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WM. LLOYD GARRISON, EDITOR.

VOL. XV.—NO. 33.

REFUGE OF OPPRESSION.

☞ The Rev. Mr. Lowell is the author of the following brilliant and irresistible production.

From the Olive Branch.

TREASON.

'Treason is declared to be 'the highest crime of a citizen against which a man can be guilty.' 'In every case of which a man can be guilty,' 'in general it is,' says Mr. Webster, 'the offence of attempting to overthrow the government of the State in which the offender owes allegiance.' If this be correct—if treason be an attempt to overthrow the government of the country, then we have men among us who are guilty of 'the highest crime of a civil nature,' and of such a crime as, in any other country, would subject them to the direfullest of capital punishments. Once, to be a member of the notorious 'Hartford Convention,' to consider on the expediency of a dissolution of the Union, was, in the eyes of the public, to be a *traitor* to the country. It branded the man with deep disgrace, who was suspected of favoring the overthrow of the Union of the States. But now treason walks abroad in broad daylight, and Conventions are publicly held for the avowed purpose of a 'dissolution.' And why is this allowed? Is it because the advocates of such a sinister movement are too insignificant to require notice? Or are they considered as crazy men, who are more to be pitied than blamed? Or is it supposed they are only children at play, who mean nothing serious in all they advance? Whatever may be thought of the two former of these suppositions, they are so serious in what they are doing, that, as will appear from the following strange pledge, which we cut from the 'Liberator,' they

[Here follows the Dissolution Pledge.]

We have no remarks to make in favor of slavery, nor are we frightened, perhaps, as some other people seem to be, at the dissolution of the Union, if such a thing should occur in the present state of affairs. But if those who are taking deliberate measures to overthrow our national government, are not guilty of *treason*, we know not what treason is. Not being overtaken by the gallows, we know absurdly ridiculous is the last sentiment of this anti-government pledge. Just look at it—'in all *suitable* ways.' Well, we will not be troubled about that, for 'all *suitable* ways' to dissolve the Union, is just no ways at all.

Again, 'We pledge ourselves to strive for the peaceable dissolution of the Union of these States?' *Peaceable* dissolution of the Union! Only think of that. Does Garrison, with all his ultra notions, believe that a Union, to preserve which, had already cost thousands of lives, and many millions of money, is now to be 'peacably' given up, because such a disaster is desired by a few no-government non-resistants? It may be so; but when I read it, I always the world must have undergone a greater change than we expect to see in our day.

But there is another ridiculous item in this remarkable pledge. This 'peaceable dissolution' is the most consistent, feasible and efficient means of abolishing slavery! Well, slaveholders, then, have nothing to fear; for if slavery is to remain till the 'peaceable dissolution,' it must remain a great while. The very idea, however, that the abolition of slavery would be hastened by the dissolution of the Union, is to say *nothing of its being done peacefully*, is wholly preposterous. Each State manages its slavery at home, and it would do the same after the bond, which ties the States together, should be severed. And the slave States would be much more likely to adopt a vigorous policy to preserve their rights, than they are now while in union with the North.

Besides, the man who would destroy the Constitution of the United States because there, in his opinion, a few spots in it, would, if possible, blow out the Sun for the same reason. And if he found a fleck in the roof of his house, he would, if he dare, instead of applying a few shingles for repairs, does not the veriest pumscull know, that if the people of the States would *peacefully* give up their Union, they would quite as soon *peacefully* give up slavery without dissolving the Union? And if the Union is to be dissolved by power, either moral, political or physical, I would rather take no more power to *mend* the Constitution than it would to destroy it. How perfectly ridiculous is, then, to tell about 'dissolving the Union,' as the most efficient means of abolishing slavery.' Such men should have their heads shaved and be put in strait jackets. But we have fallen upon strange times.

DEFIANCE TO THE NORTH.

The Southern Quarterly Review for April, 1845, contains a review of the whole subject of the recent controversy between South Carolina and Massachusetts. It is written by Dr. Hoge of Virginia, and concludes in the following strain of scorn and defiance:

'Of one thing the North may rest assured, that we shall never recognize the descendants of the African race as citizens. There is no offence in a black skin. We can see in it only what the poet Cowper, who was half his life a victim of hallucination, But the black race and the white cannot mingle, and exercise together on terms of equality. They are not our equals, either in intellectual power or moral reason. God and nature have constituted a difference between us. All history proves it. We know not why it is so. Some say, it is a judgment for ancient disobedience; others insist that some are born to command, others to serve. There is a mystery about the providence—doubtless wisdom is at the bottom of it, but we only recognize the fact of a clear, broad, palpable difference,—clear as the noon-day sun;—power, mental power, moral temperament, past achievements, present position—all are different. We are not to be turned aside by Sinai, or by Calvary, or by Zion. It is too late in the day to indulge in idle speculation. Let Massachusetts carry out the practice, if she choose, her imaginary theory of a perfect equality, let her take the African into her councils, allow him to pass judgment upon the qualifications for office of her citizens; suffer him to fill offices of distinction in her proud and ancient Commonwealth;—instruct, if instruct be may,—the rising generation in the arts and sciences; teach theology from her pulpits; intermarry with the fair daughters of New-England, and thus send down the fame of Northern theories to the latest generation;—but the South will be guilty of no such folly; she will not disgrace herself; she will not force civilization and Christianity into such unnatural and untenable positions. We know the things, in this connection, as they are, and as all sane and sensible persons that they should be. She will respect the law of Gradation which the Supreme Being, for his own wise purposes, has impressed on all the works of his hand, and into the physical creation. The wise are ever subject to the and the powerful obeyed, but where there is neither wisdom nor power, there the strait place and distinction is vain labor. The African does not claim precedence for himself, nor would he be happier for such preference, than he now is, if the claim were allowed. Why, then, should the white man hold out to him the vain prospect of advantages which he knows to be unreal, and which he would not be able to appreciate even if he possessed them? Our fellow-citizens of the North are doubtless very liberal and nondescending, but every day's observation proves, that the condition of dependence, which the African occupies at the South, and with which he is perfectly satisfied, is a far better boon than the liberty, with its concomitants of poverty, degradation and crime, which they would give him. This condition, therefore, must not be disturbed by the fanciful reformers of the Northern regions, or their African emissaries, and if the attempt be renewed, it must be met and repelled, as it heretofore has been, by the strong arm of the law.'

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

BOSTON, FRIDAY, AUGUST 15, 1845.

J. BROWN YERRINTON, PRINTER.

WHOLE NO. 761.

THE LIBERATOR.

SPEECH OF MR. GARRISON, ON THE FIRST OF AUGUST, AT DEDHAM.

[REPORTED FOR THE LIBERATOR.]

The first thing that strikes my mind, as I look around, is, that this is not a very large assembly, compared to what it ought to be.

Brevity in speech represents the condition of our humanity as it is in the debasement and moral degradation of slavery. If this people, professing the principles of freedom, were really on the side of freedom—if we delighted, as a nation, to do homage to liberty—this grove would not be large enough to contain the numbers that on occasions like this would call together. They would be thicker than the leaves of the trees. For it is not a great and glorious occasion, when the arm of the oppressor is broken, and the oppressed go out free from beneath its power? Who that professes to believe in our common humanity, and claims descent from those who fought and died for liberty, but should feel his heart overflow with joy this day?

But it is not so. As a people, we do not rejoice at all. Only the few, who are banded together for the destruction of American slavery, and branded by the community by which they are surrounded with opprobrium,—they, and they only, exult on the return of this day.

I confess that, so conflicting are my emotions at this moment, I scarcely know how to give utterance to words. When I think of what slavery was in the West Indies—how unlimited was the power of the planter, and how mercilessly it was used, and that now he can lash, and brand, and whip, and put to death no more, I want to sing—to cry, 'Hallelujah! for the Lord God omnipotent reigneth.' I want to leap my exulting soul into the enfranchised! I don't know how to make a speech!

But, oh! when I turn to my own guilty land, I feel too sad to speak. I fain would weep with those whose tears flow without ceasing, because of their cruel oppression. I can only give my sympathies to their sorrows—I feel only the strong impulse to join in the shrieks of their despair!

And yet, words have power, when out of the abundance of the heart, the mouth speaketh. I will make an effort to speak to-day, because the tyrant bids me to be dumb; and that of all other hours is the time for me to speak.

What are we here to celebrate?—Gracious God! is it so? *British* emancipation! And why not *American* emancipation? Who are we, that we thus fall in the rear of the noble race? Oh! this guilty inconsistency! A monarchy has proclaimed the slave's day of jubilee; while we, a republic, have no word of relenting to utter! And our fathers could not brook the semblance of a chain; while we, their children, with the Declaration of Independence in our right hands, hold it up to the world, and boast that there are none like us, in regard to freedom,—that we are the pioneers in the race,—and yet we have no heart to rejoice in the example of the great nation which has actually gone before us. Oh, would that we, as a people, might be humbled to follow her example! God hasten the day!

We are here to see what we can do to hasten it.—Let us go on with the work, with the faith that overcomes all things—with the courage that dares all things. We are here to protest against all that is powerful and predominant in our land, and whatever obstacle blocks up the way, we are to wage hostility against it.

Is it the church? While renewing our determination to war against the slaveholding church of this country, let us take courage and consolation in the thought, that she is not the church of Christ; for that is always the main support of liberty, and the shield of the oppressed.

Is it the government? Ours is not a task that we ought to shrink from; for the government that has nullified all its professions of respect for the rights of man, by making itself part and parcel of slavery, is not a free government, nor worthy of a freeman's support.

Whatever makes itself the foe of man, by sustaining slavery—be it church, be it government—we are here to destroy, root and branch, root who it may.

It will be safe—nay, it is the only safety for this people; yet we are cowards and faithless to the living God, whose promises we distrust in this matter.

Antigua took the lead of all the British West Indies, in the work of immediate, unconditional emancipation. It is recorded among the incidents of that occasion, that an American sea-captain, the evening before, hurried off to his vessel at anchor in the stream, dreading lest the gift of freedom should rouse the people to vengeance! afraid to meet the coming dawn of day! It took an *American* to do that. How it illustrates our lack of faith in those principles we profess to hold sacred! When the time comes to apply them, we run away, and dare not meet the consequences of doing right.

My friends! it was a long struggle of more than fifty years, that won emancipation for the West India slaves. How long did that glorious conflict of Clarkson and Wilberforce seem to be almost in vain!—Alas! they saw not at the time the principle that alone could conquer. They thought by pruning the branches of the great Bohon Upas of slavery, to make it wither and die, and they attacked the trade. They saw not then, that the only sure course was to stop the market. Let us not withhold from them reverence and honor; they worked in the light they had, and as far as they saw. But let us remember to give honor where honor is due. It was not to Clarkson, nor to Wilberforce, who discovered the true and successful principle of action. It proceeded from a feeble and dying woman. It was not until ELIZABETH HEYRICK had proclaimed the doctrine of IMMEDIATE AND UNCONDITIONAL EMANCIPATION, that any perceptible progress was made. But when that principle was once promulgated, the parliament and the throne were shaken, and the whole system went down as with the shock of an earthquake. So much for moral power! Those who opposed it talked foolishly; they saw not at all! The principle stood like a rock, amid all the billows of opposition.

But we are often told that Great Britain had no humane purpose in what she did. She only wanted, it seems, to pull down our republican institutions, by giving freedom to her West Indies! She had found a weapon against the United States, and she merely proceeded to use it. Granting it were so, are we obliged to sit still, and be stabbed to the heart by her superior policy? Why not take the weapon from her hand, by freeing our slaves? Why do we not put ourselves on even ground with her?

But, whoever says that the *government* of England had no sincerity or benevolent purpose in the deed, merely utters a truism. No such government can possibly act with a holy purpose. They know not God, except as they obey the mandates of the people, who are to them as God.

But when the people of Great Britain, moved by a sense of justice and compassion, arose and demanded emancipation, then the lords, the gentry, and the bishops—all the great men of the kingdom—the imperial parliament, and the throne, yielded. Then, when they could no longer withstand it, the government of England gave way to the uprising humanity of the common people—to the might of the mercy that awoke in the hearts of the laboring classes of England. It was not by the rich and wealthy, but before the poor and the oppressed of that land, that the throne was humbled, and parliament bowed down.

FREEDOM was obtained for the British West Indies; and with all the delays, the drawbacks, the bad motives of some in giving it, that is a great thing to say for the slaves.

I fear we do not all realize what slavery is. I fear we think it is not so very bad, after all. We hold slaves do not want to be free; that there is not much in slavery to deserve the condition of the oppressed and the actually enslaved; and that we have no just reason to rejoice.

Let me go back to the evidence laid before the people at that time; and we shall see what it is, over it we pronounce the thanksgiving notes of this day to rejoice; and you shall say whether there be occasion or not for the strongest emotions of joy. And, first, the cruelty of the system. [Mr. Garrison here gave all the statistics laid before the people of England, and which wrought upon them so effectually, that they demanded Emancipation. He spoke of the whippings—the chains—the iron collars with spikes in them—the declaration of the planters, that it was cheaper to buy negroes than breed them—the dying of slaves under correction permitted by law—and all the horrible atrocities of West India slavery.] Oh, friends! let us rejoice that they can't do this now!—they cannot whip, and starve, and chain up like brutes, and sunder forever all the holiest ties of human existence, and exasperate to madness and suicide. Slavery is abolished! They can't do such acts to-day! Let us sing a joyful and triumphant song of jubilee for that, to-day! Sing! What do I say? No—we cannot, while we think of these atrocities as perpetrated in our own native land this hour! No where on the face of the earth is slavery so cruel, so malignant, so bloody, as in this land of boasted liberty and freedom.

Once more: Wherever slavery exists, (it don't exist, God be thanked, in the West Indies, now)—there exists with it a necessity for laws of a particular character on personal restraint, the breach of which is punished by severe and cruel inflictions, and in some cases by death.

Thank God! they cannot put human beings to death there now, for walking abroad and looking on the bright stars by night, and the moon when she walks in her brightness. They cannot sunder the flesh, and bruise the limbs of tender youth, for lingering to look upon the loveliness of Nature, as a solace after the day's exhausting toil. The angel of mercy has triumphed in the isles of the sea! And, oh! that the triumph might be complete in this blood-stained land, where the laws, and penalties, and inflictions, are in force to-day; for without them, slavery cannot exist.

Mr. Garrison then spoke of the horrible depopulation occasioned by slavery in the West Indies, and of the danger of insurrections. They tell us, the slave trade is prohibited, however, there's always a fearful looking for of insurrection, wherever their system exists. But who talks about insurrection in the West Indies now? Why, even our pro-slavery editors have given it up. Insurrection is the concomitant of slavery. We never heard of it in connection with freedom! Well may our hearts fail us for fear, while we cling to slavery.

Mr. Garrison then went on to relate the cruelties inflicted by the slaveholders on the missionaries, who gave the slaves religious instruction; and the outrages committed against their property, and their liberties, and their lives. 'I know, said he, these things are painful to hear; yet let us hear them, till our hearts are kindled to fresh devotedness; for these are the very features of American slavery at this moment. There is a sentimentality that cannot brook to hear them; but my counsel should be to shut book to hear that it should be so; for we go to take off chains in a land where slavery reigns paramount, and we *will* hear the worst, that we may bid it cease to be. Such scenes, I doubt not, we yet must continue to see in this land. We have seen them in connection with Methodists, the sacking of houses, the tarring and feathering, the imprisonment, the branding, the flames of burning cities! We are able to testify that that they are not peculiar to the slavery of the West Indies.

But oh, friends! you who believe in the gospel of Liberty, is it not enough to know that such scenes in the West Indies have now ceased?

But in our land, the gospel of Christ cannot go South of Mason and Dixon's line, where they sell human souls in lots to suit purchasers! It may not there be preached, and practically applied, except at the peril of the life of the preacher. Slavery waged a war of extermination against it.

'Columbia! O, shame on thee now!
Repent thee in ashes and dust!
There is blood on the hands that thy brow—
And thou art by slavery cursed!
Thy millions of vassals set free—
Away with the scourge and the rod—
Then join with the Isles of the Sea,
In a shout of thanksgiving to God!'

Oh, brothers and friends in this holy work! almost I am tempted to be discouraged, when I see what is going on in our own land, how can I wait! Yet, having faith in God, I *will* have patience, and wait, and toil, and do all I can, remaining firm at my post, not counting my life dear unto me, so that this great deliverance may be wrought for this people!

Give me your hands, my friends! give me your hearts, for this work! I know you do. It has taken away our reputation, in some instance our means of livelihood; but the road, though difficult, can yet be trodden. God reigns above these momentary clouds. With the cross cast at the crown;—a crown of rejoicing indeed will it be to see this land purified from the sin that defiles it, and standing forth in the glory of all lands. God, our guide and defender, hasten that glorious day!

Mr. Garrison concluded with a mass of important evidence to prove immediate emancipation safe and profitable. Any slaveholder—or far more guilty, any Northern apologist for slavery—shall be gratuitously furnished with the same, on application at this office.—C.

STATE OF THINGS IN MAINE.

PORTLAND, JULY 2, 1845.

DEAR BROTHER;

I have just returned from a journey of some twenty miles in the country. I left this place last Wednesday for Windham, in company with a friend, who kindly offered to take me half the distance in his carriage. The remainder I travelled on foot. On arriving at Windham, I engaged the town-house for a meeting, posted up some notices, and then visited several schools, in order to give a more extended notice. One of the teachers, whom I asked to give the notice, hesitated for a while, and at length told me I might come in myself and give it, if I chose to. I thanked her for the *privilege*—entered the house, gave the notice, and retired. But hardly had I done so, when she curled up her lips in contempt, both of me and the cause in which I am engaged; or, to use the expressive language of a young lady who was present, 'scarcely had he turned his back, before the school-mistress made up faces at him.' This is but a small matter; but 'straws tell which way the wind blows.' The meeting was thinly attended—about twenty-five being present. Most of these belonged to the Liberty party, and none, as I could learn, were friends to the American A. S. Society.

From Windham I went to Great Falls, on the Presumpsuant, where I learned that the only suitable place in the village for holding a meeting was engaged for that evening; and, after giving notice of my intent to do so, the following evening, I went down the river five miles, to a factory village, (a place which I had formerly visited, without being able to obtain a house to speak in,) and procured the Universalist meeting-house for the evening, and then pursued the notice of giving notice adopted at Windham. The meeting at this place was, as to numbers, quite respectable; and I was able to give the better utterance to some anti-slavery truth by meeting with a little opposition. An old gentleman had interrupted me several times, and being unable to throw any 'stumbling block' in my way, at length rose up, and for the purpose of detecting me in some historical mistake, asked me to give an account of the origin and subsequent history of slavery and the slave-trade. I told him that I would leave that to be done by *idle speculators*—those who loved to pursue such an inquiry as a matter for antiquarian research—those who felt nothing and cared nothing for the wretched condition of nearly three millions of human beings in slavery—that he, and every body else, knew, that in addition to crushing and insulting its immediate victims, slavery had spread its deadly leprosy all over the body politic, smiting the whole land with its blighting, withering curse—that a frightful monster was winding his folds around us, every moment gathering strength, and increasing his power to crush us, and it became us, as a people, to this fearful crisis to inquire after his age, and which bush or brake he came from,—that practically that part of the subject was but an abstraction, and I had no time for its consideration. From the factories I returned on the following day to Great Falls. The meeting at this place was well attended, and I was requested to come again and address the citizens further on the subject. I saw no opposition manifested there, though one young man said, when asked by a friend if he would go to the meeting, 'I don't want to hear a lecture' and left the house. He came accordingly; and listened very attentively to what was said; and at the close of the address, came forward and purchased a copy of 'American Slavery as it is.'

From Great Falls, to Saco Standish, thirteen miles. I could find no one who even professed to be an abolitionist in the town. I visited the Orthodox and Unitarian clergymen, both of whom seemed to stand in mortal fear of abolitionists. I called on the Orthodox priest first. He did not like, he said, to have the subject of anti-slavery introduced here; it made a great deal of trouble wherever it went. There was brother such a one, who had a great deal of trouble with several members of his church at North Yarmouth, and had been obliged to excommunicate them. And he didn't want the peace of his church disturbed. There were a great good men who were slaveholders. He had the son of a slaveholder living with him, whose parents had recently become *pious*. (No doubt!) There were a great many poor people in Ireland, worse off than the slaves were. He did not wish to get into controversy with one. He did not like to have such subjects introduced into God's house, (I was informed that it had recently been opened to a travelling exhibition,) especially on His holy Sabbath day. Finding his heart as hard and obdurate as a 'nether millstone'—labouring near night, and having travelled fifteen miles on foot, and carried my baggage, with three more to travel, I left him, convinced that many of the *professed* ministers of Christ are little else than the *real* ministers of Satan. The family with whom I lodged, most of them members of this *minister's church*, was a good deal surprised at his conduct. They had a friend of anti-slavery before; and when (before I visited their minister) I told them of the wrongs inflicted upon the down-trodden slaves—of their crushed hopes and blighted prospects—of their being sold at auction, and separated, the husband going one way, and the wife—the tenderest ties of life being torn asunder, and scattered hither and thither, like herds of so many lowing cattle or grovelling swine,—when I told them of their toils beneath a burning sun—of the torture of the biting lash—of the unpaid labor of chains, to gather with rough hands the fruits of their toil, and enrich their oppressors—of the outrages and abominations of that abominable system, their hearts burned within them; and they felt that I was engaged in a just and righteous cause; and assured me that their minister (priest) would give me his co-operation. They were very much surprised, therefore, when I told them that he was opposed to my speaking in behalf of these poor outcasts in *his* meeting-house. The next morning, (Sunday,) I called on the Unitarian priest. I found him not a whit better than his Orthodox brother; and he was much in a tumult and awful. It being about time for him to commence his customary weekly performances, I accompanied him to his meeting-house. He told me on the way, with a good deal of gravity and solemnity, and with an awful shake of the head, that the discussion of this subject was disturbing the peace of the churches—(who don't know that? It greatly disturbs the peace of the churches to preach righteousness)—and that we ought to be as wise as serpents, and harmless as doves—and not, for the sake of removing a disease evil, involve ourselves in a greater evil at home.—He at length gave his consent for me to occupy his house in the evening, provided the committee were willing; and introduced me to one of the committee, who spoke to another, and permission was granted me to go into their house that evening at 6 o'clock. I wrote some notices to be read in the meeting-houses, posted up others about the village, and then returned to the Unitarian house. The minister consented to read my notice; and in the afternoon I engaged a *respectable* member of the Orthodox church to ask his priest to read a notice in his house. I was fearful that he would not read it, and attended his meeting with a view of giving it myself, if he would not. He refused. So, at the close of the meeting, I rose and gave the notice myself. On coming out of the house, I met the Unitarian minister, who informed me that I could not go into his house. The committee had had a consultation, and come to the conclusion that discretion was the better part of valor, as it would be imprudent to let me into their house. Learning that there was to be a meeting in a distant part of the town that evening, in a school-house, (so far an open one, though soon to be closed up by the influence of rum,) I attended, and gave notice that I would lecture there on the following evening.

The meeting, the next evening, was rather small. The opposition of the clergy had led the people to think there must be something wrong about anti-slavery, although their sympathies were so much enlisted in its behalf at first. Strange that men will thus yield up the keeping of their opinions to a poor sinful erring mortal; and that, too, in a thousand manly feelings of the inner hearts, and conviction of their consciences, unless they chime in with the views and feelings of their favorite minister! I found that after the opinions of these two ministers were known, it took but a short time for the people to settle their minds, and to be prepared, when I came, to listen to the reception of anti-slavery truth, seemed now to be aimed against it with the prejudices of age.

Yours, truly,

L. MOODY.

SELECTIONS.

From Goodell's Christian Investigator.

NEW-ENGLAND CONGREGATIONALISM—PRESENT POSITION.

It may be well to record, occasionally, a few experiments on the current religious life of the existing sects. There is an over-charitable expectation, among abolitionists in general, that these sects will gradually assume an aspect less decidedly anti-Christian. Let us see what progress they are making, now-a-days:

'If God had not interposed his *special* agency in sending his angel to arrest the murderer of Daniel, and if Daniel had been destroyed by them, there would have been no *evidence* that God justified his conduct, or viewed the law righteous.'

Nothing of this kind is found in the case of Mr. Torrey. When God sends his angel to take him out of the long list of prisoners, he will give, in his *evidence*, to effect his liberation, *then will we believe the cause to be analogous*, and God justifies his conduct, and not 'till then.'—[Senex, in the Congregational Journal.

Some of the papers have characterized this argument as 'decidedly unique.' For our own part, we regard it as one of the most arrant plagiarisms extant. Eighteen hundred years ago, the same argument was used, and the record is in every one's hand:

'And they that passed by reviled him, wagging their heads, and saying, 'Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.' Likewise also the chief priests, mocking him, with the scribes and elders, said, 'He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, AND WE WILL BELIEVE HIM! He trusted in God, LET HIM DELIVER HIM NOW, IF HE WILL HAVE HIM.'—[Matthew xxvii. 39—43.

And this is the voice, and this the spirit of the 'chief priests, and elders and scribes' of New-England Congregationalism, *now!* So it would seem! One of their principal 'scribes' publishes it to the winds; and who except the humbled and persecuted abolitionists are so coward to rebuke the sentiment, or even dissent from it? Do such papers as the Boston Recorder, Christian Mirror, Vermont Chronicle, or New-York Observer utter a syllable against it?

The position of the Congregational sect will be better appreciated when it is remembered that Charles G. Torrey is a regularly educated and clearly ordained minister of that connection—that his wife is daughter of Leonard Ms. D.D., and present President of the Andover Theological Seminary—that the son of a slaveholder living with him, whose parents had recently become *pious*. (No doubt!) There were a great many poor people in Ireland, worse off than the slaves were. He did not wish to get into controversy with one. He did not like to have such subjects introduced into God's house, (I was informed that it had recently been opened to a travelling exhibition,) especially on His holy Sabbath day. Finding his heart as hard and obdurate as a 'nether millstone'—labouring near night, and having travelled fifteen miles on foot, and carried my baggage, with three more to travel, I left him, convinced that many of the *professed* ministers of Christ are little else than the *real* ministers of Satan. The family with whom I lodged, most of them members of this *minister's church*, was a good deal surprised at his conduct. They had a friend of anti-slavery before; and when (before I visited their minister) I told them of the wrongs inflicted upon the down-trodden slaves—of their crushed hopes and blighted prospects—of their being sold at auction, and separated, the husband going one way, and the wife—the tenderest ties of life being torn asunder, and scattered hither and thither, like herds of so many lowing cattle or grovelling swine,—when I told them of their toils beneath a burning sun—of the torture of the biting lash—of the unpaid labor of chains, to gather with rough hands the fruits of their toil, and enrich their oppressors—of the outrages and abominations of that abominable system, their hearts burned within them; and they felt that I was engaged in a just and righteous cause; and assured me that their minister (priest) would give me his co-operation. They were very much surprised, therefore, when I told them that he was opposed to my speaking in behalf of these poor outcasts in *his* meeting-house. The next morning, (Sunday,) I called on the Unitarian priest. I found him not a whit better than his Orthodox brother; and he was much in a tumult and awful. It being about time for him to commence his customary weekly performances, I accompanied him to his meeting-house. He told me on the way, with a good deal of gravity and solemnity, and with an awful shake of the head, that the discussion of this subject was disturbing the peace of the churches—(who don't know that? It greatly disturbs the peace of the churches to preach righteousness)—and that we ought to be as wise as serpents, and harmless as doves—and not, for the sake of removing a disease evil, involve ourselves in a greater evil at home.—He at length gave his consent for me to occupy his house in the evening, provided the committee were willing; and introduced me to one of the committee, who spoke to another, and permission was granted me to go into their house that evening at 6 o'clock.

☞ 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, will probably be 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 in the same category 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.

From the New-York Tribune.

'LIBERTY OR DEATH.'

Friday the 4th instant, as most persons with ears, or whatever longevity, must be aware, was the 69th anniversary of the Declaration of American Independence, and as such was celebrated all over the country with cannon, bonfires, pistols, squibs, crackers, and every conceivable manifestation of Democratic exultation and fervor. Every where, men, women and children met to listen to the loud mouthings of orators, who dilated on the praises of these States as 'the land of the *Free* and the home of the Brave'—a favored portion of God's footstool, from which Old World tyranny and oppression had been utterly banished by the men of '76 and their worthy descendants. Pious clergymen offered up thanks for the blessings of our civil and religious, and blessings for its perpetuity; and millions listened enraptured to the reading of the Declaration of Independence, and, as its fundamental, all-essential assumption was propounded—

'We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights—that among these are Life, Liberty, and the pursuit of Happiness; and that governments derive their just powers from the consent of the governed.'

they could content themselves no longer, but shouted yelled Amen! Good! Good!

Among those who obtained some inkling of these proceedings, and the ideas which impelled them, many feeling deeply and sorrowfully, Americans born in the counties of Charles and Prince George, Maryland. They listened and were convinced—the National sentiment coincided with theirs, exactly. But, by some devilry or other, the state of things around them was exactly opposite to, and subversive of, this noble sentiment. Their friends, brothers, wives, sisters, children and themselves, were held to be the *property* of certain other persons—mere chattels, liable to be bought, sold, swapped, bartered, branded, kicked, cuffed, and treated at the caprice of those deniers and contemners of the truths asserted by Jefferson and his compeers in the Congress of '76. They could not even fight for their 'inalienable rights,' as our fathers did so gloriously, (it is said every 4th of July,) for they had no arms, no professions, no knowledge, no means of communicating with each other—every thing belonged to and favored the side of their oppressors. They could do but one thing—try to get away to some quarter where the Declaration of Independence is not practically a nullity; and this they did. They made the attempt, and failed; as a general, helpless, half-herd mass, when attempting to make their way a hundred miles or more through the midst of powerful, organized, intelligent and deadly enemies. The result has been given in our columns.

The authors of these wanton and cowardly murders will never be brought to trial and punished for the Republican Maryland. There is a tribunal, however, which they cannot escape, and where the oppressor is confronted, face to face, by his victim. On the long list of premeditated butcheries of their kind, headed by the murderer of Abel, their names are inscribed in blood. Let them look well to their accountability!

ABOLITION IN KENTUCKY.

The Lexington Inquirer contains a communication entitled 'Abolitionists in Fayette county, signed by one hundred and twenty of the citizens of the county, belonging pretty equally to the Whig and Democratic parties. The Whig, 'differs' from the Inquirer, 'the Whigs constituting the majority.'

The questions are as follows:

It is a maxim of great antiquity, that 'in the multitude of counsellors there is safety.' We, the undersigned, therefore, most respectfully ask the candidates for Congress, in this Congressional district, candidates in Fayette county, for a seat in the Senate of this State, and candidates for seats in the House of Representatives, to let their views be known, know their present views, and what will be their future course, if called upon the following important questions, as follows:

1. Are you or not, in favor of the abolition of slavery in Kentucky? If not, will you give us a synopsis of your course and *plan*, and when it is your wish to see it effected?

2. Are you or not, in favor of the emancipation of slavery in Kentucky, either gradual or immediate; if you are, we shall be pleased to hear your views on the subject in *full*, and *how* you desire to see them consummated?

3. If slavery is to cease in Kentucky, either by abolition, or present or gradual emancipation, we respectfully ask of you to state when you are in favor of doing with the slaves after they are freed; and are they to remain amongst us here, or be removed?

4. Are you or not, in favor of the change of the constitution of Kentucky, and if you are, what changes do you desire?

5. Are you, or not, in favor of the entire repeal of the 'negro law,' usually called the 'negro law of 1832, and '33,' now on our statute books?

MR. ADAMS AND THE RIGHT OF PETITION.—Some time ago, Julius Pratt & Co., of Meriden, Connecticut, presented to the Hon. J. Q. Adams an Ivory Seal, with a request of respect for his public services, which he (Mr. Adams) deposited, among other interesting relics, in the Patent Office, at Washington, assuming that the Patent Office, should the right of petition become triumphant, he would cause the fact (or enjoin this duty upon his successors) to be engraved upon this seal. In a recent letter to Julius Pratt & Co., dated the 26th of March, 1845, after referring to the repeal of the 25th rule, on the 3d of December, 1844, Mr. Adams says:—

'On that day was the right of Petition Triumphant' in the House of Representatives of the United States. May it never again be suppressed or impaired.' In a letter of the 3d Dec., 1844, to Pratt & Co., he says:—'I will cause the seal to be engraved under the motto, 'RIGHT OF PETITION TRIUMPHANT,' and have it inserted in the Patent Office, to be there turned the same to the models characteristic of American intellectual energy, American exquisite handicraft, and American irrepressible love of Freedom.'

FREDERICK DOUGLASS.—We observe that this self-emancipated man has lately seen fit to visit the press, a sketch of his life. Every body should read it. It is an exceedingly interesting, as well as ably written work. While lately in a certain part of Maryland, he was accosted by a stout man, who had known Frederick at the North, and who related to him news from his former old friend. They knew him by his assumed as well as by his real name, and related to us many interesting incidents about their former companion.—*Philadelphia Elevator.*

☞ The Liberty Press states that a colored man, named *Sutter*, *Nashua* made some observations at the Port Byron Convention—among others, the following:

'A minister who can preach and pray twelve months without speaking for the slave, must be college-made, money-called, and devil-sent.

Great! Good! Glorious!!! Texas is annexed to the United States.—*Nashua Gazette.*

We have some recollection of this same Gazette's denouncing annexation, a short time since, as '*black as ink, and bitter as hell!*'—*Nashua Telegraph.*

☞ This same editor has just been appointed Postmaster of Nashua!

Great complaints reach us from all parts of the country, about the failure of our paper to come to hand: the fault must be in the post-offices, for we are very careful in having our paper directed and mailed. Our carrier tells us that our paper is seized on, whenever opportunity affords, by the slaveocracy: this is intended, no doubt, as a compliment to ourselves.—*C. M. Clay's True American.*

THE DEDHAM AND WALTHAM CELEBRATIONS.

The subjoined notice of the Dedham celebration of the 1st, given by a terse and graceful correspondent of the New-York Tribune, we are happy to lay before our readers. We copy it entire, in the absence of Mr. Garrison on an important anti-slavery mission.—Success attend him! Circulars every true abolitionist, though, were he present, would deprecate feeling might prompt him to suppress that portion of it relating to himself.—ED.

Correspondence of The Tribune.

FIRST OF AUGUST AT DEDHAM—THEODORE PARKER, GARRISON, &c.

BOSTON, August 2, 1845.

I will fulfil my promise of telling you how things strike me here in Massachusetts. Among the most significant features of the time and place is the attention excited by the Anniversary of West India Emancipation—the First of August.

It was to be celebrated, I found, with the utmost enthusiasm, in every county in the State, and in some counties in several places. These movements are in the hands of the abolitionists of the 'Garrison stamp,' as they are called. I took pains to enquire where the great hero and leader of the movement was to be visible, and I found that Dedham was the fortunate spot. So I resisted the eloquence of Emerson and Stetson, who were to be at one of their gatherings in the open air at Waltham, and the temptation of listening to their great orator Wendell Phillips, at Leicester. I eschewed the great Clam-Bake at Fall River on the occasion, and the Pic-Nics at Danvers, and Duxbury, and determined to be on the ground at Dedham.

There I heard Theodore Parker, the Unitarian clergyman, who seems to be the leader in the idea of freedom. He is evidently a learned man and an eloquent speaker. There is, I believe, great his speech—a strong movement going on in the Unitarian body in favor of abolition. He mentioned it as a sign of encouragement to the pledged and out and out abolitionists, and bade them pour on, and never spare their labors in behalf of such results.

But when Garrison arose, I was impressed as with the presence, not of a great speaker or a great orator, but of a great characteristic—a great man. He seems between thirty and forty years old, with an indescribable look of healthy-mindedness, if you will let me invent a moral phrase. However, the old English writers talk about heavenly-mindedness, so perhaps I need not have apologized. Garrison seemed to have this latter characteristic also. I could not escape the conviction that he was a great, good man. He speaks with great fluency and vigor—not like one talking, but like one doing something. You forget that these are only words that he is pouring out. They seem deeds—blows—orders—prophecies, by turns. He is, or rather I should say, was, a very ordinary looking man, rather than beautiful in his manner of address. There is such a thoroughness of conviction and such a clear logical method in what he says, that the seldom fails, I am told, to carry an audience along with him, even against their pre-determination.

Jonathan Walker, 'the hero of Pensacola,' as the people here call him, was expected on the occasion, but was detained at the Waltham celebration. He is fairly carried on the waves of the people from one place to another. Each abolitionist says that he has stood in the breach for them all. I was told that he was a 'Garrisonian abolitionist'—had subscribed to the Liberator from the beginning—took his last departure for the South from the room of the President of the Massachusetts Anti-Slavery Society, and had three children named William Wilberforce, William Lloyd Garrison, and Maria Child. He is preparing a Narrative of his trial and imprisonment.

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I think with Tennyson, that man should not

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and so took pains to ascertain exactly what this meant. I found it was an expression of severness in their own moral conduct on the part of abolitionists, and nil an exclamation of hatred or unkindness, as I had heard affirmed.

These persons have, most of them, been educated under orthodox influences, and they use the verb 'to fellowship' just as the exclusive Church does, only in a more general sense. They conceive that they sanction slavery by civil or ecclesiastical participation even an hour. Now, they say in the accepted time—*immediate* the only word. They would not swear to support the pro-slavery clauses of the Constitution, even for the opportunity to amend it. They argue that there will be no hope of the Opposition in the throne to obey the power behind the throne. They contend that it annihilates the Anti-Slavery power behind the throne to be so long a time, and at the expense of an oath which they think paralyzes the hand that is raised to take it.

When asked why they do not rather do the slaveholder good than abjure union with him, they reply, 'That's the very reason we abjure. *It don't do a man good to fellowship him in iniquity.*' They have not the least idea of that most common of all processes in this great country we live in, called 'splitting the difference,' and 'having it to arbitration.' They don't know what the word 'compromise' means, except as they infer from the use made of it in law and politics, as in the phrase 'compromises of the Constitution,' that it is something very odious, and means—Slavery.

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Is it a doubt of the equity of the negro's cause? By no means. Is it a doubt of the sanity of the reformer? No; the abolitionists are thought partial, credulous, tedious monomaniacs; bitter—but no man denies their sincerity. Is it a stringent self-interest? No; this acts in certain places. It acts on the seaboard, and in great thoroughfares, where the northern manufacturer or merchant exchanges hospitalities with the southern planter, trades with him, and loves to exculpate himself from all sympathy with these turbulent abolitionists. But it acts only there—not on the Atlantic coast at large. The farmers, for example, in this county, or in this State, feel no pinch of self-interest to court the economy of the southern planter. If Fitchburg stock is good—if we can buy and sell land, and wood, and hay, and corn—if we can sell shoes, and tin-ware, and clocks, and carriages, and chairs—we don't care whether he likes or dislikes us. What, then, is the objection? I think there is but one single argument which has any real weight with the bulk of the northern people, and which lies in one word—a word which I hear pronounced with triumphant emphasis in bar-rooms, in shops, in streets, in kitchens, at hustings, and at caucuses. The word is nigger!—a word which, cried by rowdy boys and rowdy men in the ear of this timid and scripture-loving nation, is recent and new. It has been cried down with a jeer all the efforts of philanthropy, all the expostulations of pity, the cries of millions, now for hundreds of years, and yet are answered by this insulting appellation, 'Oh, the nigger!' and the boys straightway sing Jim Crow and jump Jim Crow to the music and fiddle.

It is the objection of an inferiority of race. They who say it and they who hear it, think it the voice of nature and fate pronouncing against the abolitionist and the philanthropist; that the yes of the negro, his laugh, and the imperfect articulation of his organs designate an imperfect race; and that the good will of amiable enthusiasts in his behalf will avail him no more against this sentence of Nature than a pair of oxen against the falling ocean at Niagara.

And what is the amount of this conclusion in which the men of the Northern States agree? It is, that the Creator of the negro has given him up to stand as a victim of a caricature of the white man beside him; to stoop under their burdens, and to bend under his whip. If that be the doctrine, then, I say, if He have given up his cause, He has also given up mine, who feel that I am wrong, and who in our hearts must curse the Creator who has ordained it so.

But no, it is not so; the universe is not bankrupt; it still stands firm. I hear firm in its cast, and knows that, come what will, the right prevails. The justice is for ever and ever. And what is the reply to this fatal allegation?

I believe there is a sound argument derived from facts collected in the United States and in the West Indies, in reply to this alleged hopeless inferiority of the colored race. But I shall not trouble you, concern myself now with the morals of the system, which seem to scorn a tedious catalogue of particulars on a question so simple as this. The only reply, then, to this pro-slavery argument is the affirming heart. The sentiment of right, which is the principle of civilization and the reason of reason, fights against this damnable sophism. All the facts in history are fables, and untrustworthy, beside the dictates of the moral sentiment which speaks—one and the same voice in all ages. And what says that to the injured negro? If we listen to it, it assures us that in his very wrongs is his strength. The Persians have a proverb: 'The sighs of the orphan; for the orphan sets at a cringe the throne of the Almighty is shaken from side to side.' It is certain that if it should come to question, all just men would represent again, must take the part of the black against the white man. They, I say, never is the plaster safe; his house is a den; it is time an avenger, sooner or later, rise against him. Whatever may appear at the moment, however contrasted the fortunes of the black and the white—though the one sits on the throne of the world, and the latter in a shed; though one rides an Arabian horse, and the other is hunted by bloodhounds; though one wears the purple and wears one strikes, and the other dies—yet is the planter's an unsafe and unblest condition. Nature fights on the other side; and as power is always stealing from the life to the lifeless, it seems inevitable that a revolution is preparing at no distant day to set these disjointed matters right.

See further, I say, to me with me are believing and not unbelieving, if you are open to hope and not to despair, in what manner the moral power secures the welfare of the black race.

In the moral creation, it is appointed from everlasting, that the protection of the weak shall be in the illumination of the strong. It is in the order of things that the strong should continue to be, nobler, rather than beautiful in his manner of address. There is such a thoroughness of conviction and such a clear logical method in what he says, that the seldom fails, I am told, to carry an audience along with him, even against their pre-determination.

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I, on the contrary, none can be shown to cause, as I believe, against the truth. I think will be grateful to all lovers of peace and order. Firmly convinced that such a course will be displeasing to God, and that it will be disastrous to the general welfare of Maryland, I beg leave to propose to you the establishment of a paper devoted to the cause of emancipation in our State on the principles of policy, humanity and self-interest. I have no one to whom so delicate a subject can be so safely confided as yourself. Your popularity as an editor, your established character for moderation and moderation, are all guarantees for the judicious and successful conduct of such an undertaking; and, for my own part, I have no hesitation in offering the entire success. It would be idle in me to suggest to you any particulars on this subject; I have no doubt it has passed through your mind long since, and received a due share of your consideration. I shall therefore conclude, by begging you to excuse the liberty I have taken in addressing you on so slight a personal acquaintance, and to believe that I am premature in what I have said, that you will impute it solely to the strong feelings I entertain upon this interesting and vital subject.

With great respect, I remain,

Your obedient servant

JOHN L. STEWART.

JOHN L. CAREY, Esq., *Baltimore.*

What Mr. Carey, who is a *Colonizationist* (as all readers of the *American* must have learned,) has said in response to Dr. Stewart's letter, our colored readers will see in the Liberator of next week; meanwhile, we enter upon the questions Mr. C. has raised, ignominiously important though they may be, and urgent in the extreme.

EXTRACT FROM MISS WEBSTER'S NARRATIVE.

The reviling, swearing, and threats continued; mingled with heavy blows, and the cries, and groans, from the poor, almost bleeding victim. I advanced coolly, but resolutely to the slaveholder; and felt that I was facing an enemy on the field of battle. O, the horrors of that moment! Poor Israel, the slaveholder's victim, was there, in agony, pleading for his life. He was an old man, a true and faithful servant, an humble Christian, and had spent his life in conquering for his master, and yet him he must die, unless he would admit that he carried off the slaves. He begged for his life. Again and again he protested his innocence; and in the most touching appeals, called on heaven to witness the injustice of his punishment.

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THE FIRST OF AUGUST IN LEICESTER.

A very spirited and truly encouraging meeting this part in the Chair. After the singing, Mr. May read some extracts from the book of Isaiah. D. S. Whitney, from Hopedale, Milford, led in our thanksgiving and prayers.

ABIN BALLOU occupied a short time in sketching the origin and accomplishment of Emancipation in the British West India islands. He spoke of the property sacrificed to emancipation, that it would not be safe; and asked what an opportunity the freed negroes of the West Indies possessed to be turbulent and revengeful, had they been so inclined; their number being, in nearly every colony, much greater than that of the whites, and, in some, in the proportion of ten, twenty, and even thirty to one. Yet had there never been a drop of blood shed by the emancipated slave; and we had yet got to hear of the first act of retaliation and violence against their former masters.

WENDELL PHILLIPS followed in some most eloquent comments upon the facts just mentioned, and upon the whole subject of West India Emancipation. He alluded to the striking fact that, in the Providence of God, it had been ordered that this first experiment of outright abolition of slavery should be made in *islands*; from whence neither master nor slave could escape, and where they could not remove to a distance from each other, but must of necessity continue to live, as they had lived, in close proximity, subject to all the possible annoyances and jealousies which could spring up between parties so situated. He spoke of the long and painstaking efforts of Clarkson, Wilberforce, and their associates in England; and the powerful and most happy influence exerted over these men by a woman—Elizabeth Heyrick—who had not, alas! lived to see the success with which her counsels, and the labors of faithful men, were crowned.

An hour having thus been pleasantly and profitably passed, the company were invited to adjourn to the town hall, to take some refreshment. Here we found tables abundantly spread, and the hall decorated with evergreen boughs and flowers, so that we had no occasion to regret that we were not in a *grove*, for it needed but a slight effort of the imagination to place ourselves in one. The hall was crowded full, yet was there nothing lacking. The liberality of many families in town, with some generous contributions from others, had spread an ample feast. God's blessing upon the banquet, and upon all our meeting, was invoked by Rev. Mr. Peck of the Free-Will Baptist Church of Grafton. During the collation, we were favored with some anti-slavery songs from some Methodist friends, one of which was that recently written by Oliver Johnson and published in the New-York Tribune.

At 1, P. M., we returned to the meeting-house, and found our numbers much increased. Though unwonted pains had been taken to prejudice the minds of our townspeople against the celebration, *force* came, bearing witness to the faithful and tried anti-slavery character of the abolitionists of that town. Perhaps other towns were represented which I have omitted to name.

The Choir sang the anti-slavery piece, (to the tune of 'Seats who has,')

'Children of the glorious dead,' &c.

Prayer was then offered by Rev. W. C. Clark, of the Wesleyan Church:

Samuel May then welcomed anew to the pleasures and privileges of the meeting the large assembly, which had come together from all parts of the county, to celebrate this holy day of Freedom. He said we had come together to welcome new friends, to cheer and zeal in our own warfare against slavery. Not to occupy time, which on this occasion belongs to others, he would only ask to refer to a statement he had lately seen, that the new slave State Florida—for a new slave State had just been added to our 'glorious Union'—had adopted as her motto the words, 'Let us alone.' Some one had inquired the meaning of the motto; and a Florida editor had replied, that it was derived from an occasion, mentioned in a very old book of Moses! book, called the Bible, in which it is recorded that, at a certain time, a man with an unclean spirit had cried out, '*Let us alone*, thou Jesus of Nazareth; what have we to do with thee? art thou come to destroy us?' He thought the answer exceedingly just. Jesus of Nazareth is the name—his truth is the power—at which Florida and every slave State trembles. They are prepared for every thing else; but this, they know, is too mighty for them. It is mightier than ballot-boxes and bayonets, and mightier than a combined world. The unclean spirits of old cried out, 'What have we to do with thee, thou Jesus, Son of the Most High God?' So they say now, 'Let us alone.' Then let our faith increase in this moral power—this living truth of Christ—this sword of the Spirit, 'made mighty through the living God.' Let us carry it perseveringly, sending forth words of instruction, exhortation, and rebuke, until slavery utters her last groan, and expires, never to know a resurrection.

John O. Burleigh of Grafton then addressed the meeting in words of congratulation, and in appropriate reflections.

WENDELL PHILLIPS then took the floor [To-day was the first time he had ever spoken in Leicester, and all the other speakers seemed disposed to yield the chief part of their time to him. The writer of this has took some brief notes of his speech; but all, who have never heard him, know how impossible it is to put upon paper the eloquence of his look, and tone, and spirit, and his beautiful and stirring thoughts.] He said it had been proved in the morning that emancipation! was *safe*. We had next to meet the argument that it was not *profitable*. This argument came from men who knew no more how to gauge men and souls, righteousness and freedom, by hogsheads of sugar and tierces of rum. Strange and mortifying to say, their doctrine had been echoed by the American pulpit. It was admitted that the emancipated slave did not toil as much as they did, nor in the same way that they did, when planes; and yet their labor was not only as productive and profitable, but in most cases more so, than in slavery. The slave, now become a freeman, works for himself as well as in the employment of another; his *wife* stays at home, instead of painfully wielding the hoe all day in the field; his *children* are at home, or at school, and the comforts of home begin to gather round him. And is this a cause of lamentation and regrets? Shall the professed believer in Christ, and the professed friend of human freedom and equality, measure the emancipated slave, and denounce the *ill-success* of emancipation, on these accounts? Government documents show that the freed men in the British West-India colonies are prospering; they show that the imports of cotton and other manufactured goods from England, and of lumber, &c. from the State of Maine, are *increasing*, which could not be the case, if their productions and exports were falling off. They now have Bibles, where they had few, or none, before. They have marriage, where before was only a criminal and degrading concubinage. They have schools and education for their children, where there were only ignorance and brutality. These freed slaves have built churches for themselves, but had built spacious and handsome churches; nay—hear it, ye selfish religionists, ye haters of the colored man, ye contemners of your brother—they had even contributed considerable sums for missionary purposes, to carry knowledge and Christianity to others, more needy and suffering that themselves.

Then we have the great fact that *Peace* has reigned over those islands—that the British regiments have been withdrawn—that the greater part of the troops there are colored troops. 'But suppose, in spite of these things, (said Mr. Phillips,) I value the West India emancipation as a great triumph for humanity. The slaveholders of England were as powerful as the slaveholders of our country; they were as prominent in social position and influence as our Southern merchants, slaveholders and traders, who threatened to throw Clarkson into the dock—it was an audience of the wealthy and fashionable people of Liverpool, in the theatre, to whom Cooke the tragedian addressed the bitter words, 'There isn't a brick in your town that is not cemented with the blood of negroes;' it was the Duke of Clarence, afterwards William IV., who said of William Wilberforce, 'that gray-headed fanatic ought to be put down.' There was this difference between England and this country; the English Church and pulpit kept themselves relatively pure. It saw the rising tide of humanity; it heard the rising voice of the nation, demanding freedom for the slave; and when that voice called on the servants of God to go forth and deliver the oppressed, the Church responded, 'Here am I, send me.' Alas! not so with the American Church. When the voice of the Lord of the Church came and knocked at the door of the American Church, there was no response; but with heartless and cold indifference, the door was shut against his call and his command.

Once the American people said, 'Oh! how glad should we be to be rid of slavery, if we only knew how.' Now they have been taught the lesson. God has been pleased to give them an intelligible and cheering example; and they turn their backs upon it. Something stands between the eye of this nation and the right. The clergyman who spoke could not see the force of the argument which Robert Hall addressed to him; taking a guinea from his pocket and putting it over the clergyman's eye, Hall asked him if he saw a certain object. 'No,' was the reply. 'But do you see the guinea?' asked he, taking away the guinea. 'Oh! yes.' So now; it is the GOLD which obscures the moral vision.

He proceeded to speak of the existing state of the Church and of the Clergy of this country. He dwelt upon the strength of the religious sentiment in the New-England mind, and of the influence of the pulpit; its almost unbounded power to form the opinions and sway the conduct of the people. That sentiment has now been, by the influence of the clergy, rendered listless and indifferent, in a great degree, to this question of slavery. It was of the very greatest consequence that the Church should become as antipodean as it was, should on this subject be right. 'We must have it right,' said W. Phillips. ['Amen,' said many in the audience; and among them an old gentleman, once a Methodist preacher, considerably known in the neighborhood as 'Father Henry.' I should have said that he made a few remarks in the forenoon.]

We have been charged with *Infidelity*, because we have rebuked the Church for her apostacy and staggering under the blow of a Slave Law. Is the Church, 'Why did you let Infidelity do so much of the work of the Lord?' But we will never admit that this great work of humanity, of human rights and human brotherhood, is an *infidel* work. We will insist on claiming Christianity with us; and we will vindicate the character of Christianity, even if, in doing so, the corruption and faithlessness of the American Church and clergy are completely unveiled.

But some say, 'Why this attack on the Church? The Church is right in nine cases, and this is but one.' 'Ah!' said Mr. Phillips, 'but what a one! One-sixth of our population slaves! property! subject to the cruellest treatment, to the grossest outrages, and all unprotected by law, or by public opinion! And the Church is silent! or, if she speaks, it is to denounce the advocates of these slaves as *infidels*!' 'I will not have for mine the Christianity of this land, with its negro pew in the corner of every church, and its negro hate in the corner of every heart. And yet I am a Christian; I hang all my hopes on the faith of my fathers; and I feel that I should feel myself forever disgraced if I failed to rebuke the *moral cowards* which have now come into our fathers' places.'

He then proceeded to speak of the compromise with slavery which was made in the U. S. Constitution; and showed that the practical working of that Constitution, up to the time of the rising of the Liberty party, fostering slavery. He showed that it was the armed force of the United States which brought back the fugitive again into slavery, and fought the battles of the slaveholders. [But I cannot undertake to report the eloquent and powerful speech.] 'Every day is developing more clearly—if that be possible—the truth of the charge that the Constitution is a *pro-slavery* instrument, and an exceeding keen one too.]

Harrison Gray Otis once said, (said Mr. P.,) that he heard there was a time coming soon enough to put the Gospel above the statute book. ['Thank the Lord for it,' responded Father Henry.] And Hubbard Winslow echoed the sentiment of Mr. Otis. It was in view of such clerical faithlessness, that Gerrit Smith warned his friends against the clergy, for, he said, 'there are no more dangerous spiritual guides than they.'

Much more did our eloquent friend say, speaking about an hour and three-quarters; but I must bring my account to a close. The Choir then sang, in a spirited manner, 'Come, join the abolitionists.'

ABIN BALLOU addressed the meeting. He read the account, given in Thome & Kimball's Journal, of the manner in which freedom was received by the slaves in Antigua, on the night previous to the 1st of August, when they came, from their places, with thanksgivings to God. He then alluded to the charge of *infidelity* brought against the anti-slavery movement, and pointedly asked, Can infidelity produce such a scene as that of the Antigua bondmen, receiving the boon of freedom? Will infidelity pray and suffer, and deny itself, in order to effect such deliverance for others? He closed with saying that it had been already said, we borrowed this holiday, this jubilee of freedom, from England. May the time soon come when we shall have one our own we can celebrate; when three millions of ransomed beings, freed from the yoke of slavery, shall stand up among us with the rights, and privileges, and responsibilities of men.

The meeting was also addressed by G. W. Stacy and D. S. Whitney, of Hopedale. Mr. Lucius Lew cold took exception to some of Mr. Phillips's views as to voting. John M. Fiske of West Brookfield replied. Dr. E. D. Hudson of Northampton, and W. B. Earle of Leicester also took part in this discussion.

The hour of five having nearly arrived, and our friends from other towns being desirous to leave, the meeting was closed; thanks having first been offered in behalf of the cause, to all who had so cheerfully and heartily labored to give interest and success to the meeting; and a benediction being pronounced by Rev. W. C. Clark. Thus ended a very pleasant meeting; but not its effects. Truth's good seed was sown, and God will give the increase. S. M.

FIRST OF AUGUST CELEBRATION AT DUXBURY, FRIEND GARRISON:

I confidently expected a full report of our very satisfactory and agreeable meeting at Duxbury, in the last Liberator, from some one of the many present on that occasion, who had the ability, and the good taste for transcribing scenes of this character, and the effect produced by them, than I have. But no report of the meeting appeared, and I will, therefore, attempt to describe the effect of this occasion upon myself. As we left Hingham, at an early hour, on the morning of the first of August, a well assorted, perfectly united and happy party, inspiring the atmosphere of that sweet day, so calm, so cool, so bright we felt it was indeed the 'bridal of the earth and sky.' I became so much part and parcel of the occasion, that when the bell, said said *celebration*, I was unconscious an expression of my own emotions and thoughts, that but one purpose and will seemed to be in operation, and that was my own. The calm majesty of the pine woods, shedding abroad their invigorating fragrance and delicious coolness,—the mingling of voices mingling so harmonously with our songs of praise and thanksgiving—the wisdom of experience uttered by the tremulous voice of age—the firm resolve of mature manhood to live and die the advocate of the rights of all—the devoted enthusiasm of youth—the sympathetic tears for the cause of enslaved humanity; all these were so entirely the utterance of my own spirit, that I forgot the agency of others in their expression, and rejoiced that my truest and holiest desires and purposes were thus embodied.

It is estimated that from twelve to fifteen hundred persons were present. The venerable father Sprague, of Duxbury, was President of the day, assisted by very efficient and able Vice Presidents. The meeting was appropriately and impressively addressed by many gentlemen, among whom I particularly recollect Messrs. Briggs of Plymouth, Russell of Hingham, Whitney of Marshfield, and Gay of New-York. Mr. Rich, formerly a slave, spoke for some time in a manner calculated to arrest attention and enlist the sympathy of all who heard him. I hope these addresses may be reported by their authors, as thus only justice can be done to them.

What shall I say of the Hingham choir? They outdid themselves, and were, to say the least, among the most eloquent speakers of the day. Z.

Hingham, August 11th, 1845.

BLESSINGS FOR THE PEOPLE.

I would advise our anti-slavery friends, in order to protect their feelings from outrage, to be careful about accompanying captains of boats, who are so lost to every sense of justice and moral obligation as, for the feeble reason that a man's skin differs in color from the complexion of persons, will insult his domestics to order from their table those, from whom he demands the same fare as such as are waited upon with that courtesy and anticipatory readiness, which ought to distinguish all places of public accommodation. It is truly surprising that, in an age characterized by such liberality of sentiment, an indignity should be offered of so gross a nature as the following:

Frederick Douglass, one of the most distinguished orators in the anti-slavery cause,—and not more remarkable for his eloquence than the rigid rectitude of his moral conduct, and the chastenes of his polite manners—accompanied by a friend, left Albany, on his way through the Western part of the State of New-York, took passage at Palmyra for Rochester, on the packet boat St. Louis, Captain Cole. At night, he was accommodated with a bed, like the rest of the passengers, in the ladies' cabin. Next morning, he was ordered *as he has lately been in the habit of being used*, he sat down at the breakfast table with his fellow-travellers. He had not been more than comfortably seated, when he was rudely requested to leave the table—being informed that the presence of a dirty-looking individuals of *republican* America. Our friend Douglass, fatigued with great previous exertion in speaking, and loss of sleep, felt little or no disposition to resent the outrage; so that, after a few calm expostulations, and a request to know why he was so insulted, left the table, and the packet, which, perhaps had satisfied their lordly wants, he was told he might eat with 'the hands.' This he refused to do; urging as a reason, that as 'all men' according to that highly lauded, deathless instrument—that matchless legacy of brave fathers and unshrinking sires—the Declaration of Independence,—'were created free and equal,' he would, by associating with the hands, disgrace them as much as he would the lordly Captain, and equally fastidious co-mates! One of the passengers, more remarkable for his ability to attempt to defend, than for his ability to defend, the despicable conduct of these paltry republicans, endeavored to remove the blame from the Captain's hands, to the more indefinite shoulders of himself and the rest of his fellow-passengers, who, he said, had a perfect right to compel the Captain to eat with the hands, if they thought right have the hardihood to sit in their august presence, having so truly odious a distinction as a colored skin. On inquiring of this very intelligent individual, how they personally or collectively became invested with such authority, our friend was informed 'it was a very vital point in dispute at Rome! Hail! almighty dollar! hail! The blockhead! Did he not know that colored people are charged as much as he, or any 'cream-faced lown' among them? Out upon such conduct!

The fathers of this republic gave utterance to the great fundamental truth, 'All men are created free and equal.' I have heard it called a glorious and sublime truth, and in the gushing up of my admiration, I too would call it glorious and sublime, but when I reflect that such extravagance is only used to palliate a crime, of all things most degrading to humanity, viz: man-worship, or self, or mammon, glorification, I shall call it plainly and soberly what it is, a fundamental truth—fundamental, because written in our Constitution; not our political constitution, but our physical constitution, by the cultivation of which we are enabled correctly to know the relations we sustain to each other. Let us then, boldly and upwards, has this hagiocdocis boast been made—a truth, which by the simultaneous, collateral and subsequent actions of both the framers of the declaration, and those who have since enjoyed its effects, has been withered into a complete mockery, and a sickening lie! 'Land of the incomparable America! 'Land of the free, and the home of the brave!' 'Let thy high head leap humanity!' Ah! no! weep, weep and howl, for 'the land of the free, and the home of the brave' sodden in the vilest slavery. Blush, blush, ransomed land, and go skulk beneath the shadow of even despot-crushed Algiers! for know that that nation, though accounted barbarous, has for the sake of the God-like in man, blotted out the damning characters that brand thy shameless front with the seal of infamy.

JOHN MCINTOSH.

Rochester, July 29th, 1845.

To the Editor of the Liberator:

SIR:—Will you permit me to say a few words in answer to the protest which Mr. Follen has published in relation to a passage in my letter of May 29?

Of course I could not but know that Dr. Follen was a prominent advocate of the anti-slavery cause. Neither was I ignorant of those special and honorable proofs of his attachment to that cause, which have been quoted from his life. What I meant to say was this: These three men, 'Channing, Follen and Ware,' known every where as anti-slavery men, did yet belong to a profession, which I think has been unjustly reproached. They *earned their right* to speak as they afterwards did, and to use the peculiar form of influence they did, by *being first strictly faithful to the understood and acknowledged duties of the profession*, as it is regarded in our community. In this 'their work was a different one' from yours, though not hostile.

Let me also say, that I should not, any more than Dr. Follen, 'feel at liberty to stand aloof from a Society in those only object on which I agree with them.'

I return my thanks to your correspondent for giving me this opportunity of making my meaning more precise, and regret that there should have been misapprehension on either side. A.

PARTICULAR NOTICE.

We this week have endeavored to send bills to all our subscribers who are in arrears, or who have not yet paid for the current year.

It is the duty of every subscriber should be prompt in rendering to us our due; in order that *our payments* should be punctually made.

Will not every individual, therefore, take care that if others are delinquent, he is not, and relieve himself from his share of responsibility by sending us the amount immediately, for the current year?

Postmasters are authorized to receive money for publishers of newspapers; or the bank-notes may be enclosed by mail where no other opportunity of sending offers. New-England money is preferable.

Letters are to be addressed to the Liberator, Agent.

Our subscribers in the city are requested to make payment at the office, 25 Cornhill, when convenient.

WALKER AND MOODY.

These faithful fellow-laborers are soon to commence a tour of anti-slavery effort in Massachusetts, and they look for efficient aid, sympathy and co-operation from all the members and friends of the Mass. Anti-Slavery Society in the several towns which they will visit. As occasion presents for doing much, through their instrumentality, for the cause of humanity. But in this work, nothing will come of nothing; now, as heretofore, every step of progress must be made by putting forth strenuous effort, engaging in the conflict, overcoming discouragement, overthrowing obstacles, hoping through darkest adversity, and resolutely acting on the principle that duty is ours, while events are God's. Preparation is to be made for these meetings by securing the largest and best accessible place, advertising the meetings as extensively as possible, causing them to be noticed editorially, or by communications, in the newspapers, and using what personal influence is necessary to draw out all sects, parties, classes and conditions to hear the experience of a Massachusetts man of the evils of slavery.

We entreat our friends and the friends of humanity to enter actively upon this work, in accordance with the following plan of proceedings. Messrs. Walker and Moody will lecture on

Sunday,	August	17,	at Saugus.
Monday,	"	"	at South Danvers.
Tuesday,	"	19,	" Danvers New Mills.
Wednesday,	"	20,	" Salem.
Friday,	"	22,	" Marblehead.
Saturday,	"	23,	" Beverly.

CHARLES K. WHIPPLE, *General Agent.*

A late number of the Warren (Ohio) Liberty Herald contains a letter from Abby Kelley, in which she says, 'The American Anti-Slavery Society is no more opposed to human government, than is the Presbyterian Church or the Liberty Party.' We confess our surprise at this assertion, for it is either grossly false, or the position of the American Anti-Slavery Society is much misapprehended by the great body of New-England Abolitionists. The Society is notoriously under the guidance and control of the non-resistants—its official organ is edited by non-resistants—its Agents are non-resistants—its meetings are addressed by non-resistants—its Conventions are controlled by non-resistants—its Lecture Rooms are occupied by non-resistants—its Publications are those of the non-resistant school. Will Miss Kelley inform the public what existing human government the Society is not opposed to?—*Hartford Christian Witness.*

☞ No *abolitionist* misapprehends the position of this Society, and it is 'grossly false' and scandalous to assert or insinuate that Abby Kelley's statement is untrue. If the position of the Society be 'misapprehended' by those who *profess* to be abolitionists and are not, the fault, in most instances, is not the Society. But no such ignorance can be said to prevail even among them. The charge that the American A. S. Society is opposed to human government has been too often and too clearly and triumphantly refuted, for misapprehension to cling on the subject, even in the minds of those who take but little pains enough in the objects of the Society to misrepresent it. The base design of the 'Freeman,' in the above article, is apparent on its very face; but he will hardly succeed in his fell desire to hedge up the way of the laborers of the Society by misrepresentation of character. The Heroine of Humanity, whom he is also ready to villify, will hadly stop, in her career of mercy, to answer even the profound question with which this sapient editor closes his sage production.—V.

☞ See Loring Moody's communication, on our first page, for further developements of clerical spite toward anti-slavery. Here are priests of two great rival denominations of our country, denying each other in their opposition to the cause of human rights and the claims of bleeding humanity.

'Devil with devil damned, firm concord hold.'

It is evident, by our laborious friend Moody's account, that the Southern Church is very much flown copiously at his recital of the slave's wrongs, but for the too successful attempt of heartless priests to seal up the living waters.

Query. What must be the character of the *pupils* 'down east,' when their *leaders'* make up mouths at anti-slavery lecturers?—V.

☞ The name of Cyrus Peirce, Principal of the State Normal School at Newton, Mass., should be added to the list of Vice-Presidents of the American Phonographic Society, on our fourth page.

☞ Let all those who do not mean to fight the battles of slavery, and who execrate a slaveholding alliance, sign and circulate the following Pledges:—

DISUNION PLEDGE.

Whereas, in the formation and adoption of the Constitution of the United States, the following criminal and abominable compromises were made in the slaveholding power, namely: that the foreign slave trade should be safely prosecuted under the national flag, as an article of lawful 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,' and believing that sustaining 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 to all suitable ways to strive for the peaceable dissolution of the Union, as the most consistent, feasible and efficient 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.

ARRIVAL OF THE IRON STEAMER GREAT BRITAIN.

This enormously-expected new steamer arrived at New-York on *Sunday* last, having made the passage in about fifteen days. In the general rush to see her, the churches are said to have been nearly deserted. The 'worshippers' were as much startled at the announcement of her arrival, as they would have been at the sight of the ghost of Stephen Foster' among them, or at the sound of his voice, thundering into their ears his denunciations of their wickedness and hypocrisy, in the neglect of bleeding humanity. But instead of dragging him out, as they were wont to do in former days, they went out themselves, forsaking their 'devotions' to see this huge ocean craft, which, however, doubtless gave more evidence of being a thing of life than the priest-*craft* they had been withstanding. But how presumptuous was she, to make her debut in our country on the holy Sabbath day!! and thus 'disturb' the 'services of the sanctuary!' Where is Dr. Edwards! But we will cease our lamentation over this great outrage of the feelings of a God's dear people, and proceed to give a portion of the most important intelligence she brought us. In case, at any time, the Liberator is an 'infidel' paper, we shall leave to those 'pious' prints of our city, the 'Recorder,' 'Watchman,' &c., who feel so deeply for the heathen *beyond their reach* as to have no compassion left for those at their very doors, to record the 'religious intelligence' brought by her.—V.

The death of Earl Grey is amongst the events of the day. He was eighty-one years of age. The father of the Reform Act, and four years Prime Minister of England, he has long occupied, from time to time, space in the country's eye, during one of the most eventful periods of its history.

An attempt was made the other evening—it is hardly necessary to say it was unsuccessful—by Mr. Ferrand, to prevent the exportation of corn, or other prime necessaries of life—bread and cheese. Sir Robert Peel resisted the motion on the ground, principally, that the land had been so recently relieved, that any further tampering with it so soon was out of the question.

Frederika Bremer, the popular authoress is about visiting the United States.

The Common Council of London have voted £500 to the sufferers in Canada.

IRELAND.—REPEAL ASSOCIATION.—Monday, July 21.—The weekly meeting of the Association was held this day.

Mr. O'Connell acknowledged the receipt of £12 from New-York, and said he was glad to receive the remittance, which animadverted on certain expressions uttered by Mr. O'Connell on a late occasion, to the effect that if Repeal should prove to be a failure, she might calculate on the assistance of Irishmen in enabling her 'to humble the proud Eagle of America.' What he (Mr. O'Connell) had to say to the occasion referred to was, that if England did render justice, full and ample justice, to Ireland, she would be in a position to defy the combined opposition of Irishmen, as to defy all the nations of civilized Europe, and be even able to pull down the flag of America itself. Such was the sentiment he had uttered, and he believed such was the sentiment of Ireland also.

After referring to a variety of topics having reference to the future mode of conducting the agitation, Mr. O'Connell concluded by giving notice of his intention to prepare and put in form during his sojourn in the country, bills, with a view to their adoption by the British legislature, and that each member of Parliament should be furnished with copies of them fully six weeks before the commencement of the next session.

Mr. O'Connell is about to retire to Derrynane, where he proposes to occupy himself during the recess with the details of various measures for carrying out his views.

We see by the Paris papers of Thursday, that, on Wednesday, Marshal Soult, rebuked by M. de Boissy for severity to the enemy, took the occasion to palliate the abominable massacre at Dahra. 'I would, he said, 'have been atrocious in Europe; but such things are necessary in Africa.' The Marshal should tribe had committed cruelties on French soldiers.' The French papers loudly renew their indignant protest against the massacre of the Dahra.

The Chambers were prorogued on Monday.

SPAIN.—The Madrid papers give long accounts of the insurrection in Catalonia, but very add nothing to the information direct from Barcelona.

SYRIA.—The intelligence from Syria represents the Druses were roving in quest of plunder, and intent on pillaging villages that had come within their reach.

CONFLAGRATION IN SMYRNA.—The following details are taken from a private letter, dated Smyrna, July 6, 1845:

'Smyrna, is again in misery and ruin; a larger and more awful conflagration than the last commenced on the morning of the 3d instant, and continued vehemently for twelve or fifteen hours, and upwards of two days in burning embers and side fires; even up to yesterday, here and there, dwelling and stone buildings were burning—some from being opened too soon burst into a flame. It began in the centre of town, aided by a Bazaar made of wood (which afterwards changed,) destroying every thing right and left, and for a circumference, I calculated of at least a mile and a half.'

☞ The Liberator will be enriched, next week, with some extracts from Mr. Sumner's Oration.

ERRATA. A number of typographical errors have crept into the letter of Mr. Brisbane on the first side, in consequence of the illegible manuscript by the author, which may not mar the sense materially with the intelligent reader, but one occurs which we think requires special correction. In the fifth paragraph of the 2d column of the letter, for 'Disunity of Harmony' read Disunity of *Humanity*.—V.

ANTI-SLAVERY LECTURES.

Loring Moody will be in the vicinity of Abington and Weymouth, next week, and would visit Weymouth as an Agent of the Massachusetts Anti-Slavery Society. Friends in those towns are requested to make arrangements for meetings, and to confer with him in regard to them, at that place.

A Hard Joke.—Capt. Alden Partridge's Military Academy, at Norwich, Vt., at the recent commencement conferred the degree of Doctor of Divinity upon the Rev. Mr. Thayer, minister of Woodstock!

Accidents at East Boston.—On Saturday afternoon, August 2d, a lad about 9 years of age, named John Davis, son of the captain of the railroad boat, in attempting to jump on the cars while slowly in motion, fell and was crushed to death by them. Mr. Daniel Crowley attempted to cross the railroad track, on a public street in a wagon, with a horse, and he fell while the train was coming in; the wagon was demolished, the man and horse fortunately escaped unhurt.

Fire at Newport.—The Ocean House, at Newport, as we learn from the Providence Journal, was consumed by fire on Saturday morning. There were 300 guests in the house, who having no place for their accommodation, sent immediately to Providence for a steamboat to take them off. The fire had spread in the kitchen, and in an hour the whole mass was in flames. Much of the furniture and baggage was saved. The proprietors were injured by the falling of the building, and one, Samuel F. Gardner of Newport, killed.

Great Fire at St. John, N. B.—A great fire took place at St. John, N. B., on the 19th ult. Nearly a thousand ult. which destroyed about forty-five buildings, mostly wooden, and property estimated at about £50,000.

T. B. Martinez, a wealthy and influential man, has been arrested in Havana, for having taken part in the Matanzas insurrection.

WORCESTER NORTH.

Pic Nic Celebration at Westminster.

The friends of immediate, universal and unconditional emancipation in Worcester North and vicinity, will commemorate the emancipation of the slaves in the British West Indies, at Westminster, on the Friday the 29th inst. (instead of Tuesday the 26th as previously advertised.)

The meeting will be entirely, without distinction of sect or party, are invited to unite in the same. In addition to many speakers in vicinity, Wm. L. Garrison has promised to be present. It is also hoped that C. L. Remond and other distinguished speakers who have been invited will attend.

The Pic Nic will be conducted upon the original plan—each individual or social party providing their own refreshments.

Let the friends awake, and take measures to secure large delegations from their respective towns. A procession will form at 10 o'clock, A. M. near the Town Hall, and proceed to a pleasant grove near by, where the meeting will be held.

GEORGE MILES, *President.*

B. BROW, JR. *Secretary.*

NOTICE.

Charles L. Remond will lecture next Sunday, August 17th, in the Abington Town hall, forenoon and 5. o'clock. The last lecture will be delivered before the Abington Anti-Slavery Society, when the Dunstable and Anti-Slavery Pence Fledges will be circulated for subscribers.

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 (Commencing on the 1st 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 neighbors 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 and aid to sustain the overwhelming current. Why should localities throw the cramping cords of restraint around the *energies*, and the blasting influence of a mere co-operation, stand the *blight* 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 rights of the bound upon him; who dare think that mercy is not a crime, call for strengthened and more powerful, nay, unwearied exertions against the accumulated—personal sacrifice on our parts, that we may bid the monster back to the hellish place of its birth. As a nation, we are on the verge of ruin, if we continue the bloody defiance of the oppressor—the cry of our murdered brother's blood, from every mountain and valley, plain and swamp of Florida—the cries of the bleeding fugitive, as he is hurled back to bondage by Slavery's Northern 'hell dogs'—all these, and more, proclaim to us that inactivity, neutrality and silence, *crime.*

Come and help us. Help us expel from the world a monster spirit that gives to the liberties of the Lord of God's free men. Be not penurious—As ye would that others should do to you, do you even so by them.' Your own bodies are in prison—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 can be made to do this purpose. Will you not hunt it up? Do it for humanity's sake—for God's sake—for your own sake.

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

S. R. Harris,	*Hannah B. Shove,*
Mary R. Clark,	*Lucretia Francis,*
Abby Thomas,	*Olive Tabor,*
Sarah B. R. Foster,	*Abby J. Lake,*
Caroline Ashley,	*Abby Burgess,*
Sarah R. Smith,	*Mary Smith,*
Elizabeth H. Brown,	*Amaranky Paine.*

PLACE WANTED.

Wanted, a good place for a fine little colored boy, about ten years old. He is healthy, strong, and very bright, and will do excellently well if he falls into the proper hands. Apply at 25 Cornhill.

☞ A smart, intelligent colored man is anxious to obtain a situation, as a waiter in a hotel or gentleman's family. He is well qualified for such a situation. Apply at 25, Cornhill.

ORRIN D'WOLF.

The friends of this young man, who is now under sentence of death, are reminded that the Petition in behalf must be in early in the day. Petitions in his behalf must be forwarded before that day to the office of the Massachusetts Society for the Abolition of Capital Punishment, at No 50 Cornhill, Boston.

The following persons have been appointed by the Society to present the Petition to His Excellency and Council, viz:—Robert Rantoul, Esq., Wendell Phillips, Esq., E. G. Loring, Esq., J. A. Andrews, Esq., Dr. Walter Channing and Rev. Chas. Spear.

NEW-ENGLAND
TRUSS MANUFACTORY.

THE subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite the Old Colony Depot, 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. He warrants his Pads and Pad Springs and 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 the Sole Management of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufactories, and now offered to the public as some 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—that give relief in all cases of rupture, and a large portion produce a perfect cure. They can be worn day and night. Infants with hernia were provided with a Truss, made in four different ways; Trusses with ball and socket joints; Trusses for females; Trusses for children, who are troubled with a descent of the rectum can ride on horse-back with perfect ease and safety. Mr. Foster also makes Trusses for Females, 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 manufacturers, which the Fugitive's Song, and the various other Songs by the Hutchinsons;

Public Worship, by Chas. K. Whipple; also the Views of Archbishop Whately, of Dublin, on the Sabbath Question;

History of the Devil, by the author of Robinson Crusoe.

The Physiologist, by Eugene Beclard, M. D.;

Dodd's Lectures on Mesmerism;

Tales of Jesus, and Capital Punishment, by Chas. Spear;

Emerson's Essays, 2d series.

August 8

NOTICE.

Charles L. Remond will lecture next Sunday, August 17th, in the Abington Town hall, forenoon and 5. o'clock. The last lecture will be delivered before the Abington Anti-Slavery Society, when the Dunstable and Anti-Slavery Peace Fledges will be circulated for subscribers.

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 (Commencing on the 1st 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 neighbors 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 and aid to sustain the overwhelming current. Why should localities throw the

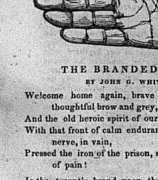
POETRY.

From the Emancipator.

THE BRANDED HAND.

Below we give an exact representation of the *brand*, which was burnt with a hot iron, by an officer of the United States, into the living flesh of a citizen of Massachusetts. It was copied from a Daguerreotype picture belonging to Dr. Bowditch, who kindly loaned the picture for this purpose. Ponder it, fellow-citizens, and as you burn, and blush, and weep, at the disgrace of our country, the indignity done to a worthy neighbor, and the misery of the poor slaves, let the fire burn until your soul is enkindled to the high resolve, that the letters on Jonathan Walker's hand shall be made to read—

SALVATION TO THE SLAVE.



THE BRANDED HAND.

BY JOHN G. WHITTIER.

Welcome home again, brave seaman! with thy thoughtful brow and grey,
And the old heroic spirit of our earlier, better day—
With that front of calm endurance, on whose steady nerve, may
Pressed the iron of the prison, smote the fiery shafts of pain!

Is the tyrant's brand upon thee? Did the brutal cravens aim
To make God's truth thy falsehood, His holiest work thy shame?
When, all bloody-quenched, from the torture the iron was withdrawn,
How laughed their evil angel the baffled fools to scorn!

They change to wrong, the duty which God hath written on
On the great heart of humanity too legible for doubt!
They, the loathsome mortal lepers, blotched from foot-sole up to crown,
Give to shame what God hath given unto honor and renown!

Why, that brand is highest honor!—than its traces never yet
Upon old armorial hatchments was a prouder blazon set;
And thy unborn generations, as they crowd our rocky strand,
Shall tell with pride the story of their father's BRANDED HAND!

As the templar home was welcomed, bearing back from Syrian wars
The scars of Arab lances, and of Paynim scimitars,
The 'pallor of the prison and the shackle's crimson span,
So we meet thee, so we greet thee, truest friend of God and man!

He suffered for the ransom of the dear Redeemer's grave,
Then for His living presence in the bound and bleeding slave;
He for a soil in bonger by the feet of angels trod,
Thou for the true Shechinah, the present home of God!

For, while the jurist sitting with the slave-whip o'er him swung,
From the tortured truths of freedom the lie of slavery wrung,
And the solemn priest to Moloch, on each God-deserted shrine,
Broke the bondman's heart for bread, poured the bondman's blood for wine—

While the multitude in blindness to a far off Savior knelt,
And spurned, the while, the temple where a present Savior dwelt;
Thou beheld'st Him in the task field, in the prison shadowa dim,
And thy mercy to the bondman, it was mercy unto Him!

In thy lone and long night watches, sky above and wave below,
Thou did'st learn a higher wisdom than the babbling school-men know;
God's stars and silence taught thee as His angels only can,
That, the one, sole sacred thing beneath the cope of heaven is man!

That he, who treads profanely on the scrolls of law and creed,
In the depth of God's great goodness may find mercy in his need;
But woe to him who crushes the SOUL with chain and rod,
And herds with lower nature the awful form of God!

Then lift that manly right hand, bold ploughman of the wave!
Its branded palm shall prophesy 'SALVATION TO THE SLAVE!'
Hold up its fire-wrought language, that whoso reads may feel
His heart swell strong within him, his sinews change to steel.

Hold it up before our sunshine, up against our Northern air—
Ho! men of Massachusetts, for the love of God look there!
Take it thoughtful for your standard—like the Bruce's heart of yore,
In the dark strife closing round ye, let that hand be seen before!

And the tyrants of the slave land shall tremble at that sign,
When it points its finger Southward along the Puritan line:
Woe to the State-gorged leeches, and the church's locust band,
When they look from slavery's ramparts on the coming of that hand!

From the Youth's Monthly Visiter.

In the year 1844, near the city of Louisville, Ky., as the sexton went to open a grave-yard, he found there a slave mother digging a grave for her own infant, which, without shroud or coffin, was lying by her on the earth. Her mistress had sent her thus to bury her infant, to save the expense of grave-clothes and coffin!—*Mr. Nesbham's Speech in the late Liberty Convention, June* 12, 1845.

BY REV. J. BLANCHARD.

AIR—*'Araby's Daughter.'*

The slave-mother leaned on her mattock full weary,
At the gray of the dawn, in that home of the dead;
Where the tall city's shade made each green grave look dreary,
Though spangled with tears which kind nature had shed.

But she recked not that cold dews were falling around her,
Though weary with toil, and though fainting for food,
For the last tie was broke which to feeling had bound her,
And froze e'en the fondness for life in her blood.

II.

Her children, as mothers love, once she had loved them;
But sold were they all save the corpse by her side:
God saw all her fears for her child, and removed them,
And her last pulse of hope with her last babe had died.

O, them, though she knew where its young eyes first met her,
In language of smiles which the lips could not speak,
She thought that its safety in death was far better,
Than the joy she had felt when it breathed on her cheek.

III.

And she prayed, as she turned to her strange task, preparing
The shroudless and coffinless rest for her child,
That soon her torn breast might her babe's sleep be sharing,
Her heart no more rung, and her brain no more wild:

For she said, while around her damp vapors aspirant
Rose chill from the moist turf which covered the grave,
That earth was less cold than the heart of a tyrant,
And death far less drear than the life of a slave.

REFORMATORY.

THE QUESTION OF A SOCIAL REFORM.

To WILLIAM LLOYD GARRISON:

DEAR SIR,—In your last letter, I glanced at the general condition of the Earth, and the Human Race upon it, and stated the conviction of the Associationists, or advocates of social reform, that a change in the whole organization of society, and all its false institutions, which will strike at the root of the gigantic evils which now crush Humanity into a fright-full load of misery and degradation, must be undertaken, in order to eradicate them effectually, and bring upon earth permanent and general good.

In the present letter, let me point briefly to the great ultimate End which the advocates of social reform have in view: primarily they are laboring for a Social Reform, but this is *a means* by which to attain a higher End; and they are laboring also for the happiness of the Race, but this in turn will be an *effect* of the attainment of that End. They hold that social evil and suffering are results of the deviation of the Human Race from their Destiny, and that social happiness and good will be a necessary consequence of that Destiny.

A Social Reform then being *a means*, and social happiness and elevation *results*, it follows that there is some great central object, towards which some high aim, some noble destiny to be fulfilled, around which both means and results group themselves in subordination. This is so, and the real and ultimate aim for which the Associationists are laboring, is to attain this great object—*is to elevate Man to his Destiny on earth*, so that he may fulfil the mission and function for which he was created, and placed by Providence on the globe he inhabits. And what is this Destiny? It consists in man's raising himself—to express it in a word—from a state of comparative imperfection, ignorance and discord, to a state of UNIVERSAL UNITY:—

UNIVERSAL UNITY.	1. Unity of Man with nature, through creative art and industry.
	2. Unity of Man with man in true Society.
	3. Unity of Man with God in true religion.

Man the *Overseer* of the globe, the Supervisor of Nature and her kingdoms, endowed by the Creator with his Love and his Wisdom, with free will and independent action, has been placed on the planet at the head of creation, to perform a noble function, and fulfil a glorious Destiny.

This Destiny he does not now fulfil: he is in conflict or *Disunity* with Nature, with himself and his fellow-man, and with God.

He is in conflict with Nature, because he neglects, ravages and outrages his globe, which is a noble domain confided to his care, and misuses and abuses the creatures upon it.

He is in conflict with himself, because his measures are misdirected, and his affections and passions perverted or subversively developed; and he is in conflict with his fellow-man, because he is in hostility with him in some degree or other in all the relations of life,—in the fierce and selfish competition in commerce and industry, in the antagonism of sects and parties, of creeds and churches, and in the strife of nations on the bloody battle-field.

He is in conflict with God, because he has not established on earth order, harmony, or a single one of the attributes of the Divinity, which he can and shall do,—because he is not responding to his love, shall has neither genuine faith in, nor true knowledge of and love for him. A very small exception confirms the general rule.

This three-fold conflict with nature, with God and himself, constituting his *Deviation from his Destiny*, entails upon him all the miseries and evils—moral as well as material—which he now suffers. The first step to be taken to put an end to this state of things, and to commence the great work of the universal elevation of the Race, is to effect a Social Reform—is to establish a true order of society upon earth, which will direct the labors and genius of mankind rightly, and sweep away that rude and incoherent mass of false societies which now exist, called the savage, patriarchal, barbarian and civilized, and which may indeed be called 'social hells,' misdirecting the talent and energy of the Race, and producing, as results of their false institutions, based upon war, indigence, fraud, oppression, injustice and ignorance, universal selfishness, disunion and division.

The discovery and establishment of a true state of society is there, in the opinion of the Associationists, the first work to be undertaken to arrive at the great ulterior result—the elevation of man to his Destiny and to his happiness—and for this they are laboring.

Let us now glance briefly at the Destiny, which man has to fulfil on earth; it is one Destiny, composed of three branches:

1. A terrestrial or material Destiny.
2. A social or spiritual Destiny.
3. A scientific or intellectual Destiny.

This three-fold Destiny grows necessarily out of the relation in which Man stands—first, to Nature, or the planet he inhabits; second, to his fellow-men with whom he lives in society; and, third, to God and the universe with which he is associated in eternity, and of which he forms a link.

The terrestrial Destiny of Man is to oversee the globe and the kingdoms, based upon it, which have been confided to his care: he is the supervisor of the earth, the science or reason of nature, which, endowed only with instinctive and vegetative life, requires a Director, possessing a high order of intelligence, to direct and harmonize them under unity in all its parts. Such is Man, the vice-gerent of Providence upon this planet, gifted with the genius to fulfil this great and important mission.

As OVERSEER of the globe, Man must establish universal material Harmony or Unity upon it; and to establish this great end, he must direct his material labors and industrial energies, with all the resources of machinery and the powers of nature, (not a thousandth part of which is now developed,) to cultivating and embellishing it. He must clear it of its wild forests, drain its swamps and marshes, make and regulate its streams, fertilize even its desert, develope its resources in the animal, vegetable and mineral kingdoms, efface all discords and establish harmonies in their place, and make it a magnificent terrestrial abode—the platform where he can accomplish, amidst material beauty and abundance, the higher missions for which he was created.

Let it not be said that this great work of the terrestrial culture of the globe is too vast an undertaking for mankind to accomplish. See what they have done for devastation and destruction; look, for example, at the wars of Napoleon—at the genius, the labors and the treasures squandered in carnage; look, and judge by contrast, what could be done for creation, for construction, for unity, if these mighty forces were rightly directed! Or suppose that all the talent, energies and power, wasted in the wars of the world, since the days of Alexander or Cæsar, had been devoted to productive and creative industry, to great works of improvement and cultivation, is it not evident that the globe could have been made a beautiful garden, teeming with fertility, and filled with treasures for the enjoyment of mankind?

Man has still talent and genius to devote to great undertakings, and let a true Society be organized, which will direct them rightly, instead of to war and destruction—a society which will produce concert of action between nations and individuals, and in which Industry will be *rendered honorable and attractive*, so that all mankind will be induced voluntarily to take part in it, and the great results we have spoken of as attendant upon the fulfilment by man of his terrestrial Destiny, can be accomplished.

Industry is the means—the implement by which man fulfils his noble function of Overseer of the globe, and that true system of Industry (by which we understand all branches of human labor) which will direct him rightly in accomblishing his terrestrial destiny, will sweep, at the same time, all forms of slavery, pecuniary dependance and poverty, from the earth, so that these secondary ends will be attained in the accomplishment of the great primary end.

When man embellishes and beautifies Nature, stamps upon it the impress of his intelligence, and elevates it to its level with his perceptions of harmony and beauty, then will there be—

Unity of Man with Nature,

and the first of the three Unities will be attained.

The second branch of human Destiny is to establish social Harmony on earth—the Unity of man with man—in the place of the social discord or Disunity that now reigns. If we examine the condition of mankind throughout the world, a scene of almost universal disunion and conflict presents itself to our view; they are divided into hostile societies, and into hostile religions, which engender hatreds of races, and wars upon a gigantic scale, like the crusades. Societies of the same kind, like civilization, are divided into hostile nations, with lesser wars, striving reciprocally to conquer, spoilate and subject each other, and each nation again is divided into hostile castes, and classes, with different ranks and orders, with conflicts, opposition, and reciprocal hatred or contempt existing between them.

In addition, our whole system of commerce, industry, finance and the law, our degrading and brutalizing organization of Labor, tend constantly and powerfully to create and foster universal selfishness, contention, envious competition and antagonism between man and man in all their ideas and relations. Thus from the highest to the lowest—from the relations of races and nations to those of classes and individuals, we find every where division, war and contention,—that is the complete Disunity of Harmony with itself. The present condition of mankind reminds us of a maniac, who tears his hands with his teeth, while he lacerates his body with his nails, and beats his limbs against each other in the violence of insanity.

In the place of this terrific discord, humanity must establish universal social Harmony and Unity upon earth,—the reign of peace, justice and liberty among all men. A social order must be organized that will unite races and nations, like the individualities of a great family, produce concert of action among them, and lead to the brotherhood of the Race: truth, justice and equity must also be established in all the relations of man to man, and unity of interest in business and the other practical affairs of life; to every individual must be secured his social and industrial rights, (such as right of education, right of labor, &c.) as a few political rights now are, and to all, equal social privileges and opportunities must be guaranteed.

The second and glorious one indeed—will be the Unity of man with man—of Humanity itself, living united as one family in universal peace and brotherhood, and accomplishing with one heart, one mind, and one hand, the great mission for which it was created and placed upon the globe.

The last branch of Man's three-fold Destiny is to discover that system of Laws, by which God governs the Universe with order and harmony in all spheres of creation and movement, from the higher to the lower. A knowledge of these Laws, by virtue of which man has discovered some few fragments in the planetary movement, in music, &c.—will reveal to him a clear and full understanding of the theory of the Universe, of the immortality of the soul or his future destiny, and of various other great problems, now involved in darkness, and furnish him with the true laws and principles on which to base his societies.

The fulfilment of this Destiny is the accomplishment of a great intellectual or scientific function, as it consists in the discovery of universal truth, and hence we call it an intellectual or scientific Destiny. What Kepler's labors in astronomy accomplished is the discovery of this system of Laws, which he calls the 'Laws of the Series,' and he has deduced from this Law the system of Association, or, as he terms it, 'The Combined Order' he has given to the world. The magnificence of this first Association inspires us with confidence in his discovery of the Law.

To sum up, let me state, that the great and ultimate end for which the Associationists are laboring, and for the accomplishment of which they believe they are taking the first step in advocating a Social Reform, is

THE UNITY OF Man with Nature by the universal cultivation of the globe, and the establishment of material harmony upon it.

THE UNITY OF Man with Man by the establishment of a true Order of Society, which will secure the reign of peace, justice, liberty and abundance, or to express it concisely, of moral order and harmony on earth.

THE UNITY OF Man with God and the Universe by the discovery of the laws of universal order and harmony, and by their integral application to all the affairs and relations of human life, so that this world may be governed by them.

The elevation of Man to Universal Unity will constitute the at-one-ment of man unto God—will be the redemption of the Race, the establishment of the kingdom of God on earth, (if you will,)

Such are the immediate, and such the ultimate objects for which the Associationists are laboring.

Very truly yours,

A. BRISBANE.

TO THE PUBLIC.

The Executive Council of the American Phonographic Society, desiring to extend a knowledge of the objects of the Society, and to interest the American People in this Reform in which they are engaged, have taken the method of publishing the Preamble and a few of the leading Articles of their amended Constitution, and the list of officers of their Society. A Society with a similar object has existed more than three years in Great Britain, and has been found a most efficient instrument in promoting a knowledge of Phonography, and interesting the public in this important branch of educational reform.

It is a matter, which is now susceptible of the clearest demonstration, that one entire third of the time, labor and money, expended upon the instruction of youth in the ordinary branches of education, may by a slight change in the method of writing, printing, and spelling words, such as is dictated by common sense, and approved by genuine science, be saved to the public, or devoted to the further development of the youthful mind,—that every book in the language, including the Bible, the paladium of our national prosperity and the assurance of a better life, may be cheapened by one fourth of its present cost,—that the book-keeper, the letter-writer, the editor, the lawyer, the clergyman, and the author, may all be spared four-fifths, or five-sixths of the manual drudgery to which they are now condemned, and in fine, that our knowledge of music, of elocution, *of the true etymology of words*, and the correct pronunciation of our own and foreign languages, and our facilities for acquiring them, will all be greatly improved by the change, and that uniform method of representing sounds will ere long prevail throughout the world.

In the language of our Brother English Phonographers, we have in view, should be strictly kept in mind to inspire us and to render all opposition unavailing. It is to open the deaf ears of ignorance to the voice of knowledge; to clear the road of learning of the briars and thorns which at present beset it; to multiply the power of the printing press indefinitely, by the indefinite multiplication of readers; in a word *to make writing and reading as easy as speaking and hearing*, not merely to the few within the speaker's voice but to the many to whom that voice would otherwise never have sounded; but merely to the enlightened European but to the ignorant savage. No language need now be unwritten, no difficulty experienced in reducing any language to writing. The most fugitive word may now be fixed in its flight and treasured up for the edification of future generations, and as a specimen, the types may come home to the hearts of the humblest.

Educators of the young, parents, statesmen, missionaries, advancers of civilization and knowledge! to you we appeal. You know and feel how much the present imperfect system of spelling and writing has opposed your utmost efforts; you can appreciate the instrument we place in your hands. It is not simply your interest, it is your duty—and we hope it will be your pleasure to give us that assistance which we now confidently request. JOIN WITH US AND THE SUCCESS OF THE FRENCH WRITING AND SPEECH PRINTING REFORM IS CERTAIN.

Complaints have already been made, by the friends of Phonography, that persons, not qualified to teach, have in several instances endeavored to form classes, and by their entire unfitness to explain the art and give instructions, have created unfavorable impressions to go abroad and prejudiced the minds of many against it. In order, therefore, to prevent, as far as possible, the attempts of ignorant and incompetent persons to teach Phonography, which tend to bring it into disrepute and shame the public, the Council have adopted the method of giving certificates, upon examination, or satisfactory testimonials, to such persons as may apply, and who, in their opinion, are qualified to give instruction. They have no other object in taking this course, than to promote the advancement of the Writing and Printing Reformation, and to guard against the injurious impressions which result from an imperfect exhibition of the art.

While, therefore, they do not assume to pronounce that all teachers of Phonography who are not provided with a certificate under the authority of the Society, are therefore necessarily incompetent to their task, they do give their assurance, that those who are so provided shall, so far as they are able to ascertain them, possess the requisite qualifications. In cases of obvious impositions or fraud, they will feel authorized to call the attention of the public to the individuals who practice it, by name. They hope, however, that a necessity of this kind will be of rare accurrence.

PREAMBLE.

Whereas, the extreme irregularity and confusion which prevail in the orthography of the English language, (and of the languages of the earth generally,) and the cumbrous and tedious methods of writing now in use, and which are a tax of immense magnitude; and whereas, Mr. Isaac Pitman, of Bath, England, has brought to a wonderful degree of perfection the brief and beautiful method of writing, called Phonography, based upon a scientific analysis of the sounds of our own tongue, and has completed a printing alphabet for the English language upon the principle of sound, and assisted by men of science in different countries, is now successfully engaged in constructing a universal alphabet for the representation of all languages; and, whereas, these improvements in writing and printing promise to be of great advantage to mankind; they shorten the amount of time, labor and money now wasted in acquiring the very rudiments and keys of knowledge—reading, writing and spelling; by abolishing the unnecessary letters, four-fifths or more; by contributing to establish an undeviating standard for the spelling and pronouncing of words, thus perfecting and giving unity to language; by rendering easy the arts of reading and writing, and thus tending to universalize education; by elevating the intelligence and morality of the people; by enhancing the value of the products of science, of industry, and of art; and finally, by promoting a free intercourse among the nations of the earth, which will bind them more closely in the bonds of peace and good will; therefore, we feel that a weighty and imperious duty devolves upon us to do all in our power to aid an object so important as the reform herein proposed, and believing that associated and combined effort will most effectually accomplish this object, we have formed, and do hereby form ourselves into a SOCIETY under the government of the following

CONSTITUTION.

TITLE.

ART. 1. This Society shall be called the American Phonographic Society.

OBJECTS.

Art. 2. The general object of this Society shall be to carry forward and complete the writing and printing reformation, by all the means and in all its power, and especially by awakening the public attention to the immense importance of the subject, by furnishing facilities for correspondence among Phonographers,—by countenancing and encouraging competent teachers of Phonography and Phonetypy,—by exposing the public from the impositions of incompetent and ignorant pretenders,—and by advising and hastening the introduction of these arts into all our Colleges, Academies, Schools and Seminaries of education.

MEMBERSHIP.

Art. 3. Any person may become a member of this Society, without fee, who can write Phonography legibly, by sending his application, *post-paid*, to the President of the Society, or to the Secretary of the Society, with a specimen of his handwriting in Phonographic characters, accompanied by his or her full name and address, (both in Phonography and in the common hand,) and by a statement whether he or she is over or under sixteen years of age.

MEETINGS.

Art. 6. The annual meetings of the Society shall be held in the city of Boston, on the last Wednesday of May.

OFFICERS OF THE SOCIETY.

President—S. P. ANDREWS, Esq. 330 Washington St. Boston.

Vice President—Rev. E. N. Kirk, Montgomery Place, Boston; Rev. B. L. Pomroy, Bangor, Maine; John Neal, Esq. Portland; P. H. Sweetser, master Harvard School, Charlestown, Mass; Henry E. Rockwell, Principal, Winsted Academy, Conn.; Rev. Edwin Leigh, Principal of Young Ladies High School, Bristol, R. I.; Isaac F. Shepherd, master Otis School, Boston, Mass; Frederick Crafts, master Hawes School, S. Boston; Rev. Rev. E. A. Marshall, Etonton, Georgia; Rev. S. Neely, East Haddam, Conn; Anson J. Carter, Quincy, Illinois.

Executive Council—Hon. Isaac H. Wright, Boston; W. H. Wilson, do; Dr. J. F. Flagg, do; Wm. Lloyd Garrison, do; Dr. James W. Stone, do; Augustus F. Boyle, do; O. Macdaniel, do; Mrs. Mary A. Andrews, do; Miss Lavina Boncore, Teacher, do; Miss Electa N. Lincoln, Teacher Normal School, Newton, Mass; Mrs. Julia A. Davis, Teacher, Boston, Mass; Miss S. W. Tabor, Teacher, Roxbury, Mass.

Secretary—H. H. Lincoln, Brimmer School, Boston, Mass.

Treasurer—J. N. Barbour, Cambridgeport, Mass; office 22 State st. Boston.

On behalf of the Executive Committee,

S. P. ANDREWS, *Pres.*

H. H. LINCOLN, *Sec.*

NOTE. Phonographers of all ages who wish to be enrolled as members of the Society, are requested to send in their names and address immediately. A full list of the members and officers, together with a complete copy of the Constitution will be published, below, and are daily making addition to the membership, by the publication of new books, and by the importation of the works of Mr. Isaac Pitman, the author of the system of Phonography, and the distinguished leader of the writing and printing reformation in England.

Phonography is the art of *writing* according to sound, using simple signs to represent simple sounds, instead of the complex characters now in use.

Phonotypy is a method of *printing* according to sound, using letters which only represent the sounds in words, according to a correct orthography, in the place of the present method of misrepresenting sounds by a false orthography. By means of Phonotypy, children can learn to read perfectly in six weeks.

By means of Phonography, any person can write in a few weeks, by any person of ordinary capacity, with the 'Manual' or 'Class Book,' the labor and time required to write is lessened more than five-sixths. The system combines *more than the rapidity of Stenography, with more than the legibility of the old method of writing*, and is destined without doubt, from the immense advantages which it offers to the man of business and the scholar, at no distant day, to supersede both.

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April 4. tf

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March 14.

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