. The minority report must have convinced all that this principle is anti-republican. Every one will admit that it is indefensible *in the abstract.* If it is indefensible in the abstract, it must be so in the concrete. It is useless, it is idle; it is worse than either, it is WRONG. It is wicked, to assert that a fact, for *fact it is*, can be morally right in theory, yet wrong in practice. It is morally wrong to maintain this condition, if it degrades the colored child. The white child looks upon and despises the colored child as of an inferior order of beings, as long as these things continue; this we all know, this we have all experienced.

If a law in accordance with this practice were to be made, or to be refused, we should all, every one of us, vote against st. Why, then, should we object to do away with it? Why this aversion to admitting that we have been wrong? It would only prove that we are now wiser men than we were. Nay, further, if we be not *commanded* to make this unjust law, we surely ought not now to continue a principle manifestly inconsistent with the democratic rights of all.

Mr. A. J. WRIGHT thought we ought to look at this question calmly, and find out whether it be right or wrong. He could see no reason why the colored child should be excluded from the schools more than his own. 'I love my country,' said he, 'and wish all my neighbors to have the same rights which I have myself. We wish these citizens to be good citizens! Let us educate them for good citizenship, under the same principles that we do others.

Dr. CHARLES A. PHELPS said that he felt unwilling to trespass upon the patience of the Board at that late hour, and also felt unwilling to give a silent vote. He must say, that he regretted the course which gentlemen opposed to the resolutions of the minority had thought fit to pursue on this question. He had hoped that it would have been discussed candidly and fully. Gentlemen erred, greatly erred, if they thought to strangle this question. He should vote for the prayer of the petitioners, 1st, Because it was legally their *right*. The Supreme Court had decided that towns should be divided into school districts, only by geographical lines; that these districts must include all the inhabitants; that all must enjoy equal privileges. From whom then have we obtained the power, in direct contravention of the authority of the Supreme Court, to establish separate schools for any particular class? We have established two schools, one at the north, and one at the West part of the city. These the colored children are compelled to attend, (if they attended any,) in whatever part of the city they may reside. Can this be considered extending to them equal privileges with the whites? He should vote for it, 2d, Because it was *expedient.* Many appear to doubt on this point. Now, it appears to me, that the best light under which we can judge of this, is that of experience. In Salem, in New-Bedford, and in nearly all the towns throughout the State, the experiment has been fully made, and the result has shown its success. [In alluding to the case at Salem, he paid a merited compliment to the services of the Hon. Stephen C. Phillips.] If it is unlawful for us to exclude these children from the public schools, nothing can make it *expedient* for us to continue in wrong-doing. The purest *right* is the highest expediency. 3d. We are bound to grant the prayer of the petitioners, because, by refusing it, we sanction a bad precedent. By making a discrimination among the children of our citizens, we aim a blow at one of the fundamental principles of our whole system of Public Schools. We might add another step, and yield to prejudice the power to separate the children of the poor and the rich, or the children of the mechanic and the professional man.

Finally, the speaker assured them that the measure would be carried. They might even turn these petitioners with contempt from their doors. But the truth would triumph. Some gentlemen were apprehensive that public opinion might not sustain them; he thought differently; but were it otherwise, our own duty, said he, is none the less clear and imperative. The day is not far distant when a sentiment which is abroad in the community on this and kindred subjects, (he alluded to no party,) would *demand* of this Board right action in this matter.

He closed by expressing his deep conviction of the justice and the expediency of the measure.

Mr. STEDMAN said, Yes, the time will come, and what better work can we do than to hasten that time? We shall not pass this measure to-night, but it will succeed. Boston is a glorious city, and this act will make it more glorious.

Hon. JOHN C. PARK said, if the colored man wishes to send his child to the nearest school, and within geographical limits, we have no right to deny him. The law is plain, there is no overcoming it. It is a *privilege*, and not a prejudice, which sends them to these separate schools. Let me be satisfied that they do not consider it a privilege, and I vote with the minority. But of that I am not satisfied, and have not been. I undertake to say that it was a jubilee day when the Smith school was established? Why is it changed? Because people have put it in their ears that it is a prejudice which sends them there.

The principal part of Mr. Park's remarks were devoted to proving the legal right of the colored man to send his children to the nearest school. And yet he supported and voted for Mr. Ingraham's report, on the absurd and futile ground, that by *allowing* the colored people to send their children to the common schools, we should rob them of their rights. In other words, that it would be an injury to them to give them the same education with the whites! Mr. Park knows that an oppressed and despised class are ill-treated just in proportion as they are kept separate from the favored majority. The abuses in the Smith School, to which the community turn a deaf ear, would not have been suffered a single month if the pupils were white. No one is better acquainted with these facts than Mr. Park, and it was with indignation, and something like disgust, that we heard him contend, as he has done, in times past, in the Legislature, that the prejudice of color does not exist in this community. As he values his reputation for common candor, we trust he will not repeat an assertion so notoriously unfounded. It is a false policy in Mr. P. to attempt to conciliate the colored people by asserting their *rights*, and to pander to the hatred of the colored man, by refusing to protect those rights. Such a course may seem a very ingenius expedient, to a mere politician, but our colored citizens are too intelligent to be deceived by it, and their friends are a growing body. Such policy is not adapted to the state of public opinion and morals in Massachusetts, and cannot succeed.

Mr. Park has admirable abilities as a public speaker. Let him be candid, uncompromising for the right, truly courageous, and with such talents, an honored and useful career may be his. Nothing less can gain him solid success, or the only respect worth having.

As to the suggestion that the colored people are themselves satisfied with the arrangements that confine their children to separate schools, it is unworthy of a reply. No respectable colored person feels them to be other than a grevious wrong and insult.

DR. BOWDITCH remarked that 'he could not pretend to cope with the gentleman who last spoke, (Mr. Park) as he (Dr. B.) was wholly unaccustomed to public debate, but as he had been especially called upon by Mr. Park, he rose to make a few remarks. In the first place, he would say that he did not know how large a majority of the petitioners were parents, neither did he care; for, as he conceived, the merits of the question depended as much upon the fact that one human being, feeling that he was degraded by being obliged to go to separate schools, asked for their abolition, as if all the colored people in the city should ask the same favor. But he would remark, that certainly two of them were fathers of families and clergymen, and one of them (with shame for Boston did he speak it!) had, since signing this petitition, left the city in order to live in an adjacent town where no distinction was made.

Mr. Park had denied that there was any prejudice against color in this community. Dr. B. would not call it folly for a man thus to deny a self-evident proposition. The gentleman had said that he had been seated at a church where a colored man was by his side; but did he remember the occurrence that took place some few years since, when a respectable colored man bought a pew in Park-street? Oh! no! there was no prejudice in the community! Yet the good people of that church refused to worship God while the colored man held possession of a pew! The fact is, that Mr. Park's church was a glorious exception to the general rule. There were other churches, thank God! which were now exceptions to the universal rule which prevailed ten years since, under the influence of some of those against whom Mr. Park would cast his insinuations that prejudice was yielding; but it still ruled this community, and would govern this board in their votes on this question.

The gentleman had quoted the far-famed picture of the Battle of Bunker Hill, and had asked why no objection was made to the appearance of the colored man in that memorial of the resolution. Dr. B. would reply that the instance quoted was only a proof of what was brought forward in the report, viz: that in those times there was less prejudice than exists now, for the negro marched shoulder to shoulder with the white man in the armies of the revolution.

It was the first time, Dr. B. said, that he ever learned that these colored schools were established for the *special benefit* of the colored people.

[MR. PARK here very rudely interrupted the speaker, and demanded for what they were established unless for the benefit of the colored people.

We would here remark that Mr. P. frequently insulted in this way by his browbeating questions the speakers on the minority side of the question.]

Dr. B. replied that it was true they were established for the benefit of the colored people, but merely because we felt forced to give them some instruction. But he would ask the gentleman, as he seemed to think that the colored people ought to regard those schools as a '*special privilege*,' whether he himself would like the *privilege* of sending his child to a school of 15, if by that act he was going to fix a stigma on his child forever, as, in fact, these colored schools do? For his part, Dr. B. thought he himself should object to sending his child to any such school.

The gentleman has said there is no exclusion from the professions—and that recently one colored man had been received as a member of the bar. Dr. B. would say that there is a method of exclusion more terrible than a merely formal one; and as Mr. Park had expressed his opinion, Dr. B. would give *his*, which was, that the gentleman alluded to would starve in that profession. Certainly that was the case in his own, the medical profession. It was impossible for any colored man to succeed in it. But the gentleman says, there is no prejudice! Well, perhaps the gentleman's eyes are not so keen as those of his neighbors.

The gentleman repeats that these schools were for the benefit, and special benefit, of the colored race. Dr. B. would ask how Mr. Park would explain the fact that many colored people kept their children from school solely because they would not be degraded. That such is the fact, Dr. B. had ample evidence in conversation with colored people, and especially did he remember one, who for natural good sense and delicacy of sentiment, was equal to any person in any rank. That person had kept her children from school for two years, solely for the reasons above mentioned.

Dr. B. made a few more remarks, which we did not get notes of,—and immediately on his taking his seat, loud cries of 'Question,' 'Question,' were made from various parts of the hall.

In fact, it was the policy of the majority to quietly *hush* up this question, and, so far as they are concerned, they did it. Some persons have said that all the argument was on the side of the minority. Very true. For it was the policy of the leaders to prevent all debate by—closing their own mouths! They were afraid to put down the proposition by violence, but they were equally afraid to debate it. In fact, one of the leaders so dreaded it, that he begged a friend of ours not to speak, because, said he, 'we shall get a better vote by not talking, than if we have any long debate.'

The question was then taken on the adoption of the resolve of the majority of the Committee, and carried, 55 yeas to 12 nays.

INTOLERANCE OF THE PRIMARY SCHOOL COMMITTEE.

DEAR GARRISON:

I promised to let you have some account of the proceedings in our Primary School Committee. I proceed now to give them to you. Four months since, a petition, signed by fifteen colored men in this city, was put into my hands, with the request that I would present it to that Committee. It was very mild in its language, and asked simply that the children should be allowed to go to any schools nearest their respective residences, and that the colored schools should be abolished. I presented it at our first meeting, (in February,) and those present most summarily voted, that the petition should be laid on the table. I was very indignant; and in speaking to some of the members after the adjournment, I told them, that if they supposed they could stop me by their decisions, which were as infamous as the Atherton gag-laws, they were much mistaken, and that I should bring the subject up again every three months, as long as I lived, until they should refer it to a special committee, who would report upon it. I cannot tell whether my remarks had any effect; but suffice it to say, that at the next meeting, (only a month afterwards,) and when many more were present, the petition was taken from the table and referred to a special committee, consisting of J. W. Ingraham, James Tolman, R. W. Bayley, James F. Blake, and myself as chairman. After various meetings of the Committee, it was decided that two reports must be drawn up, and as Mr. Bayley had been necessarily absent from the meetings, he was left to choose which of the two reports he would sign. It was thus left doubtful for a long time which side the majority would advocate, whether that of justice, or of barefaced, impudent tyranny against the colored race of this city. To Mr. Bayley fairly belongs the distinguished honor of making the majority take the latter course, the committee having been previously equally divided. We regret this on the part of Mr. Bayley, for from some of his previous '*good talks*' for the colored people, we presumed that he would of course act the part of righteousness and justice. We hope better in future, but we must say we have much more respect for the fiercest opponents of the colored race, than for such men as Mr. B. and his worthy coadjutor, Mr. Park, who, as we shall presently see, amply sustained his previous reputation of always voting and speaking with the majority. But, to return from my digression.

The Board met June 4th, and an adjournment was moved in order to take up the subject of the schools, all the evening having been necessarily occupied in the transaction of common business.

Accordingly, June 19th, a very full Board appeared, showing, at least, that the subject was an interesting one.

I soon perceived that the main object of the majority was to have as little debate as possible upon the subject. I regretted very much that we had no ready debaters on our side; but we had some noble souls, and out of the heart I knew they would speak. My report was drawn up in detail, after hearing all the arguments, pro and con, and necessarily it became rather long, for I wished to present both sides of the question in as distinct a light as I could. The arguments for our side of the question were considered as follows:

Separate schools should be abolished—

1. Because they beget and foster prejudice.
2. Because the moral and legal rights of the colored demand that course.
3. Because, by so doing, we should destroy one of the last traces of slavery in Massachusetts.
4. Because of the moral benefits that would accrue to the whites in overcoming their pride and prejudices.
5. Because of the distance from the schools at which some scholars reside.
6. The example that would be set to *churches*, &c.
7. The pocket question—in which it was proved that we pay nearly twice as much to educate a colored as a white child.
8. Because of its perfect safety, as illustrated by the Salem schools, and elsewhere.
9. Because the present laws are evaded.

I afterwards examined the objections to the measure, viz:

1. The *natural* (?) prejudice between the races.
2. The fear of injuring the primary school system.
3. *No person* a *right* to public instruction; ergo the colored people ought not to complain.
4. We have no right to legislate in advance of public opinion.
5. Physiological developement of the two races.
6. The fact that our powers originate with the Grammar School Committee.
7. The fact that all the petitioners are not parents.

This report was signed by myself and James Tolman.

The other report, drawn up by Mr. Ingraham, did not even argue the question; but in a single half page disposed of the rights of thousands of their fellow-beings upon the most flimsy pretext, that because the Grammar School Committee voted 'Nay,' last year, we ought 'not to legislate upon the subject.' The committee acknowledged the full right of the petitioners to *ask* further favor, but concluded (Mr. Bayley, be it remembered, being of the number) that it is 'inexpedient to legislate on the subject.'

We well knew that our friends would be few in number, but we thought that most of them would be true; but as it proved, some of them could not stand the test of 'Ayes and Nays,' and voted against their own *expressed* views and promises to vote for the right.

Previous to the meeting, there was much private conversation with different members on the part of one person prominent in the opposition. His object seemed to be to check all debate. That he dreaded, and so effectually did he marshal his forces, that only one, viz. Mr. Park, saw fit to open his mouth in the negative. In fact, the majority would have taken the question without any debate, had not some of our friends come to the rescue. I was amused very much at the tactics displayed on the occasion, and could not help gaining hope for the anti-slavery cause, from considering the difference between the course pursued now, and that pursued some eight or ten years ago. Then, these unfortunate petitioners were styled 'hyenas and monkeys,' and mob law was meted out to their defenders. At our meeting, a brief report was read, allowing that these persons really have some rights, notwithstanding that it is inexpedient to legislate upon them. The counter report was patiently heard, and instead of abuse, the new form of tactics inrtoduced, viz. that of dogged silence, and 'killing without debate.'

Mr. Patton, the Congregational clergyman of S. Boston, opened the debate. Mr. Stedman, the Minister at Large in Boston, followed him; both earnestly pleading the cause of the colored people. These two gentlemen were followed by Mr. Wright and Dr. Phelps, two of the truest souls on this subject I have met with. I cannot pretend to give even a sketch of their remarks. For my own part, I had determined to say nothing, but Mr. Park called upon me in such a marked, and, as I thought, insulting manner, I could not help saying a few words. While he was speaking his volumes of folly about there being no prejudice in this community—and that it was a day of jubilee to the colored people when these schools were established, (just as if, *supposing* the fact to have been as *he stated*, that it would be any argument for their continuance when they were found to degrade the very people for whose '*special benefit*' they were established,) while he unblushingly claimed to have 'always been a *friend* to the colored man,' which every one who knows the A, B, C, of the anti-slavery cause, knows to be false, and that he has never defended them, save when he *received money therefor*, or when the *majority was with him;* above all, when with the most remarkable assurance he declared that he should feel it to be '*a great privilege*' to have his own children sent to such schools. When he was saying all these things, and making many personal and invective remarks, I thought that, with an unprejudiced audience, his speech would have done us much service.

I made a few remarks in reply, during which, Mr. Park frequently interrupted me, in a manner which, the more I think of it, seems to me to have been wholly unworthy of a man pretending to any gentlemanly deportment, and which, had I been a more practised debator, I think I should have passed over in silence.

Finally, the vote was taken by 'ayes and nays,' as it had been previously decided that it should be taken. I subjoin a list of those who voted on the occasion:

Against the Petition—F. A. Sumner, John Woart, F. O. Prince, Eben Jones, John C. Park, John Spence, Jr., Richard Soule, Jr., Amos Smith, H. G. Clark, E. Buck, Jr., S. P. Oliver, Rowland Ellis, W. H. Learnard, T. Restieaux, Elijah Stearns, E. D. G. Palmer, G. W. Parmenter, E. H. Snelling, Charles G. Emmons, L. Crosby, A. G. Wyman, John White, Jr., Dorus Clarke, T. H. Bell, D. W. Horton, F. Brown, T. B. Hawks, N. P. Kemp, W. D. Coolidge, Charles Boardman, David Kimball, E. A. Hobart, A. D. Parker, E. P. Hartshorn, J. P. Putnam, F. J. Humphrey, L. S. Cragin, William Howe, B. P. Richardson, F. H. Stimpson, O. Ditson, C. Stimpson, T. R. Marvin, D. T. Coit, N. Metcalf, H. Burroughs, J. T. Dingley, A. A. Watson, H. Dupee, J. W. Harris, Stephen Tucker, C. Howe, C. J. F. Allen, W. B. Brooks, A. Lovis, O. A. Skinner.—55.

In favor of the Petition—A. Simonds, F. D. Stedman, H. I. Bowditch, W. W. Patton, C. A. Phelps, E. F. Messenger, W. Dall, E. Jackson, O. Carter, H. R. Andrews, V. Wilder, A. J. Wright.—12.

Most truly and affectionately yours,

H. I. BOWDITCH.

LETTER FROM HENRY C. WRIGHT.

STIRLING, May 25, 1845.

DEAR GARRISON:

You will see by the copy of the 'Witness' (the main organ of the Free Kirk) which accompanies this, the tactics of the leaders of that body. They are become exceedingly sore and bitter at the outcry raised among their people against their doings. They cannot defend their conduct, nor do they aim to. Now they are seeking to divert attention from themselves, and to justify their joining hands with man-stealers and being partakers with adulterers, by an attack upon your views of the Sabbath, the Church and Ministry; and they hope to turn off the force of my charges against them, which are now pretty widely circulated through Scotland by means of pamphlets, handbills, newspapers, and public lectures, by accusing me of holding heretical views of the Sabbath and of worship. They are scattering broadcast, and making a great glorification over the choice bits, as they call them, which they find in the 9th chapter of 'Six Months,' &c. that I sent to you by James Brown in April. I have not yet entered into any defence of my views on the Sabbath and Worship, the Ministry, and Church, and don't know that I shall. I tell them, because they think I am in error on these subjects, that does not make it right for them to become hucksters in slaves and the souls of men. Their argument is—'H. C. Wright believes that every day should be *alike* consecrated to God—that Christianity is not a religion of times and places—for this is the amount of their charge—therefore we will become slave-drivers and slave-breeders. We cannot unite with Henry C. Wright, Wm. Lloyd Garrison and the abolitionists, for they, *as a body*, are wholly undeserving respect and confidence, and destitute of judgment, sense, or sanity; because they hold slaveholding to be a sin that should exclude from christian fellowship—(Chalmers, Cadlish, Cunningham)—therefore we will join the slaveholders, and enter into an agreement with hell, and make a covenant with death'! They cannot come near us, but they hug man-stealers, 'licensed robbers,' to their affectionate embrace. They choke at a gnat, but gulph down a camel, hump and all, at one mouthful. In the same manner they treat the Residuaries, or those who remain in the Establishment. They will not meet with them in the pulpit, at the communion, in a celebration of any kind, at a funeral, or marriage, on a school or educational committee, or pauper or benevolent committees. In a word, the Free have no dealings with the Residuaries, whom they brand as *Erastians*—a word of fearful import in Scotland. At the same time, these Frees take into their church most notorious swearers and drunkards, and there is scarce a minister among them, from Dr. Chalmers down to the merest driviller that wags his paw in bond and gown among them, that does not *tip* the whiskey toddy; and now they are seeking, Chalmers and all, to establish the point, that it is an apostolic, Christian practice, to turn immortal man, made in the image of God, into a brute—into sordid merchandise—to get domestic servants! From every quarter, the cry is coming up to them—'SEND BACK THAT MONEY.' Having sent over to that horde of thieves and robbers in the South, and asked them for their money to build their churches and pay their ministers, they cannot humble themselves to send it back, and thus acknowledge their fault. Their guilt lies in this—that to get the money, they entered into a compact with slaveholders, to this effect—'Give us your money, and we will receive you to our Christian embrace, and shelter you from the scorn and contempt of the world. Give us your money, and we will say nothing against slavery, and help to establish your right to herd MEN with beasts and creeping things. Give us your money, and we—Dr. Chalmers, Dr. Cunningham, Dr. Candlish, &c.—will step in between you and the abolitionists, to shield you from their rebukes, and from the obloquy and infamy which they are bringing upon you. Such is the covenant into which these Doctors of Divinity have entered with those Presbyterian slave-breeders and slave-drivers; and most sedulously are they laboring to keep their part of the compact of villany.

You can form no idea of the state of mind in the people of Scotland respecting the Sabbath, and also respecting Christianity. Scarce a meeting-house in Scotland could be obtained for any one to speak on teetotalism, anti-slavery, non-resistance, free-trade, or universal suffrage, on the Sabbath, during *canonical* hours—i. e. in the forenoon or afternoon. Some of them can be had in the evening; but the *day* is counted too holy, and also the place, for the discussion of such questions of Humanity. This is one of the most powerful obstacles to the progress of Teetotalism, and to the other Christian reforms. Sunday is the only day on which the people can assemble—and on that day, nothing of a practical nature can come before them. Many are rousing up to see and feel this difficulty, and are beginning to see that '*the Sabbath was made for man*,' and that there is no place or time in the universe too holy to discuss any question of humanity. MAN, here, is postponed to a Sabbath—the sacredness of man is secondary to the sacredness of a day; and the high and holy sacredness of man and woman on earth are made entirely subservient to the interests of a holy day! The facts, the horrid facts necessarily associated with drunkenness, slavery and war, cannot be presented to the people on the Sabbath, to stir them up to remove these giant licensed and popular sins, because of the sacredness of the day. What must be the fatal, horrible delusion of that people, who can postpone such vital questions of humanity to their reverence for a day—who can, see their fellow-creatures groping about in the miseries and degradations of chattelism, and slaughtered on the battle-field, and prostrate in the gutter of drunkenness, and will not consider their miseries, and seek to relieve them, for fear of polluting a *day*, or desecrating a place! This is sacrificing man to institutions with a vengeance. This kingdom can never be regenerated and saved, so long as man is thus made an appendage to the Sabbath, to a Church, to a Priesthood, or to institutions of any kind. Go to the ministers of Scotland, and ask the use of their churches to lay before the people Intemperance, War, Slavery and Monopoly, and they object not to you, nor to your subjects, on other days of the week, but they tell you such subjects are not fit for the sacred day—the Lord's day! As though it were improper to pull men out of the ditch on the Sabbath!

What do they substitute?—What they call Religion; but it is a Religion that has nought to do with Humanity—it is an abstraction. A whole Synod of 400 ministers and elders have just separated in Edinburgh, and another in Glasgow; and nearly ten days have been spent in discussing the question—*Whether Christ died for all, or only a part of mankind.* They could do nothing to rescue man from the gutter, the auction, the battle, or the gallows. Some of them felt right about it, but these could do nothing. There is no thought of regarding truth and honesty in business, justice and mercy, between man and man; man's condition as an inhabitant of the earth, crushed and imbruted by social institutions and customs, as any part of their religion. Scotland is full of preaching and praying, and theology—but her *Christianity* lives in the hearts of but few—and these are of the poor and unknown, generally. There are Christians in Scotland, but they are so in spite of the popular churches and the popular religion.

I am in STIRLING. I have become much acquainted with this region of blood. Before me, I look from my window upon Stirling Castle—upon the ruins of the seats of the Earl of Marr and of the Duke of Argyle. Off to the north-east are the beautiful OCHILS, with the river and vale of Deven at their base; to the east, toward Edinburgh, is the vale of the river of Forth; to the west are the Ben Lomond and other peaks of the Highlands. Stirling has about 10,000 inhabitants, and is more identified with the bloody history of Scotland than any other town. Close to where I am, is the place where John Knox used to thunder against Popery; and near me, down to the foot of the hill, is the bridge on which the last Bishop of Scotland was hung. It is the custom in this kingdom to billet soldiers gratis on the people, when on a march from station to station. A few nights since, a regiment entered this town at midnight, on their way from Glasgow to Edinburgh; and at that hour knocked up the people of the town to give them quarters. Many a mother, wife and child were turned out of their beds at midnight, to give food and beds to these DEFENDERS of England's Faith, Royalty, and Aristocracy. It was sad to see the feeble and helpless turned out of their beds to couch upon the floor and in barns, to give lodgings to these armed and trained marauders.

Tuesday, May 30.

You will see by the enclosed slip from the Belfast News Letter of May 23, the state of feeling in the Free Church and its defenders. I have written an answer. If published, I will send a copy. I am still in Stirling. This is market-day—an annual Fair. All the country for miles around is in town. Highlanders from *Loch Katrine* and the *Grampions* are here and from *Trazachs* and the *Ochils*. One can scarce elbow one's way through the streets; and such a mouthing of Highland and Lowland—of Gælic and English! But the people are good natured, though before night, many will be staggering about drunk.

Yours truly,

H. C. WRIGHT.

COMING TO THE RESCUE.

MAY 29, 1845.

W. L. GARRISON:

SIR—I am personally a stranger to you; a young man and a clergyman. This profession I have chosen, because, with my education, habits, opinions and tastes, I can do more and better of the best work, i. e. the elevation of men and society, here, than in any other situation—at least I think so. You will not have the discourtesy or lack of candor to gainsay this, my first distinct and deliberate assertion.

Since I was old enough to observe it, I have been strongly interested in the anti-slavery movement. In college, seven years ago, I was one of four undergraduates, who helped sustain the first Society for the discussion of the subject formed there. Ever since, I have been accustomed to think, speak, and inquire freely. I have had nothing to conceal, and therefore have sought to conceal nothing. I have taken part in public meetings, where I have felt there was a word that I could say, and always with exactly the same end in view. Your own exertions I have been accustomed to regard with the sincerest respect. I have loved to say to those who misrepresented or calumniated you, what I have been told was the source of the strong and almost exclusive interest you have taken in this movement—that the work was the legacy left you by a dying mother. I have remembered and spoken of the sacrifices (light no doubt to yourself) made in behalf of this cause; and the gentleness as well as determination, by which you have in conversation won the regard of your opponents. This I have done in Massachusetts, and done in Virginia; and I do not say it to boast or to flatter; but simply to show you the way in which I have looked upon this matter, and do still.

I think, too, I can enter into your feeling sufficiently to understand how you came to be so bitterly opposed to the church and clergy. This is a topic which I cannot argue with you, because our minds are both made up; yours in one way, and mine in another. The difference of our position is this: I regard the profession just as you do the convention or the press, as the means put in my hand to do my work. You regard it as it has often been actually employed—an obstacle or a weapon, (at least so you view it,) hostile to your work. Of course, we shall never agree in our notion of it. And a still graver disagreement is, that while I rejoice at any true word you say, and at any progress made in your professed cause, and see clearly how your work and mine should and may work together for mutual help, not for hindrance; you, on the contrary, regard them as essentially and irreconcilably opposite.

Let me say further, to avoid misapprehension, that there are two classes of men, doing equally a good service for mankind. The world of Humanity could not do without either. The success of the first depends on the preparation made for it by the second. One protests against existing wrong; the other seeks to vindicate and strengthen the existing right. One would reform the world; the other would live the life that true reform is always aiming after—as the world would live if there were no need of reformers. One looks to visible outward results, and would bring them about; the other looks to individual character, and would spiritualize and deepen that. One would do some particular definite form of God's work; the other would furnish MEN, fit for any work. One labors to overthrow imperfect institutions; the other uses them as the condition and means of reaching better. One will proceed especially by moral action; the other especially by religious action. The one is the side of true Reform; the other of true Conservatism. You, if sincere, are of the first; I, if equally sincere, of the second.

Now you can stigmatize all this I have been saying as smooth sophistry. Perhaps you will; it is very easy. I shall not care to contend with you; for my object is not to convince you, but to explain myself. So I in conscience view the matter. You may accuse me of being time-serving and insincere. I can, if I choose, both deny and retort the charge; but I shall not care to do either; I make no imputation on another man's character or sincerity. For myself, I have pondered seriously in which station I could act to the best advantage,—whether to devote gifts and education, as Wendell Phillips has nobly done, to the cause, and stand as he does in the ranks of the reformers; or to take this other position, where Channing, Follen and Ware have stood before me, and labor here in their work. I have chosen this; whether rightly, I can only answer for myself. If I am wrong, I regret it, and shall doubtless find it out. If I am ever fully satisfied that I am wrong, I will renounce the profession that I have.

Now there are some things, in regard to which my position leads me to take a very different view from yours. To instance only one: I cannot, by any process of reasoning or observation, possibly make out, to my own conviction, that slavery should form a prominent topic of discussion in the pulpit. I am free to speak anywhere. I have no concealment to make of any of my opinions on the subject. If I felt hampered in doing what I might conscientiously believe to be the pulpit's work, I would either distinctly vindicate its freedom, or quit it at once. I am glad, anywhere and everywhere, to engage in discussion, and promote inquiry. I have often spoken in public of this particular thing, and of the course of action going on with regard to it, in such a way that no one has a right to misunderstand my views. But I cannot possibly make out that it should be a prominent topic of discussion in the pulpit, or that that is the place for dealing in the common anti-slavery argument. How much your own course, in relation to the Church, may have done to drive myself and others to this conviction, by compelling us to fall back and defend ourselves and the Church against your attacks, I cannot tell. It is sufficient to say, that this *is my conviction*. And here we differ—differ widely.

Now, such being the case, I have two questions to ask. You may answer them as you please. I shall answer them as I please. And let me hope that the candor and charity you demand from others, will make you as anxious to maintain my right of judging and acting for myself, as I am desirous that you should judge and act without incumbrance for yourself.

The first question is, who is the better judge of the duties and relations of my own position—you, or I? The second is, shall I follow my own conscience, or yours? I trust you have sufficient scorn for subserviency to other men's judgment, or following another man's will, not to answer these two questions as I am compelled to answer them for myself.

I should be sorry to think, Sir, that you, whom I have long respected as the uncompromising advocate of human liberty, should have become so habituated to claim all the wisdom, honesty and conscience for one side of the extremely complicated practical question, as to be incapable of doing justice to a man's motive, character or principle on the other side. If ever your public addresses or frequent protests have seemed to indicate this, I will presume that it was because you had encountered only hostility from those you opposed, and had not been brought into relations of personal sympathy and intercourse with them. Perhaps you do not desire this. If so, the greater pity, in one who pleads for liberty, humanity and love. If not, permit me to say, in return, that I do not see any thing to prevent entire mutual confidence, respect and help between those following your work and those following mine; i. e. until you show yourself in the attitude of an uncompromising assailant. Then, as in duty bound, I shall fall back on my own entrenchments, and resist to the uttermost. And you may find the dubious satisfaction of having converted friends and fellow-workers (though in another field) into determined and pledged antagonists, bound, by all they owe to their conscience, their honor, their country and their faith, to withstand the godless anarchy and traitorous apostacy, which, as they conceive, you are bringing upon them, and upon the best hope of man.

Comparisons are odious; yet there is one comparison, Sir, which I wish to make now. During this week, I have attended, with strong interest, the various conventions held in Boston on the subject of slavery. And what have I heard? Where have I found the strong, free, *unmingled* expression of hostility to an institution, which I would we all stood together to resist, because it is preying in common upon the vitals of us all? Where have I found the real anti-slavery sentiment? It has been in a *clerical conference*—in private meetings, (at least what were meant to be private meetings,) and in confidential intercourse among brethren of my profession. There was difference of opinion, most freely expressed. There were degrees and shades of feeling, very various. But, if I wished to hear the calm, distinct utterance of deeply meditated thoughts—if I sought the sincere repugnance of a free, earnest soul towards what is teeming with corruption and vice—above all, if I desired to find this united with a distinct conscientious, pressing sense of *individual responsibility*, and anxiety to do *one's own duty* in relation to it,—I went there—to the conference of clergy convened first on Monday afternoon. I was not surprised at this. I had been accustomed to it before, and expected to find it then.

But this was not all. What did I find at the other place—in Marlboro' Chapel, where men met professedly as the *only* advocates, the *only* apostles of human liberty? Why, Sir, there was, first, the whole purpose of the Convention turned aside from slavery as a secondary thing, and the time spent in denouncing the Church, which is already beginning to be pretty distinctly known as a real effectual antagonist to slavery. There were hours passed in listening to the tedious vituperations of a foreigner, against a set of men he had never seen, and knew only in name; and against things in our *American* state of society, of which he can understand the character and bearings not much better than we can see through the snarl of European politics. There was a throng of persons responding in glee to these various denunciations, and taking up the watchword only of hatred towards those who, at that very hour, were pondering what must be done, and what can be done effectively, to withstand the encroachments of what even now grows and spreads under *their* ill-advised and ill-omened 'action.'

Other elements were there, I am glad to say. There were noble-hearted men, and women, too, whom I know, honor, and love. There were earnest, devoted ones, before whose untiring labor and cheerful self-sacrifice I have often felt first humiliated and then strengthened—conscious both how unworthy was my past ideal and past effort, and how inexhaustible the hope for man. There was the high-born and high-minded representative of the African race, into whose hands (if he is the man I think and trust he is) God seems to have given a mission as lofty and inspiring as that entrusted to any one man of our generation—Frederick Douglass—to whom I look more than to any other, as the Herald of his people's redemption. There were others, whom I have learned to honor, as inflexibly devoted, sternly conscientious, in prosecuting a work, which in some respects I hold wrong, and will resist; which yet I cannot refuse to treat with consideration, for the sake of these men who follow it. But the main purpose of that convention, I think, was prevented and thrown away. When those who should be acting in the same ranks are disbanded—when those pledged to the same faith of liberty are set at variance—when the sacred name of Freedom is used as the watchword of those who would cast down and desecrate what to me and thousands more is the altar of faith and the pledge of immortal hope—when generous-hearted young men are driven back, and dare not take allegiance to a cause thus profaned—then, Sir, I must think, and I must say, that something is going wrong. What that wrong is, each will judge for himself. I think it is the intolerance of men, who will not suffer others to think for themselves, or act in their own way.

Now let me ask, you, Sir, how is all this going to result? I speak in the name, and speak the sentiments of very many of my professional brethren, when I say, that we have no hostility to yourself or to your work. But there is a work dearer to our heart, more sacred to our thought, pressing more closely upon our conscience, and identified far more thoroughly with our daily duty, than even that—than even the liberating of another race from bondage. It is the work of the Church of Christ. To you, these words do not mean what they do to me. I know how they will seem to you. But to me they are indissolubly bound up with every thought of God's providence, with every sentiment and pledge of sacredness, with every hope of human freedom, and the salvation of the world. And the portion of that work which is put into my hands, I must and will be faithful to. It is my work; that which I have chosen before every other, that which I am pledged to, until every remnant of faith in God and Humanity and immortal life is wrested away from me. I am bound to that: and whatever is hostile to that, I will, steadily as I may, withstand.

You may scorn our alliance and our good will. You may treat us as we have never treated you. You may calumniate and abuse us, and rend away the multitude of your followers from all confidence and regard towards us. You may tear these two marshalled legions of earnest men asunder, and set them on to fight each other to the death. You may do all this, and we shall be sorry for it. We shall regret it for your sake, for the sake of the Church, of freedom, and of humanity. But for ourselves, at least for that *interest of ours* which you tell us is our only care, I need hardly say that we concern ourselves very little about it. Of course we shall not abandon a work that is above all others sacred and dear to us. Of course you must know the strength of resistance and self-support, which your opposition is calling out in an institution so venerable for age, so closely bound up with the most cherished heart's experience of our community. There is a meaning left yet to these words—'*We are contending for our altars, our firesides, and our soul's home*;' a meaning that comes to me every day, from my own conviction and from others' hearts, with new and gathered force. You are probably aware, Sir, that year after year, when we come up to meet at our city gatherings, it is with fresh hope and augmented strength; that religious effort, church action, has every year a deeper hold and a more busy operation; that every division of our religious bodies is like the clearing of an olive tree, where every part takes root, and has its independent life; that new combinations are formed, new alliances cemented, new social and religious sympathies made to spring up, at every annual congregating of fellow-worshippers; that fast as one mode of acting is superseded or supplanted, it is by a new one, with renewed strength, that comes up spontaneously to take its place; that schemes of organized associated effort, in behalf of every measure of reform, grow out, year by year, from the inexhaustible bosom of the Church.

All this you probably know, as it is so familiar to us all. And perhaps you can call to mind, too, these few words of John Milton: 'They fret, are in agony, lest these divisions and subdivisions will undo us. The adversary again applauds, and waits the hour; when they have branched themselves out, saith he, small enough into branches and partitions, then will be our time. Fool! he sees not the firm root out of which we all grow, though into branches; nor will he beware until he see our small divided maniples cutting through at every angle of his ill-united and unwieldy brigade.'

I do not say what I have said, or quote these words, for the sake of boastful or ill-timed triumph against those I look on as mistaken men, or to taunt you with the dissensions that have broken up your organization, and partially thwarted your cause. But I would remind you that there is such a thing as earnest and sworn adherence to a body, which you have been accustomed to misunderstand and assault; and that, as these words were spoken once in the name of a church divided and calumniated like our own, so they still express the quiet and resolved confidence with which we have pledged ourselves to the Church's work.

We can afford to receive your denunciation. Even your misrepresentation, I suppose, does us good—good personally, at least, by increasing our vigilance, and strengthening our adherence to that institution, whose offices we hold, and by whose name we are called. But for the sake of that which all good men have at heart, for the sake of what we all reverence as the cause of liberty and right, for the sake of the fidelity of the Church and the purity of Reform, I most devoutly wish our attitude were that of friends, and not that of foes.

Yours always, in behalf of freedom and truth,

A.

ABBY KELLEY.

It will be seen by reference to preceding columns, that this gifted, devoted, and energetic apostle of freedom is creating a great stir at the West. Every true-hearted abolitionist will read, with a thrill of pleasure, the homage, the unwilling homage, which her devotion, sincerity and truthfulness, eloquence, tact and grace have extorted even from the enemy himself. Pro-slavery acknowledges itself beaten in argument and discomfited in debate, in her as an antagonist, and slinks away in mortified defeat. Even mobocracy itself is awed into respect by her discreet and chaste demeanor, and she is defended from the attacks of the vilest of the vile by the very opponents of our cause. God sustain her in the exercise of the talent with which he has so wonderfully endowed her! In view of her zeal and devotedness, how many of us need be ashamed to call ourselves by the truly honorable (though to the world dishonorable) title, abolitionist! Let the devotion of this noble woman shame us to increased effort, if a sense of duty to the slave will not do it. Nothing, however, short of a pressing sense of moral obligation and love of the right can stimulate to vigorous and continued action. Let each then exclaim, with the high-souled Phillips—'I was not born to abolish slavery, but to DO MY DUTY.'—Y.

Those of our subscribers residing near Boston, who have heretofore received their papers by private conveyances, are requested to send notice to the General Agent if they desire them sent in future by mail.

☞ The communication of 'S. M.' is again unavoidably deferred till next week. It is a just rebuke of the scandalous article in the Boston Recorder, respecting the New-England A. S. Convention, which we have placed in to-day's 'Refuge of Oppression.'

Extract from a letter, dated

CALCUTTA, April 4th.

The Cholera is raging here. From five to six hundred die daily; though not many among the shipping.

Fatal Accident at Lowell, Mass.—Mr. Welton, stage agent, ran out of the office to arrest the horses attached to a stage at the door, which were frightened by a thunder shower. He was thrown down by the horses, run over by the coach, and killed almost instantaneously.

Accident at Bath.—Just as the steamboat was about to leave the wharf at Bath, on Wednesday morning, for Boston, a Cabman drove up to the wharf with two ladies, and backed his cab off the wharf into the water. One of the ladies, Mrs. Nichols, wife of a gentleman connected with the customs, was drowned. The other lady was saved.

Minister to England.—Louis McLane of Maryland, has been appointed by the President, Minister Plenipotentiary and Envoy Extraordinary to the United Kingdom of Great Britain and Ireland, vice Edward Everett, recalled.

Improvement.—The beautiful estate of Mr. Aaron Willard, which has been so much admired by promenaders over the Neck, for a whole generation, has been sold, and is to be converted into building lots. The shubbery has been torn up, the grass is trampled down, and the mansion is to be taken away to give place to a score of houses upon the modern plan. The estate bounds upon three streets, and was sold, we understand, at forty cents a foot.—*Boston Courier.*

The Fire at Fayetteville, N. C.—A letter published in the Raleigh Register thus recapitulates the damage sustained by the fire on the 15th:—There are 53 front tenements burnt, besides large and valuable warehouses and outbuildings. The loss, as near as I can ascertain, is from $300,000 to $350,000, of which $125,000 to 150,000 are insured in various offices.

Edward L. Carey, of the firm of Carey & Hart, Booksellers and Publishers, Philadelphia, died in that city on the morning of the 16th inst. He was greatly beloved by a wide circle of acquaintances. Mr. Carey was the son of the venerable Matthew Carey. His age was about 40.

Boy Killed.—An unfortunate accident happened on the Niagara Railroad, near Cayuga creek. It seems that a boy, who was a stranger, was discovered on the rear freight car, at Tonamanda, and not having taken passage, was requested to leave. He did not, however, as it appears, but continued on some miles, when he is supposed to have been jolted off. He fell, with his neck on the rail, so that the wheel severed his head from his body.—*Buffalo Commercial Advertiser.*

The Awful Sentence of Death.—This dreadful fiat was pronounced, this bright and peaceful morning, upon the miserable Orrin De Wolf, by Chief Justice Shaw. Last night, about 10 o'clock, the jury came in with a verdict of GUILTY against the prisoner, and this morning the Court-room was filled with sinful men to hear a sinner consigned to a fearful destiny. The scene, we are told, was extremely painful, and the sentenced and the sentencer, and the sympathizing multitude, were deeply moved at words which would seem unlawful for man to utter.—*Worcester (Mass.) Citizen.*

Convicted.—Seth Perry has been convicted of manslaughter, for killing Patrick Stapleton, at Plymouth, Mass., on St. Patrick's day, 17th of March last. The evidence went to show that the deceased and others were quarrelling in Perry's house, and were at length turned out, the two Stapletons, Bates and others fighting with varied success, and when they had got about two rods from the house, Perry came out with a gun and fired three times at the retreating combatants, killing the two Stapletons, and wounding Dowlan.

The Norridgwock (Me.) Press states that a very destructive fire was raging in the woods on Dead river and the adjoining country, which has done immense damage to timber lands and other property within its wide range. Some eighteen buildings were laid in ruins, a large number of camps with the supplies of lumbermen, were destroyed, completely burning over the Copeland Township, (so called,) the Moxy Township, and about ten thousand acres on Cold Stream.

George Bancroft, says the Union, has consented to deliver an eulogium upon General Jackson, at the request of the Democratic Association at Washington.

Longevity.—It is stated in the Warsaw Gazette, that a shepherd named Demetrius Grabowsky, died a short time since at Potorski, on the frontiers of Lithuania, at the great age of 169 years. Jenkins, the oldest man on record in England, lived exactly as long as the Polish shepherd. Old Parr reached 152 years. It is said that Grabowsky has left a son who is now 120 years old. A female died lately in Poland, aged 124. Joseph Ram, a negro, affords the most extraordinary recent instance of longevity, next to Grabowsky; he died at the age of 146.

Louis Phillippe and Victoria, the kings of Belgium, Naples, and Holland, and the queen of Spain, are all to meet at Paris in August next. Royalty in the concentre!

Ronge, the seceding priest of Rome, who claims marriage for the clergy, is producing a great stir in Germany. The Emperor of Austria opposes the heresy, and does his best to shut it out of his dominions. The King of Prussia favors it.

Among the passengers from New-York by the Great Western was M. Fleischmann, (of Washington,) an agent of Professor Morse's Telegraph. He intends visiting England and the principal cities on the continent, with a view to the introduction of this wonderful invention in foreign countries.

Mrs. Willard, formerly of the Troy Female Seminary, has recovered $20,000 from the estate of Dr. Yates, late her husband. This sum had been pledged to her in the marriage contract, on condition that she would relinquish her right of dowry.

Eighteen females were crushed or trampled to death, and fifty seriously injured, owing to a false alarm of fire in a cigar manufactory at Huerta, near Valencia, on the 3d ultimo.

The celebrated marine artist, Higgins, died in London, a few days ago, much respected.

THE PLEDGES.

DISUNION PLEDGE.

Whereas, in the formation and adoption of the Constitution of the United States, the following criminal and dangerous concessions were made to the slaveholding power, namely: that the foreign slave trade should be safely prosecuted under the national flag, as a lawful branch of American commerce, for a period of not less than twenty years; that fugitive slaves should find no protection from their pursuers on any portion of the American soil; that slave insurrections should be suppressed by the combined military and naval power of the country, if needed in any emergency; and that a slaveholding oligarchy, created by allowing three-fifths of the whole slave population to be represented as property by their masters, should be allowed a place in Congress:—

Therefore, regarding that Constitution as a 'covenant with death and an agreement with hell,' the mighty prop that sustains the entire slave system, we, the undersigned, to signify our abhorrence of injustice and oppression, and to clear our skirts from innocent blood, do hereby pledge ourselves not to elect, or in any way aid or countenance the election of any candidate for any office, the entrance upon which requires an oath or affirmation to support the Constitution of the United States; but in all suitable ways to strive for the peaceable dissolution of the Union, as the most consistent, feasible means of abolishing Slavery.

ANTI-SLAVERY PEACE PLEDGE.

We, the undersigned, hereby solemnly pledge ourselves not to countenance or aid the United States Government in any war which may be occasioned by the annexation of Texas, or in any other war, foreign or domestic, designed to strengthen or perpetuate slavery.

PROVIDENCE ANTI-SLAVERY FAIR.

To the Abolitionists of Rhode Island.

PROVIDENCE, June 1, 1845.

DEAR FRIENDS:

The Annual Fair of the Providence Ladies' Anti-Slavery Society will be held in this city on the FIRST WEDNESDAY (Commencement Day) of September, 1845.

On behalf of this Fair, we would address not only the friends of Freedom in Rhode Island, but the enemies of Slavery every where. 'Our Country is the world—our countrymen are all mankind.' We are endeavoring to overcome not only *our* foes, but the foes of universal freedom and of all freemen. The *spirit* of slavery recognizes no geographical limits, neither should the saving spirit of freedom. The friends of *slavery* make common cause. They pour out their sympathy to each other in overwhelming currents. Why should localities throw the cramping cords of restraint around the *energies*, and the blasting influences of non co-operation, about the *fellowship* of the truly free?

The recent startling and bloody aggressions of the slave spirit in threatening, imprisoning, branding, shooting and murdering those of our brethren who dare feel, speak and act, for the bondman as bound with him; who dare think that mercy is *not* a crime, call for strengthened and more powerful, nay, unwearied exertions—more self-denial—personal sacrifice on our part, that we may bid the monster back to the hellish place of its birth. As a nation, we are on the verge of ruin. The prisons, the bloody defiance of the oppressor—the cry of our murdered brother's blood, from every mountain and valley, plain and swamp of the South—the shriek of the captured fugitive, as he is hurled back to bondage by Slavery's Northern 'hell dogs'—all these, and more, proclaim to us that inaction *is treason*, and silence, *crime*.

Come and help us. Help us expel from the world a monster spirit that gluts upon the liberties and lives of God's free men. Be not penurious—'As ye would that others should do to you, do you even so to them.' Your own bodies are imprisoned—the fetters are on *your* limbs—the iron in *your* soul—inasmuch as this is your brother's fate.

Give us of your substance—no matter of what name, kind or nature it may be—every thing—any thing will be valuable. Almost *every* person has *something* that may be devoted to this purpose. Will you not hunt it up? Do it for humanity's sake—for God's sake—for your own sake.

All contributions, or communications for information or otherwise, may be sent to the *Anti-Slavery office*, corner of Broad and Dorrance Streets, care of Amarancy Paine.

S. R. Harris,	*Hannah B. Shove,*
Mary R. Clark,	*Lucretia Francis,*
Abby Thurber,	*Olive Tuber,*
Sarah B. R. Foster,	*Abby A. Lake,*
Caroline Ashley,	*Abby Burgess,*
Sarah R. Smith,	*Mary Smith,*
Elizabeth H. Brown,	*Amarancy Paine.*

PLYMOUTH COUNTY A. S. SOCIETY—ANNUAL MEETING.

The Old Colony (Plymouth County) Anti-Slavery Society will hold their annual meeting at the Universalist meeting-house in West Scituate on Friday, the 4th of July, commencing at 9 o'clock, A. M.

The Rev. Mr. Tomlinson of Plymouth will deliver an address on the occasion.

It is hoped that the friends in the several towns will exert their influence to make this meeting one of the most efficient and interesting of any ever held in the county. S. DYER, *Secretary.*

South Abington, June 13, 1845.

LECTURES BY FREDERICK DOUGLASS.

FREDERICK DOUGLASS will lecture in

Worcester,	Mass.	July	1
Holden,	"	"	2
Westminster,	"	"	3
Athol,	"	"	4, 5
Hubardstown,	"	"	6
Princeton,	"	"	7
Barre,	"	"	8
West Brookfield,	"	"	10
South Wilbraham,	"	"	11
Albany,	New-York,	"	12
Troy,	"	"	13
Winfield,	"	"	14
Utica,	"	"	15
Rome,	"	"	16
Syracuse,	"	"	17
Skaneateles,	"	"	18
Waterloo,	"	"	19, 20
Palmyra,	"	"	21, 22
Rochester,	"	"	23, 24

He intends going as far West as Buffalo—and returning, will hold a series of meetings in such towns as he may find it convenient.

Will the Standard please copy?

MASS MEETING.

The working-men of Massachusetts are notified that a Mass Meeting will be held in a Grove near the Watering Station of the Boston and Lowell Railroad, the 4th of July next. We have but to announce the fact to the Working-men, to ensure a large and enthusiastic gathering, on the occasion. They will not allow themselves, with such a cause as theirs, and such professions on their lips, to be out-done on the score of zeal, self-devotion, energy and enterprise, by the political parties. We see the demonstrations they have made, on former occasions, of self-sacrifice to their cause. If we are not as multitudinous as they, is that a reason why we should not do what we can? Come all who may, and make the approaching anniversary one that shall be unexampled in point of spirit and power since the days of our Fathers. The rights of labor demand that not one be missing when the roll is called.

Able speakers will be present, and address the meeting from New-York, Boston, Fitchburg, Lynn, and many other places. Tickets of admission to a repast on the occasion, fifty cents, admitting a gentleman and lady.

Editors who are interested in the elevation of the producing classes and industrial reform, and the extinction of slavery and servitude in all their forms, are invited to give the above an insertion in their papers, and also to be present at the meeting.

WINDHAM COUNTY MEETING.

On the Fourth of July, the friends of the slave will hold an anti-slavery meeting in a grove, known as the Milton camp-ground, on Allen's Hill, about two miles South-East of Brooklyn village, and near the house of Mr. John Allen. Interesting speakers will be in attendance, in addition to which, the meeting will be free to all, whether friends or foes, who may wish to present their views on the great slavery question now shaking the land.

The ground is not far from two miles South-West from Danielsonville Depot, whence conveyance can be obtained at all times of the day.

LUCIAN BURLEIGH, *Rec. Sec.*

PLACE WANTED.

Wanted, a place in the country for SAMUEL, an *emancipated slave*, recently from Louisiana. He is about 25 years of age, strong and healthy, and of good disposition and habits. He is somewhat deficient in intelligence, and would, therefore, require a little more than usual aid and oversight on the part of his employer. Wages are not his object. A decent home and good treatment are all that is at present desired for him. Address,

JOHN G. PALFREY,
State House, Boston.

DIED.—In Brookline, of consumption, on the 17th inst., Mary B. Newhall, daughter of Daniel Newhall, of Lynn, aged 27 years.

NEW-ENGLAND

TRUSS MANUFACTORY.

THE subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite 264, No. 305 Washington-street, Boston, entrance in Temple Avenue, up stairs. All individuals can see him alone, at any time, at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons for the last five years. All may be assured of relief, who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call on him.

☞ The public are cautioned against the many quacks, who promise what they cannot perform.

Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the cases that occur; and he has on hand as good Trusses, and will furnish any kind of Truss that can be had elsewhere.

☞ J. F. F. manufactures as many as twenty different kinds of Trusses, among which are all the different kinds similar to those the late Mr. John Beach of this city formerly made, and all others advertised in Boston, together with the patent elastic spring Truss, with spring pads. Trusses without steel springs—these give relief in all cases of rupture, and a large portion produce a perfect cure. They can be worn day and night. Improved hinge and pivot Truss; umbilical and spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which persons troubled with a descent of the rectum can ride on horse-back with perfect ease and safety. Mr. Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps and Back Board are always kept on hand. As a matter of convenience and not of speculation, the undersigned will keep on hand the following kinds from other manufactories, which they can have if his does not suit them:—Dr. Hall's; Read's Spiral Truss; Runnell's do; Salmon's ball and socket; Sherman's patent; French do; Marsh's Improved Truss; Bateman's do, double and single; also Trusses of all sizes, for children.

Any kind of Trusses repaired at short notice, and made as good as when new.

☞ Ladies, wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place. Mrs. F. has been engaged in the above business for ten years.

He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

JAMES FREDERICK FOSTER.

Boston, June 13, 1845. iseptf

THE COVENANTER.

IT is proposed to publish a Monthly Periodical, 32 pages octavo, with the above title, in the City of Philadelphia, the first number to be issued on the first of August, 1845.

The general object of this Magazine shall be to disseminate the doctrines of the testimony of the Reformed Presbyterian Church. Its pages shall be devoted chiefly to the following points:

1. The mediatorial authority of Christ over all the nations of the earth, and the immoral character of the Constitution of the United States.
2. The evils and danger of Popery, in its religious and political aspects.
3. The divine right of Presbyterian Church Government, in all its parts.
4. The sin and danger of Slavery, and the duty and safety of immediate emancipation.
5. The duty of total abstinence from intoxicating drinks as a beverage, and the immorality of the traffic in this article.
6. The immoral tendency of the study of pagan literature in the colleges and universities, and the necessity of a reformation in the course of literary studies.
7. The imperative duty of Christians to support Domestic and Foreign Missions.

The following individuals, among others, have agreed to contribute to its pages, and their names will be a sufficient guarantee to the members of the Church and others, that the publication will be worthy of their support: Rev. Robert Wallace, Rev. James Milligan, Rev. James R. Willson, D. D., Rev. William Sloman, Rev. Samuel M. Willson, Rev. William L. Roberts, Rev. J. B. Johnson, Rev. James M. Willson, Rev. Andrew Stevenson, Rev. James Wallace, Rev. Hugh Stevenson, Rev. J. J. McClurkan, Rev. James Beattie.

TERMS.—THE COVENANTER will be published monthly, at ONE DOLLAR per annum, if paid in advance, or before the publication of the fourth number; *one dollar and twenty-five cents*, if paid after the publication of the fourth number, and before the termination of the year; and *one dollar and fifty cents*, if not paid till the expiration of the year. These terms are exceedingly low, and will be invariably adhered to.

Single numbers, twelve and a half cents.

D. SMITH.

POETRY.

For the Liberator.

THE RECAPTURED SLAVE.

The Savannah Republican gives an account of a slave who secreted himself on board a British barque, bound to Liverpool, but being discovered as the vessel was about proceeding to sea, he was put in irons by the Captain, and lodged in jail, to be restored to his master.—*Salem Register.*

I.

What! shall the curse of Slavery rest
Again on British land?
And shall the chain again be thrown
O'er British heart and hand?
And shall the 'blazing ægis' fall,
Which long has shone on high
To injured Afric as the 'bow'
In Slavery's lowering sky?

II.

Was it for this that WILBERFORCE
And CLARKSON spoke the word,
More fearful in its holy might,
Than MICHAEL's flaming sword?
Was it for this that MARTYN prayed,
And SHARPE and THORNTON toiled,
And PITT and FOX with giant might,
The stern oppressor foiled?

III.

We deemed the British filled the cup
Of freedom to the brim;
We thought in Britain's isle the fire
On Moloch's shrine was dim;
We trusted none but 'freemen' bent
To haughty Southern lord,
And guarded Slavery's weak domain,
With bayonet and sword!

IV.

But, no—the cloud rests not alone
Upon our native land;
It throws its shadow o'er the sea,
Across the British strand;
Its thunder-tone through British hearts
Thrill, fearful as the grave:
'Put forth the hand to crush and smite!
Send back the bleeding slave!'

V.

And will the free-born Briton shrink
At Southern tyrant's frown,
And build again the bloody throne
His hands have once pulled down?
And will he for the tyrant's gold
His noble birthright sell—
The birthright which his fathers loved;
For which they fought so well?

VI.

No! by old Clapham's hallowed shades,
And by the swelling dome
That towers o'er WILBERFORCE's grave,
And CHATHAM's lofty tomb:—
No! by the hopes of future days,
By England's old renown,
By CLARKSON's never-dying fame,
By MARTYN's heavenly crown:—

VII.

The Briton will not bend the knee
To Moloch as of old;
He will not sell his birthright crown
For Southern tyrant's gold.
His 'blazing ægis' long shall shine;
And 'neath 'that ample shade,
Shall Africa, redeemed from wrong,
Adore his guardian aid.' R. G. C.

YARMOUTH PORT.

DESCRIPTION OF SUMMER.

BY THE HON. MRS. NORTON.

This is the time of shadows and of flowers,
When roads gleam white for many a winding mile;
When gentle breezes fan the lazy hours,
And balmy rest o'erpays the time of toil;
When purple hues and shifting beams beguile
The tedious sameness of the heath-grown moor;
When the old grandsire sees with placid smile
The sunburnt children frolic round his door,
And trellised roses deck the cottage of the poor.

The time of pleasant evenings! when the moon
Riseth companioned by a single star,
And rivals e'en the brilliant summer noon,
In the clear radiance which she pours afar;
No stormy winds her hour of peace to mar,
Or stir the fleecy clouds which melt away
Beneath the wheels of her illumined car;
While many a river trembles in her ray,
And silver gleam the sands round many an ocean bay!

Oh then the heart lies hushed, afraid to beat,
In the deep absence of all other sound:
And home is sought with loth and lingering feet,
As though that shining tract of fairy ground,
Once left and lost, might never more be found!
And happy seems the life that gipsies lead,
Who make their rest where mossy banks abound,
In nooks where unplucked wild-flowers shed their seed,
A canvass-spreading tent the only roof they need!

THE MORAL WARFARE.

BY J. G. WHITTIER.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood,
And, through the storm which round her swept,
Their constant ward and watching kept.

Then where quiet herds repose,
The roar of baleful battle rose,
And brethren of a common tongue
To mortal strife as tigers sprung,
And every gift on Freedom's shrine
Was man for beast, and blood for wine!

Our fathers to their graves have gone!
Their strife is past—their triumph won:
But sterner trials wait the race
Which rises in their honored place—
A MORAL WARFARE with the crime
And folly of an evil time.

So let it be! In God's own might
We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,
To Light, and Truth, and Love of Heaven!

From the N. Y. Gazette.

CAPITAL PUNISHMENT.

'*Where is thy brother?*'

Think better of your-fellows, ye who dare
Stop the warm current of a human heart;
'Tis not to mark the death-damp of his fear
And mortal agony, when ye shall part
The soul from its strong tenement—not this—
Not this doth call them from their secret ways,
From haunts of crime, and nature's seats of bliss,
Toil-worn and travel-stained for many days:
No! even we, in chambers pent, like them,
Feel the wild anguish of a fellow's pang—
The pleading of a pulse, which ye condemn,
That calls us forth as if a bugle rang.
The wronger is the wronged, such impulse lies
In every human heart when *thus* a brother dies.
EOS.

TRUTH.

My footsteps lead, O Truth! and mould my will,
In word and deed my duty to fulfil;
Dishonest arts to thee can ne'er belong—
No deed of mine shall be a deed of wrong.

REFORMATORY.

STATE OF THINGS IN ENGLAND.

STIRLING, May 31, 1845.

DEAR BROTHER:

As to my engagements for the summer, I did intend to spend it in the south of England; but I shall hardly be able to get out of the controversy in Scotland till fall. As to coming home, I long to get home, but do not think I shall be able to get away in time in the fall, and I do not like to cross the ocean in winter. Probably I shall stay till another summer. As to Scotland and England, as a field of labor in non-resistance or anti-slavery, there are thousands here who are consecrating themselves to the service of man—whose souls are getting to be fully baptized into the spirit of Human Brotherhood—who are coming out fearlessly and nobly in opposition to the almost universally received dogma, in this kingdom and in Europe generally, that man is made to be an appendage to religious, political, and social institutions. It is most melancholy to see how man is made an appendage to royalty, to aristocracy, to wealth, to titles, to priesthood, to sabbaths, to ceremonies, to church organizations. MAN FOR INSTITUTIONS, is the watchword of Europe. But there is a saving power in the people. True it is, that there is a fearful increase of the real, permanent poverty and wretchedness of the people, in spite of the parade of public and private charity. Nothing is more disgusting than this cry about charity. Let the employers, let the government do justice, and the people will not need their charity. I will venture a prophecy. In the lapse of time, London, the present commercial capital of the world, will become a desolation. Owls will hoot, satyrs dance, wild beasts burrow, in her palaces—*if England goes on in her present policy.* It cannot be otherwise; the industry of the nation is swallowed up by government taxes, and taxes to support the poor. Some of these taxes are insufferable. If a poor man, by industry and saving, has earned one hundred dollars, and he dies, and leaves that money to his widow and children, to feed and clothe them for a time, the government comes in and robs her of one tenth in a *direct* tax, and before she can call it her own, she must pay twelve dollars at least in stamp duties and direct taxes; while a Marquis of Westminster may die, and leave millions of acres of landed property to his heir, and government lays no tax at all. In this way, every thing is done to keep the people helpless and dependant.

There is a strong and growing feeling in this kingdom, that brute force—armies and navies, jails, penitentiaries, and houses of correction—are not the appropriate means to govern rational and immortal man. There is rising up here, a party that has perfect sympathy with the Non-Resistance doctrine, that violence is not the way to govern men; and they assert the Christianity, the humanity and expediency of LOVE as a means of preventing wrong and enforcing right. A world's history demonstrates the utter inefficiency of brute force in keeping peace in society—in obtaining and securing human rights. But governments brutalize the people, and then 'kill, slay and destroy' them for acting like brutes. By precept and example, all human governments teach the people to steal, rob and murder, and then imprison, transport, or hang them, for doing these deeds. These views of brute force may be too ultra to be perceived and embraced by the public mind now, but they will assuredly one day become practical axioms for the world. Men will see the huge folly and insanity of creating institutions for the good of men, and then butchering men to save the institutions. They will see the folly of buying spectacles for the eyes, and then putting out the eyes to save the glasses—of making a hat for the head, and then cutting off the head to save the hat. But such is the supreme folly and sheer madness of governments as at present organized and administered, and of the religion of Christendom as now taught by the slave-holding, war-making priests.

By the way, there is a good deal of exasperation here in Scotland at what I say in 'Six Months' about priests being hangmen. These *go-betweens*—between man and his God—like Cheever & Co., cling to the gallows as an instrument of government and revenge—of *their* love and forgiveness to the guilty; but they themselves shrink from doing the hanging. I do wish the people would insist on the priests doing the hanging, if they plead for this diabolical work.

The Maynooth Endowment is the all-absorbing topic. The bill has passed the House of Commons, finally, by a majority of 130—Cobden and most of the Leaguers voting *in favor!!* This is much talked of. The Voluntaries are alive to the crisis, to push their *anti-endowment* principle. From all quarters, they are petitioning the Queen to dissolve parliament, and appeal to the people on this question. Multitudes of those members who voted for the bill will be turned out. McCauley's fate is sealed in Edinburgh, and probably Cobden's in Stockport. In the mean time, Daniel O'Connell,—the real King of Ireland,—chuckles over the confusion in the ranks of his enemies. They will make no more attempts to overawe him by swords and guns and prisons. The fate of the Irish State Church is sealed—down she must come; and then English Episcopacy falls—then for universal suffrage—and then alas, for primogeniture! H. C. WRIGHT.

THE CHURCH AND CLERGY—SLAVERY.

A public meeting was held in Lowell on Sunday, June 1st, at which PARKER PILLSBURY delivered the following speech, which we find in the 'Vox Populi,' an independent paper printed in that city.

Parker Pillsbury said this was a meeting on common ground, for the free interchange of thought and opinion. This he regarded as the rightful privilege of every man and woman. In what meeting-house in Lowell, asked he, can you enjoy this privilege? Did you ever hear one of your ministers say, on opening his meeting, that he was going to preach certain doctrines, and if any one doubted, or did not understand, he was at liberty to object—to give his own views—to demand proof or explanation? No such privilige is allowed you. Myself and brother Foster assume to ourselves no privilige that we do not yield to the humblest individual. He had been an orthodox minister—he learned to be a Priest at Andover, where they take apprentices to this trade. Seven years ago, he expected to wear himself out in the work of preaching from pulpits dedicated to the worship of God; but his mind had changed. That he had been an orthodox minister, was the most humiliating confession he ever was called upon to make. He hoped that God would forgive him. He had abandoned the pulpit and sectarian preaching, because he was unwilling to take the responsibility of arbiter between him and his God. Every man must work out his own salvation. Those who pin their faith on other people's skirts—who look to their minister rather than to God—are in great danger of being led astray. So long as people are enslaved to the church so long will there exist other kinds of slavery. The clergy seem to regard it as of more importance to contend for clannish supremacy, for the promotion of creeds and dogmas in the church, than to loose the chains of slavery, and let the oppressed go free. They were preaching and contending for the importance of *Infant Baptism*, while *Infant Stealing* was being practised (unrebuked by the church,) in defiance of Heaven's laws and the rights of man. A poor mother appeals to a pious priest to rescue her *stolen babe*, and she is answered with 'come up here into the House of God, and I'll preach you a sermon on the vast importance of *Infant Baptism*.'

He had lately heard the Rev. Mr. Pinney, ex-governor of Liberia, now a Presbyterian minister in Philadelphia, in a public religious meeting, undertake to defend the system of slavery, contending that it was rather a *blessing* to be desired than a *curse* to be shunned. Such a man, he thought, would like to convert *Heaven into one grand slave plantation, with the angel Gabriel as superintendent*, and some of the angels of lesser honor to superintend the *whipping posts!*

The people of Lowell, intelligent as they are, are a community of *idolators*. They have a great reverence for the Sabbath—a peculiar reverence—some practical illustrations of which I saw to day, during a morning walk. Passing in the neighborhood of one of your canals, I saw a gang of some fifteen men hard at work digging, &c., while their employers were probably preparing to attend church. The well paid clergymen, who feel their dependance upon the employers of these Sabbath laborers, dare not open their mouths against this public violation. The only difference between these canal workmen and the pulpit workmen is, the canal man gets one dollar for his Sunday's work, while the pulpit man gets *twenty dollars* for his—a sufficient discrimination between *sinners* and *saints*. Yet these clergymen will look over and beyond this gang of men in the canal, and denounce this quiet meeting of ours as a *violation of the Sabbath!*

From the New-York Tribune.

DEATH OF GENERAL JACKSON.

The Louisville papers which reached us by yesterday's mail, brought the tidings of the death of General Jackson at the Hermitage, on Sunday evening, 8th instant, at the advanced age of seventy-eight years. This occurrence, though long expected, will excite a deep sensation throughout the country.

We shower no indiscriminate, unmeaning eulogies on the departed. For the iron energy of will, the inflexibility of purpose, the unshrinking courage of Gen. Jackson, we have all due respect. We have ever esteemed a man who, whatever his faults, loved and sought to serve his country. And yet, from the day when we first became acquainted with the facts respecting his memorable eruption into Florida, his capture of the Spanish posts, imprisonment of the authorities, and hanging of traders with the Indians, we have not doubted—how *could* we?—that he was a man too rash, too reckless, too violent—too ready to stretch authority and arrogate power—to be safely entrusted with the responsibilities of exalted station. The experience of our manhood has confirmed the impressions of early youth; and now, when we contemplate the wreck of the strongest bulwarks of Civil Liberty and National Faith which was caused by his refusal to sustain the Supreme Court's most rightful affirmance of the inviolability of the Cherokee territory in Georgia, and by his many kindred prostrations of judicial and legislative authority at the footstool of Executive power—when we shudder at the depravation of public morals and corruption of Popular Suffrage which have been created by his most wanton and unprovoked proscription of political opponents throughout his presidential career—when we reflect on the long array of usurpations and acts of violence which marked his rule, and the terrible legacies of disorder, crime and calamity they have left to the present and future generations, we rejoice and are thankful that we never, never for one moment, aided or consented to his most unfortunate elevation—that we never ceased to exert in opposition to his policy all the little power we possessed, and that we were enabled to cast a ballot—not vainly for us, though, alas! ineffectually for the country!—against his re-election.

DEFERRED SUMMARY.

Defences of the Atlantic Border.—A general order has been issued from the War Department to mount the batteries of the various fortifications for the protection of the Atlantic coast. We learn that the officers and troops at Fortress Monroe are actively engaged in executing the order. The whole complement of guns—and among these are 42 pounders—for the fortification of this garrison amounts, we believe, to the number of nearly three hundred, constituting with the battery at Fort Calhoun, a weight of metal sufficient to resist any attempted invasion of the fleets of the most formidable European powers. This is a precautionary measure of clear propriety. Indeed the batteries should always be mounted. It is very questionable, moreover, whether there is any saving in an economical point of view, in the course heretofore pursued by the Government.—*Norfolk Beacon.*

Horses Poisoned.—We learn that thirty-six horses belonging to Mr. Charles Whitson, of Yorkville, proprietor of the new line of omnibusses to that place, were poisoned early on Tuesday morning last, in consequence of drinking the water in the trough at the corner of 3d Avenue and 85th street, into which some villain had thrown a large quantity of arsenic. Nine of the horses have died, and from appearances at least twelve of the remainder will expire. Besides these, several horses, cows, and hogs, belonging to the neighborhood, have died, and others are in a critical condition.—*N. Y. paper.*

Our old *friend* Mr. Leavitt seems to have given the Liberty party and Mr. Birney over for a time, and to have gone into the subject of 'artificial incubation,' a science by which young chickens, ducks and goslins are brought into this wicked world by steam power. He has had several long articles on this subject lately, 'with pictures to match.' Persons in the chicken business ought to subscribe.—*Lowell Journal.*

At Caledonia, Canada West, Mrs. Evans and her two children, the oldest a boy of three years, were struck by a tree which the unfortunate husband had just cut down. The boy was cut in two with a limb; the mother's limbs were broken, and her recovery is doubtful; the babe, though hurt, will be saved.

Hon. Levi Woodbury appears to be generally looked to, through the eastern States, as the successor of Judge Story. We trust that he may find favor with the appointing power, in case there is a vacancy.—*Trenton (N. J.) Emporium.*

[Woodbury is said to be a *nullifier*, and holds, or did hold, to the doctrine, that *a State Legislature may rightfully overrule a decision of the Supreme Court.* See his speech on Foote's Resolutions, in the U. S. Senate, in 1830.]

Geo. Wells, who recently shot Louis A. Hall, Teller of the River Raisin Bank, near Monroe, Mich., is the son of Rev. Mr. Wells, formerly pastor of the Presbyterian Church in Detroit, and now Chaplain at the military post of Prairie du Chien, W. T. At the last advices, June 6, Mr. Hall was lingering in dreadful agony—having been twice shot, and but little hopes are entertained of his recovery. Wells is arrested, and in safe confinement.

Our visitor, the Sicilian brig, did Boston the honor on Tuesday, to punish one of its men so that his cries were heard all over the harbor. It is supposed to have been on account of a mistake in etiquette, by which the American flag was hoisted union down.—*Boston Post.*

Flogging in the Navy.—We rejoice to know that the present active head of the Navy Department has determined to discountenance, as far as he can under existing laws, the infliction of corporeal punishment for petty offences in the navy.—*U. S. Journal.*

Shameful!—The New-York Morning News, a pretended democratic paper, boasts that '*negro suffrage will be abolished altogether*' by the Convention to be called for the purpose of amending the State Constitution! and this is put forth as *Democratic* policy!

The $300,000 capital stock of the Northampton and Greenfield (Mass.) Railroad is all taken, including $30,000 guarantied by individuals to make up the amount. The work is to be commenced immediately. This will complete a line of Railroad from New-Haven to Greenfield, nearly 100 miles.

At a meeting of the Board of Education at the State House, last week, Hon. Horace Mann was unanimously re-elected Secretary of the Board for the ensuing year.

The population of Augusta, Ga., numbers 7,511, of which 3452 are free white, 440 free colored, and 3119 slaves.

'*The Traveler.*'—A new steamer with this name has just been 'brought out,' and is for the present running to New-Haven on the day line. We visited her last evening, and were quite smitten with her charms. She is 240 feet long [here we wish to drop the figure,] 26 feet beam, has a 24 inch cylinder, and 11 feet stroke. It is supposed she is one of the fastest, if not the fastest steamer plying on the Sound. She was built by Bishop & Simonson of this city, and is owned by Cornelius Vanderbilt.

There were *forty-one foreign vessels* entered at this port yesterday! the largest number ever known to enter here in one day. Two or three of them were Liverpool ships, with assorted cargoes, and the amount of revenue received upon the importation must be very considerable.—*Boston Times, Monday.*

From Germany.—A private letter from a friend in Frankfort on the Maine, mentions that the past winter was the coldest for one hundred and fifty years; and that the flood of the Maine in the spring was the largest for five hundred years.

It seems, after such investigations as the Directors of the Academy of Fine Arts at Philadelphia have been able to make, that the loss in pictures and statues by the recent fire, is about twenty-five thousand dollars.

Series of Casualties.—Mr. Samuel H. Rand, of Rye, is now 70 years of age, and somewhat corpulent. Two years since, he fell and broke one of his thighs, from which, after much pain and distress, he recovered. In February last, he fell again on the ice, and broke the other thigh. He had so far passed again through this severe visitation, as to permit him to venture abroad on crutches, when last week he fell again and broke an arm! Job's afflictions were of a different kind, but certainly could not have been more painful to the body.—*Portsmouth (N. H.) Jour.*

Good.—A colored man, cook of a New-York ship, a few days since, in that city, recovered *five hundred dollars* damages of Peter E. Rowland, captain of the ship, for flogging him at sea.

☞ A Baptist Association in Virginia has decided that immersion by a Pedo-Baptist minister is not valid, and those immersed by such ought not to be received into their churches. Important!

The jury in the case of Jason L. Pendleton, on trial in the U. S. District Court at Baltimore, charged with being engaged in the slave trade on the coast of Africa, brought in a verdict of Guilty, accompanied a recommendation to the mercy of the Court.

Slave Trade in New-York.—The African ourang outang, which we mentioned a few days since, was sold at auction on Thursday, by Dumont & Hosack, to a Western Menagerie, for $200. She is about two years old, and two feet high. When grown, will be about five feet. She made a deal of fun for the sailors on the voyage, and kissed the captain every morning. So they say.—*N. Y. Jour. Com.*

Population of Springfield.—A census has just been taken of Springfield, by which it appears, as we learn by Capt. Dixie, of Thompson's Express, that the population of that town is 14,703. In 1840 it was 10,985. Incaease in five years, 3,718!

George Guess.—This celebrated Cherokee Indian's fate is at last known. He has been dead for upwards of a year. The amount appropriated by the Government to be used in hunting him up has resulted in bringing to light his death—he has gone to his last account. This intelligence was brought in by some Cherokees just from the Spanish country. It will be remembered that he was the inventor of the Cherokee alphabet.

Marshall Burnham, of Williamstown, Vt., has just been arrested, and is now in jail at Chelsea, under suspicion of being the murderer of Mr. Parker, who was murdered a short time since at Manchester, N. H. There are strong circumstantial evidences against Mr. B. We have not yet ascetained the particulars.—*G. M. Freeman.*

Fatal Accident.—William Francis, a colored man, aged sixty years, for five years past a waiter on board the steamboat Telegraph, Captain Odell, was accidentally drowned on Saturday night last, by falling overboard from the dock at Peekskill. He has left a wife and seven children, who reside at Tarrytown, Westchester county.

Colored citizens are not allowed to vote in Connecticut. A petition to the legislature to abolish the restriction was reported upon *adversely* in the House, last week, and the report was *unanimously* accepted. It strikes us that the legislature of Connecticut have mistaken the dictates of enlightened public sentiment and of sound policy in this matter.

Enticing Negroes from their Masters.—The Dayton (Ohio) Journal says there is a rumor that Mr. James Slaght, of that place, has been arrested and imprisoned in Madisonville, Ky., on a charge of attempting to entice negroes away from their masters.

The Quebec Fire.—It has been ascertained that the whole number of houses destroyed by the late fire in Quebec is *sixteen hundred and thirty.* The insurance on these buildings amounted to $411,340. The insurance companies have made arrangements with the banks to meet all claims against them for losses.

Dreadful Accident.—Loss of Life.—On the 5th inst., as we learn from the Luzerne Democrat, a sad and fatal accident occurred at the coal mines of George M. Hollenback, Esq., near Wilkesbarre, Pa., by which three miners, named Joseph Walker, John Casery, and John O'Neil, were instantly killed, and another, Robert Johnson, seriously injured.

Kentucky has a gross population of 800,000, of which only 31,495 are slaveholders—one in twenty-five a slaveholder.

The death of Schlegel, the eminent German author and critic, at the age of 79, is announced.

Much in a few Words.—The New-York Tribune thus signifies its opposition to the property qualification of the right of suffrage: 'If a man knows enough to be hung for his misdeeds, he knows enough to have a voice in choosing the sheriff who is to string him up.'

Dissolution of the Am. Baptist Anti-Slavery Convention.—This body, organized several years ago, with its provisional committee to attend to missionary business, has been dissolved since the decision of the acting Board at Boston, not to appoint a slaveholder as a missionary. The alleged necessity of its creation is regarded as having ceased.

The Lowell Journal says that Mr. Aldridge, superintendent of the Lowell Lock Company, has lately made a padlock, 'which, although efforts have been made for the last fortnight by a number of persons, they have not been able to find the key-hole.'

The per centage of increase on the total population of Virginia and New-England, in fifty years, is as follows: Virginia, 65 6-10; New-England, 121 3-10.

Previous to the war of 1812, with Great Britain, there were no canals in the United States, except the Middlesex canal, 27 miles in length, which was finished in 1808, and the Santee canal, 22 miles in length, in South Carolina. There are now nearly 4000 miles of canals, which have cost at least 100 millions of dollars.

The first railroad in this country was the short road of three or four miles in length, at Quincy in this State, built to transport granite to the head of sloop navigation. Now there are no less than 4000 miles of railroads, which have cost no less than 100,000,000 of dollars.

News Travelling in less than no Time.—The strange fact is nevertheless demonstrated to be true, that news conveyed by Morse's Telegraph actually travels in less than *no time*. For instance, a member of Congress from Missouri commences a speech in the Capitol at 12 o'clock, and it is immediately communicated by telegraph, and is announced in St. Louis *at about 11 o'clock*, just one hour before the speaker commenced. A correspondent of the U. S. Journal says, take any map and run your eyes due West on the degrees, and you will get abundance of amusing illustrations of this *event-anticipating* affair. [Mirror.

A railroad has been completed between Matanzas and Savanillo; (Cuba,) a distance of 21 miles.

A horse is now being exhibited in Albany, which is represented as a leviathan. He is nearly 20 hands high, weighs 2000 pounds, and can run a mile in four minutes.

Signs from the South.—A Cincinnati friend writes to us that a man has lately arrived in Cincinnati, bringing four slaves from Mississippi, whom he intends to set free, educate, and settle on a farm. He states that there is a strong and growing sentiment against slavery, in the portion of Mississippi where he resided, and he has no doubt that many of his neighbors will follow his example, by emancipating and educating their slaves. Our friend also mentions the recent arrival of thirty emancipated slaves from South Carolina.

Attempted Riot.—We learn from the Cincinnati Atlas, that an attempt was made on the night of the 11th instant, in that city, to break up the sitting of the Abolition Convention. The police officers being present, promptly arrested two of the ringleaders, and took them off to the watch-house. While coming down with their prisoners, an unsuccessful attempt was made to rescue them by a mob of persons. In the *melee* which followed, several persons were considerably injured, by being hit with brick-bats, but no one was seriously hurt.

Another Great Haul of Fish.—At New Haven, yesterday morning, from 1,000,000 to 1,500,000 white fish, as nearly as could be estimated, were hauled ashore by Mr. Davidson & Russell's seine, on the West side of the harbor. These fish weigh about three quarters of a pound each, and are used for manure by the farmers of the adjacent towns, who pay from 50 to 75 cents a thousand. The haul of yesterday morning was worth from $500 to $750. The weight of the fish was from 375 to 500 *tons*: sufficient to freight a large ship. Of course, they could not be drawn out *en masse*, but being hauled in at high tide, and the net made fast to a windlass, the receding tide left them high and dry. Seen at a distance, thus exposed on the shore, they looked like a snow bank, or an extensive deposit of salt.—*N. Y. Journal of Com.*

Day of Fasting and Prayer.—The Presbyterian General Assembly has recommended the observance of the Thursday before the fourth Sabbath of June, as a day of fasting and prayer, in view of the present suspension of divine influences among the churches.

THE BLOODY AND OPPRESSIVE SOUTH.

RUNAWAY NEGROES—A BATTLE WITH THE WHITES. We learn from the Hagerstown (Md.) papers, that on Monday morning, the 26th ult. about three o'clock, ten runaway negroes were discovered passing through Smithsburg, Washington county, (Md.) on their way to Pennsylvania. They were passed on the road to Smithsburg by Mr. Adam Shank Jr. and supposing them to be runaways, he alarmed the citizens of that place, and a party consisting of Mr. Shank, constable Flora, Joseph Waltemyre, Henry Lyday, Jr. Calvin Shoop, William McCoy, Joseph D. Price, and Jno. Diamond, started in pursuit. Upon overtaking the negroes, they were commanded to halt, when they drew themselves up in battle order, their leader exclaiming to them, 'Now boys, G—d d—m you fight! They were armed with pistols and tomahawks, and immediately commenced an attack upon the whites, felling several of them to the earth at the onset. The whites being unarmed, except with bludgeons, found themselves engaged in rather an unequal and hazardous contest. Repeatedly the negroes were knocked to the earth, but they returned to the contest with redoubled fury, and being all stout and very athletic men, were rather hard to handle. Constable Flora was twice knocked down—Price had his arm nearly severed and the bone broken, by a blow from a tomahawk—he also had a pistol snapped in his face, which very fortunately failed to go off—McCoy had his shoulder dislocated—Lyday received a wound in the shoulder from a tomahawk—Shank was several times felled to the earth, and the whole party more or less injured. However, after a desperate contest, the whites succeeded in carrying off one prisoner, in an almost hopeless condition with two pistols and two tomahawks, which were wrested from the hands of the negroes. Another negro, badly wounded, after following his companions a mile or two upon their retreat, gave himself up. We also learn that two more of the gang were arrested near Leitersburg.

Shocking Murders.—We learn from the Mississippi Free Trader of Tuesday last, that on the 25th ult. the bodies of three persons, two women and one man, were found in a flat boat, about ten miles above Natchez, in such a condition as to leave no doubt of their having been murdered with an axe. It appears that the boat was occupied by the man as a trading boat, that he had nearly disposed of his stock of goods or cargo. The murderer is supposed to have been a man employed by the owner of the boat at Vicksburg, but having some difficulty he was discharged, and afterwards came on board, committed the horrid act, and fired the boat.

Horrid Murder and Fatal Rencontre.—A foul and inhuman murder of V. D. McElroy of this county, took place about four miles from this place on Saturday last. The deceased, it appears, had borrowed a small sum of many from one Christopher Davis, and subsequently met him at a horse race; the latter demanded payment, when McElroy said he thought he had paid the money once. At this Davis evinced some angry excitement, whereupon McElroy remarked, that he did not wish to have any dispute with him, and turned to leave him. As he turned, Davis struck him upon the head with a loaded whip, which caused his death. The murdered man mounted his horse, however, and rode about half a mile on his way homewards, when he fell from his horse, and was afterwards found weltering in his blood.—*Marion, Miss. Banner, May 24.*

Murder.—About 8 o'clock on Wednesday evening, one ——— Mazureau, who has been known as a hunter and fowler about Algiers, was passing the shanty of Peter Kennedy, a ferryman—Kennedy's dog ran out after him—he struck the dog, when Kennedy himself came out, seized a billet of wood, with which he inflicted a blow on Mazureau, of which he died a few minutes afterwards. Kennedy then put off in a skiff, was pursued by the citizens, and again rowed in to the Levee. He then made his way on towards the woods of Gretna, where he escaped for the present the vigilance of his pursuers.—*N. O. Pic. May 30th.*

Mysterious Affair.—On Sunday week, the body of an unknown white female was found lying in the public highway, Mobile Bay. She was entirely naked, appeared to have been dead several days, and from the small size and delicate appearance of the hands, was probably some female who had never been accustomed to hard labor. The Coroner's jury decided that she came to her death by violence inflicted on her person by some person or persons unknown; and their verdict was formed from the fact of her hands being fastened together by a cord around her wrists.

The motion for a new trial in the case of Dr. Samuel Kennedy, convicted of murder in New-Orleans, has been denied, and he remanded to prison. The case is to taken up to the Supreme Court.

The Circuit Court of Warren county, Miss. convicted Thomas Dowling, an overseer, of manslaughter in the first degree, for killing a slave belonging to his employer, R. Ballard.

Correspondence of the Savannah Georgian.

'NEWTON, (Baker Co.) June 2.

On Friday, 30th ult. a negro girl by the name of Sophy, the property of James Hayes, of Thomas co., was executed for the murder of his only son, Thomas Hayes, at Thomasville. She had been the child's nurse, and killed it by beating it on the head with a lightwood knot, in April last. She confessed her guilt, and stated that she was advised to do it by an old negro woman, belonging to said Hayes.'

Murder.—In a drunken quarrel at Fort Gadsden, Fa., 25th ult. a man named Samuel Price shot his hired man, named Field, and killed him instantly. The quarrel rose about the ownership of an old canoe. Price, after he became sober, surrendered himself, and was committed to jail in Apalachicola.

A rencontre occurred near Edgefield, S. C. recently, between Mr. James E. Kilcrease and Mr. Amos Bush, in which the former was seriously stabbed under his left shoulder blade. Bush is under arrest.

Serious Affray.—We learn from a gentleman direct from Evansville, Ark. that a serious rencontre took place in that town, on Sunday night week, between one Wm. Free and Thos. Bridgewood, in which the former was seriously, if not mortally wounded.—*Van Buren (Ark.) Whig, May 6th.*

From the N. O. Tropic, June 10.

The Attorney-General has given it as his opinion, that there is no law by which the owner of the slave Augusta, or the jailor under whose charge the brutal punishment was inflicted upon him, can be reached.

This is the case of the little mulatto boy who was sent to the police jail of the Frst Municipality, and there chastised, day after day, until his back was one mass of raw, trembling, and part-putrid flesh.

The Mobile Herald says: We saw an affecting scene in the street yesterday in the parting of a family of negroes, the father of which is a slave, and the remaining members of which were lately manumitted by their owner—the latter having to be sent out of the State in compliance with the law, and they have chosen New-York as their home, where it is to be hoped they will meet with better fortune than is generally the lot of the black population of the North. One of the children seemed to be almost frantic at the idea of being separated from its father, and the mother was but little better. Freedom is a dear gift to that family, and one which they will find, when too late, is not worth the price paid for it.

A fugitive from the blessings and floggings of the 'patriarchal institution,' as they are dispensed in the city of Charleston, S. C., passed through town last week. His master, he stated to us, was a Methodist clergyman, who preached on Sundays and raced horses on week-days. He had always been kindly treated himself, but last winter his master sold his wife and the mother of his two children to go to New-Orleans, and when in the phrenzy of agony at being thus torn away, and separated forever, the poor slave attempted to rescue her from the hands of the purchaser, a blood-hound was set upon him and tore his flesh—for which he could not forgive his master. He leaves his two children and a mother still in bondage to the Reverend horse-jockey, and only desires for himself to labor for a living in the free air and among the free men of the North.—*Springfield Gazette.*

Hon. Richard Fletcher's Speech.—At the late meeting of the Baptist Foreign Missionary Society in this city, the Hon. Richard Fletcher made a masterly address in explanation and defence of the course of the Board in regard to slavery. He showed, by the clearest and most conclusive reasoning, that the active Board has not violated the constitution, nor transcended the limits of its responsibility. He admitted the right of the South to retire as they have done, but denied their right to charge upon the Board any violation of right or duty whatsoever, in any opinion it had expressed, or any position it had assumed. In fact, he surprised some members of the Board themselves, who were surprised to find their own position so triumphantly maintained by argument. Mr. Fletcher has promised to furnish a copy of his speech for publication.—*Boston Chronicle.*

Abby Kelley stopped a day at Jefferson, Ashtabula county, on her way to the convention at New-Lisbon. The Whigs persuaded her to make a speech, presuming that she would abuse the Liberty party. But they caught a Tartar.—*Cleveland American.*

INCOMPARABLE

SOAP:

MADE AT

No. 26, Brattle st., Boston,

BY SOLOMON GUESS.

THIS incomparable Soap is recommended for CLEANSING CLOTHES, removing spots of grease, tar, paint, pitch, &c. It is also good for removing pimples, &c., from the face by one or two applications.

The subscriber having been in the Clothes Cleansing business for eight or ten years, confidently offers the above article to the public, having by repeated experiment found it of never-failing efficacy. It is not one of those things which require constant puffing, and an exhibition of endless certificates, (easily obtained,) to make it sell. No article has ever yet been manufactured that could compete with this in what it professes to do, and it only requires to be used to convince the most incredulous of its wonderful effects.

Agents.—A. G. Tucker, Manchester, N. H.; John Levi, corner Merrimack and Bridge-st., Lowell.

Price 25 cents. Liberal deductions made to those buying to sell again. 1y June 6

THE FUGITIVE'S SONG,

I'll be Free! I'll be Free!

DEDICATED to Frederick Douglass and other Fugitives, by Jesse Hutchinson, Jr. Also, 'Get off the Track,' and the various other Songs of the Hutchinsons. For sale by BELA MARSH, June 6 No. 25 Cornhill.

PUBLIC WORSHIP.

JUST published, in a pamphlet form of 18 pages 18 mo., Public Worship, by Charles K. Whipple. Price $1 25 per hundred, 20 cts. per doz. For sale by BELA MARSH, 25 Cornhill.

☞ Also, the Views of Archbishop Whately, of Dublin, on the Sabbath Question.

April 4. tf.

NEW BOOKS.

MRS. Child's Letters from New-York, 2d series. Flowers for Children, Nos. 1 and 2, just published. For sale by Bela Marsh, No. 25 Cornhill.

May 8

THE NUBIAN SLAVE.

THE NUBIAN SLAVE: A series of seven Designs drawn on stone, with intermediate pages being occupied by a Poem, which by uniting the scenes preserves the unity of history. Designed by Charles C. Green. Bound together in book form. For sale by BELA MARSH, No. 25 Cornhill.

May 30 tf.

Social Reform Bookstore.

BELA MARSH,

No. 25 Cornhill, Boston,

HAS FOR SALE,

THE WATER CURE JOURNAL and Teacher of Health, edited by Joel Shew, M. D. Price one dollar a volume—24 numbers—in advance: Dr. Shew's large work on Hydropathy, or the Water Cure; a new edition, very much enlarged and revised: Conversations on some of the Old Poets, by Jas. R. Lowell: Physiological Mysteries and Revelations, by Eugene Beckhard, M. D.: Moral Physiology, or a brief and plain treatise on an important subject, by a Distinguished Reformer: The works of Owen, Brisbane, Godwin, Boyle and others on Social Reform: The Phalanx, Social Reformer, Constitution and By-Laws of Brook Farm Association—do. of Hopedale Community: Mrs. Child's Letters, Life of Follen, Dr. Alcott's Works, the Physiological and Phrenological Works of Fowler, Graham and others. Spear's, O'Sullivan's and Chapin's Works on Capital Punishment: The Sermons of Rev. Theodore Parker, The True Position of Mr. Parker, and Sermons by Rev. John T. Sargent. Woman in the Nineteenth Century, by S. Margaret Fuller.

Feb. 28. tf.

NEW

Furniture and Feather Store,

No. 43, UP STAIRS, NORTH SIDE BLACKSTONE-STREET, BETWEEN HANOVER AND ANN-STREETS, BOSTON.

WHERE may be found a general assortment of FURNITURE and FEATHERS, at all prices, to suit all, and at low prices too for the quality, for cash or on credit. Purchasers are requested to call before purchasing elsewhere.

C. W. BRABROOK

N. B. The first price is the only price, except a small discount for cash.

March 14.

THE BUSTLE.

THE BUSTLE: A Philosophical and Moral Poem. By the most Extraordinary Man of the Age. Just published and for sale by BELA MARSH, No. 25 Cornhill. tf May 30

THOMAS NELSON,

Genteel Boarding House,

No. 159 ELM-STREET,

NEW-BEDFORD.

T. N. would respectfully inform the public, that he has fitted up and opened his house to accommodate with board and lodging those who may favor him with their patronage. He respectfully solicits a share. No pains will be spared to render it in every way an agreeable house. Terms moderate.

May 30 6mo

To Abolitionists

AND FRIENDS IN GENERAL.

JOHN P. COBURN

INFORMS his friends and customers, that he has removed from No. 8 Brattle-street, to

51 Cornhill and 24 Brattle-street

Where he continues his same line of business, with an addition, viz:

CLOTHING,

Cut and made in the neatest and most fashionable style. He has also taken considerable pains to select A FIRST RATE CUTTER, who will give his attention to cutting only. He has selected an assortment of the most fashionable CLOTHS, viz: Broadcloths, Cassimeres, Doeskins, Tweeds, as well as VESTINGS of the latest style, all of which he will make up in the most fashionable style, and on reasonable terms, and will take GENTLEMEN'S OFF-CAST GARMENTS in pay, or part pay.

Please give him a call, if you wish to be used well and get the worth of your money.

☞ J. P. COBURN would furthermore inform the public, that he has made extensive arrangements, and is prepared to execute any amount of Clothing in the above line.

☞ The highest price paid for Gentlemen's cast Garments. Also, clothing cleaned and repaired in the neatest and most thorough manner, at short notice.

RESPIRATORS,

OR

BREATH-WARMING INSTRUMENTS.

THE subscriber continues to have Respirators manufactured under his immediate direction, and imports others from England. The experience of five years has more than confirmed the anticipations he had formed from the philosophical construction of the instruments. They are eminently useful in all pulmonary complaints where exposure to cold atmosphere produces evil consequences. During the past winter, several healthy persons have used them with exceeding comfort when travelling in very cold weather, and without any subsequent injury to themselves. The instruments may be procured at 3 Kingston-street, at his agent's, Theodore Metcalf's, Tremont-street, and at several of the Druggist stores of this city and of the country.

H. I. BOWDITCH, M. D.

Boston, Oct. 12, 1844.

AGENTS FOR THE LIBERATOR.

NEW-HAMPSHIRE.—Leonard Chase, *Milford.*

VERMONT.—Rowland T. Robinson, *North Ferrisburg.*

MASSACHUSETTS.—John Levy, *Lowell*;—R. & J. Adams, *Fall River*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—George W. Benson, *Northampton.*

RHODE-ISLAND.—Amarancy Paine, *Providence*;—William Adams, *Pawtucket.*

NEW-YORK.—S. H. Gay, *New-York City*; James C. Fuller, *Skaneateles*;—Thomas McClintock, *Waterloo*;—John H. Parker, *Peru.*

PENNSYLVANIA.—M. Preston, *West Grove*;—James Fulton, Jr., *McWilliamstown*;—Thomas Hambleton, *Russellville*;—B. Kent, *Andrew's Bridge*;—John Cox, *Homorton*;—James M. M'Kim, *Philadelphia*; JOSEPH FULTON, *Penningtonville.*

OHIO.—Lot Holmes, *Columbiana.*