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WM. LLOYD GARRISON, EDITOR.

VOL. XV.—NO. 38.

REFUGE OF OPPRESSION.

For the Liberator.

JONATHAN WALKER.

MR. EDITOR:

If my understand aright, the columns of your paper are devoted to free discussion. Such being the case, I know of no better place for a candid and impartial consideration of the course recently pursued by Jonathan Walker.

Such a consideration we have not yet seen. Our very periodical which appears contains some one of the individual, written in a strain either of unqualified censure, or of extravagant panegyric. We are told that he must be either all good, or he must be all evil;—that he is either a martyr, or a fool—Demagogue or Arimanes. But the friends are more than his enemies; and by those who are in doubt he is defied—by them he is looked up to with a veneration passing the veneration of worshippers. He is invested with the title of a martyr to the faith of Him who 'spoke as never man spoke.' He is elevated to a seat with those saints who in centuries long past, actuated by a holy zeal, which continued to burn in their breasts, died and exhaled by a course not of this world, shed their blood in defence of the precepts and principles of their Divine Master.

Such is the opinion of Mr. Walker, we cannot join. We believe him to be a good man, but not a saint. We believe him to have been actuated by the best of motives, by the purest principles, by a benevolent and long fellow-men. But we wish to point out a difference, which, though perhaps very obvious, seems to have escaped the notice of those who have spoken upon this subject. We do not discriminate between the man and the deed. It has long been an axiom, that a person may perform a very bad action without any corresponding badness of motives. Such we believe to have been the case here. That Mr. Walker meant to do right, there can be no question. He knew no other; he had spent his life in a place, where he had long grown up under a cruel bondage; that their yoke was heavy and grievous to be borne; that their spirits were bowed down and their hearts broken; that their intellects slumbered in a darkness worse than the darkness of Egypt; that the crime of their tormentors accumulated forever and ever. He could not break the yoke; but he might let some at least of the oppressed go free. This he resolved to do. He knew the peril which he was about to incur. He was aware of the consequences which would result from a failure. He had heard of the imprisonment, the pillory, the branding iron, the lynching. He was a great risk, and he resolved to brave it. We do not think that he decided wisely; but we honor the benevolence of the heart, while we regret the error of the head.

The question then is, whether Mr. Walker, in attempting to free the seven negroes, committed a crime. We think he did not. We are certain. That it was morally wrong is, we think, equally certain. It is never justifiable for one man to take property of another, without asking him as a gift or equivalent. This Mr. Walker has done. We are aware that we shall here be met with the old comparison of stolen goods. But we deny that there is any similitude between the two cases. Stolen from whom are the slaves stolen? Not one out of the five hundred of the negroes who are brought from Africa, and the country are to kidnapped. They are mostly prisoners taken in battle by powerful chiefs, and by them sold to the slave-traders. Thus, instead of being stolen, they are fairly purchased, instead of being deprived of freedom, they are merely transferred from one state of servitude to another. But let the fact be as it may, arrived in America, the slave-trader disposes of his slaves. The planter who buys, makes no inquiries as to how they were obtained. It is sufficient for him, that they are slaves; that they are offered for sale; that if he does not buy them, some one else will; that he needs them as much as any one else; that if he buy them, he has as good a right to them as any one has. He therefore purchases at the seller's own price. And is that man a partaker of stolen goods?

But suppose a person has purloined a treasure. It is a man justified in taking from the thief that treasure, which was originally other than that of restoring it to its rightful owner? Had Mr. Walker succeeded in freeing the negroes, to whom could he have restored them? Not to the slave-trader, for he disposed of them at his own price. Not to the African chief, for him they were fairly purchased. Not to themselves, for they were never free. They were born slaves of a monarch. From him they were taken; and to him, and to him alone would they have been restored.

A portion of the land in New-England was fraudulently taken by the whites from the Indians. That land has since passed through many hands—has been often bought and sold. It is at present owned by some of the most respectable and most humane individuals in the country. And yet the people who hold this property are partakers of stolen goods! Suppose that some astute philanthropist, inspired by a deadly hatred of oppression, and filled with intense love for the whole human family, should attempt to take it away, by force or by stealth, the ill-gotten property of these thieves in the reward of iniquity! Would not the people at once rise to prevent so high-handed outrage? Would not the authorities at once interpose to preserve inviolate the sanctity of the laws? Would not be perfectly right that the offender should suffer the penalty of the law which he had dared to set at defiance? Yet this is what Mr. Walker has done. He has violated the laws, and the just punishment of his crime, he is hailed by a large portion of the people of this State as a martyr to the holy cause of liberty and truth. This is injustice and confusion of the worst kind.

As to the propriety of Mr. Walker's conduct, in flagrantly violating the law of Florida, we had thought that there could be but one opinion. We had expected that the public voice would be loud in condemnation of such an example and such a precedent. We were mistaken. Instead of Mr. Biddeus is to Cicero, what Montague is to Baron, the Abolition party is to Jonathan Walker. Whatever he does, be it right, be it wrong, forth and hail up to view in the full light of day. Whatever he has done that is wrong, he is kept back and brought to the bosom of night. But this is only where the evil is so apparent as to admit of no palliation, no reconstruction. When there is the least shade of doubt, the least trembling of the balance, there is no hiding nor concealment. The fact is placed on equal elevation with the virtue; it excites equal interest; it calls forth equal applause. When we see this, we are inclined to believe that the friends of Mr. Walker are something more than blind. They are willfully wrong; their eyes are blind that they will not see, their ears are stopped that they will not hear, their hearts are hard that they will not understand.

Mr. Walker, they say, 'was not wrong in breaking the law, for it was an unjust law.' 'Mr. Walker perfectly right,' says another, 'for he obeyed the divine injunction, 'do unto others as you would have others do unto you.' The laws of man should never be obeyed in opposition to the laws of God.' Mr. Walker was not to blame for breaking the laws of Florida,' says a third, 'for his conscience told him that it was wrong to obey what he knew to be an unjust law.' This last is the only reason we have yet seen urged, which bears the most distant resemblance to argument. And even this is absurd. Mr. Walker believed that the law was unjust, and therefore he had a right to break it. Let us carry out the principle. A man purchases of a jeweller's shop, sees suspended in the window a gold watch. He has no watch. It is just such a watch as he needs. The possession of it may enable him to do a great deal of good. He may be more punctual at his meals, and thereby save his footsteps a great deal of trouble and vexation. He may be more punctual in his business, and so greatly accommodate his customers. He may oblige many people by keeping the time of day. In short, there is no end to the good which the possession of that watch may enable him to accomplish. But he has no money for buying it. The law against stealing prevents him from doing much good. He believes that the good effects resulting from a violation of the law will more than counterbalance the evil effects. It is, therefore, an unjust law. He has, therefore, a right to break the law. He takes the watch, and he is sent to the penitentiary. Here is the principle carried out, and what does it amount to? To the commission of an enormous crime. The thief who purloins the watch is locked up in jail. The man who takes the seven negroes is held up before the world as one whose sentiments are worthy of all approbation—whose example is worthy of all imitation.

But we have already occupied too much space. It only remains for us to say, that we believe the punishment of Mr. Walker to be a just punishment. We admit that, so far as motive is concerned, he is wholly guiltless. But we hold that it is wrong, under any circumstances, to break a law. Laws are made for the good of the people. That the principle upon which Mr. Walker acted would be, if generally carried into practice, subversive of all law and order in society, needs no demonstration. Therefore, while we respect and admire Mr. Walker's noble philanthropy and heroic self-denial, we cannot, consistently with conscientiousness, but, we think, not wisely, hold up before mankind his example as one worthy to be followed by all who wish truly and faithfully to help forward the great work of humanity.

W. W. ADAMS.

Yarmouth Port.

From the Massachusetts Gazette.

THE DISCUSSIONS IN MASSILLON.

At the close of the last effort of the *Abolitionists* in Massillon, popular indignation could be restrained no longer—an organization was effected by calling John R. Cecil, Esq., to the Chair; and the following preamble and resolutions, introduced by David K. Carter, Esq., (and by him supported in a manner not to be equalled in sound judgment, pointed, withering sarcasm, *bone thrusts*, and *decided hits*,) were adopted *unanimously*.

Whereas, A man calling himself Stebbins, with his associates, has obtained an audience, ostensibly for the slave, and a high regard for the rights of humanity, has just closed what he calls a series of lectures for the professed purpose of bringing the Constitution of the United States into contempt, and to induce the citizens thereof to favor the project of a disunion of the States; and, whereas, in the prosecution of his treasonable purposes, he has seen fit to denounce and defame, without qualification or discrimination, the religious portion of our fellow-citizens, by attempting to impeach the purity of their faith and the honesty of their motives; to desecrate and denounce the Constitution and a constitutional authority as the only free government on the face of the earth.

And, whereas, with a *villain's* heart he has employed a *liar's* tongue to defame the living, and the memory of the dead; and, whereas, we are disposed to a peaceful and law abiding expression of our indignant disapprobation of the man and his sentiments, with the fewest possible exceptions, rather than a resort to a more summary mode of chastisement which is most richly deserved by his conduct; therefore,

Resolved, That it is the first and fundamental duty of every citizen to support and defend the Constitution and government established.

Resolved, That with reference to the inviolability of the Union of the States making up the confederacy of this republic, the motto of every citizen should be, the motto of his country, 'E Pluribus Unum.'

Resolved, That the villany of the base and abortive attempt of Stebbins and others to traduce the spotless character of Gen. George Washington and his contemporaries, is only paralleled in the infamous purpose of effecting a dismion of the States.

Resolved, That the only reluctance we have in expressing sentiments of condemnation upon the conduct of Stebbins and others by formal resolution, is the fear that it may give consequence to men destitute of moral worth and intellectual merit.

On motion of L. L. Bowen, Esq., it was

Resolved, That the above preamble and resolutions be published in the Massillon Gazette, Stark County Democrat, and Ohio Repository.

JOHN R. CECIL, *Chairman.*

Massillon, Aug. 20, 1845.

ABOLITION A CURSE.

The greatest curse that has ever been inflicted upon this nation is the spirit of abolition as it is now, and has been for some few years past, manifested and encouraged by the self-styled friends of the slave and enemies of southern institutions. Where did it come from? Not from the inspired writings and encouraged by the self-styled friends of the slave and enemies of southern institutions. Where did it come from? Not from the mountain and amidst the cloud; for they forbid us to steal, or to bear false witness against our neighbor, or to covet our neighbor's ox, or his ass, or his man-servant, or his maid-servant, or any thing that is his. Not from the patriarchs; for they attended to their own business and let others alone. Not from the precepts of Christ; for he commanded his disciples not to interfere with the civil regulations of the government in which they lived, and to regard the laws and institutions of the country; and he commanded servants to be obedient to their masters, and masters to do justice to their servants. If, then, the spirit of abolition has not come from either of these sources, it is very evident where it did come from. It came from the author of confusion, corruption, injustice and wickedness—the same monster that tempted woman to sin against God.—*Alabama Baptist.*

ABOLITION.

A Whig fellow-citizen has asked us, apparently in good faith, *if we are an abolitionist.* We would as soon have a man ask us, if we are a *blackguard*, or a *horse-thief*, or a *pickpocket*. Men have read our paper to very little purpose, if they do not know that we regard the abolitionists as the most pestilent disturbers of the Union.

During the late canvass for the Legislature in this city, Mr. Glover in all his speeches before the people, declared himself to be a conservative man, and declared that he wished to see a convention called for the purpose of ultimately freeing the State, if practible, of slavery. It is now said, that Mr. Glover has made an amount of those repeated avowals and declarations, lose a solitary Whig vote in the city. And yet, now, strange to tell, the Whigs who voted for Glover, feel, or try to feel, shocked because we announce, that we have announced a hundred times, that we are in favor of ultimately freeing the State of Slavery, if the measure can be effected by safe, legal, and constitutional means, without injury to the rights or interests of any one.—*Louisville Journal, Aug. 22.*

☞ The Richmond Enquirer is mistaken, if it supposes that Abolition lectures have ever been delivered in this country. The people, we know, have been too frequently aggravated by the operations of abolitionists to permit any thing of the kind; and we have no reason to suppose that our neighboring counties have any greater sympathy with these medlers.—*Parkersburg (Va.) Gaz.*

THE LIBERATOR.

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

BOSTON FRIDAY, SEPTEMBER 19 1845.

SLAVERY IN THE UNITED STATES.

At a thronged meeting of the Glasgow Emancipation Society, held in the City Hall on the 1st of August, a most eloquent and effective speech was made by Mr. HENRY VINCENT, respecting slavery in the Glasgow Argus, the following report of which we copy from the United States, and which we hope will be carefully copied by the anti-slavery journals in this country. Mr. Vincent said:

I rise under feelings of mingled pain and pleasure, to move the adoption of a memorial and remonstrance from the members and office-bearers of Christian Churches, and from those members and office-bearers of Christian Churches in America, calling upon them to repudiate all connexion with the system of American slavery. (Cheers.) I feel pleased to be called upon to express my sentiments in human blood. Christianity abhors slavery of every kind. If I were called upon to give you my definition of slavery, it would be this: Every man is a slave whose person, intellect, spiritual freedom, and civil freedom, depend upon the will of another. (Cheers.) Independent liberty of all slavery, the enjoyment of all rights whatsoever. This is the state to which the slave population of America is reduced; and you have heard with pleasure, I doubt not, that slavery is now exercising in the annexation of other territories, in order to entrench itself more deeply in the American soil against that all-conquering spirit of freedom which has evidently appeared in the Northern districts.

I can scarcely trust myself to express all that I feel upon this question. It is not as a mere politician that I repudiate slavery. It is as a Christian that I repudiate it, believing that it is injurious to the cause of the gospel, that when you can point to such horrible instances as this, it is not to be wondered at, that men ask what degree of influence does Christianity exercise in moulding the character of men, when we see professing Christians so palpably violating the plainest demands of their religion. In the name of that religion, then, in a meek and Christian spirit, uninfluenced by any sectarian fears of any kind—let the Christian people of Scotland send their memorials to the Christian churches of America, calling upon them, in the most serious and emphatic manner, to do their duty; and then, when we have done our part in a religious capacity, let all the friends of Freedom, in a civil capacity, raise their voice in every country where liberty has allowed freedom to breathe her hallowed desires—let them raise a solemn voice of protest against the prostitution of that noble Christian theory that is now going on across the waters of the Atlantic. (Cheers.) Well may the friends of despotism point to America, and say, that even the opponents of civil freedom point to that republic, in order to show that something more is wanted in the world than theoretical speculations on the subject of liberty. The truth is, the Americans have yet to learn the first principles of freedom. (Cheers.) They seek to establish a republic, and yet they look upon a form that they think to be the embodiment of a great and noble principle; but there was no republic in Greece, there was no republic in Italy, unless it is based in an earnest practical belief in the eternal equality of man's nature. 'There can be no freedom enjoyed, where there is not a practical belief in it. Let me show there exists such a palpable violation of all the rights of humanity as now exists in the United States of America, and I will show that all freedom, even that which the slaveholders profess to hold dear—for they are most thoroughly republican, if I ugderstand right, classing themselves with the Democratic party—yet, with the Whig side—in the name of that freedom whose character they are prostituting, I appeal to them from the bar of this Christian convention. Strange, that within the walls where they worship, strength is given to that great outrage upon the laws of God and the rights of man, which has been so powerfully brought home to my honored friend, Henry C. Wright! Strangest of all anomalies this, that Christianity should be so little understood, after eighteen hundred years of preaching in the world, as to believe that a sin so horrible in its character as that perpetrated by the American slaveholder, can be countenanced by the professors of the gospel. (Cheers.) I grant you, that in the olden world, more especially in heathen nations, before the precepts of Christianity were promulgated, when the principles of civil freedom were understood, before the doctrine of man's brotherhood had dawned upon the human race, the world was parcelled out universally into three classes—slaves and their masters. But when Christianity appeared, and lighted the torch of a purer morality, it revealed to the world all connexions the important truth, that 'God has made of one blood all the nations that dwell upon the earth;' that no distinction of language, color or country—has any foundation in the mental or moral nature of man. Christianity, alone, can exclude a single human being from all the civil, personal, social, spiritual and intellectual rights that God intended his creatures universally to enjoy. (Cheers.)—and that of all the violations that ever were perpetrated upon the essential rights of mankind, none can be more emphatically the perpetrator of a great amount of mischief, than that which pronounces an immortal being to be a beast, a piece of property, a chattel that may be sold in the market-place—and by men professing to be Christians. (Great cheering.) The American churches, in the defence they are giving to slavery, give evidence of their year of Christianity. In the very first principles that Christianity enjoins;—they give evidence of the fact that there are institutions in the world, that there are customs in the world, and institutions in the world, that exercise far greater weight upon the minds even of Christian professors, than do the best principles of civil freedom. Their own religion, they look at this question of slaveholding through their own interests;—they have bowed themselves up with the belief that there are the freest and most intelligent people in the world; and the misfortune has been that the Christians of Europe, and the friends of liberty throughout Europe, admiring the great talents, the science of popular theories in America, as to the question of government, have blinded themselves to the evil of the great and fundamental principle which underlies all their civil doings, almost hugging them to their bosoms, instead of repudiating them with disgust.

I feel that the time has come, especially since the public mind of Scotland has been more directly called to the evil of holding Christian communion with the slaveholder, to repudiate—that the time has come when the people of this country must adopt universally, not remonstrances and cautions to the American slaveholders, but remonstrances and cautions to the Christians, and telling the man-stealer that they would sooner think of sitting down to the table of the Lord with a murderer, a thief, an adulterer, or drunkard, than they would with him. (Great cheering.) I am convinced that we must come to this if we would produce an impression on the public opinion of America.

It is not singularly anomalous to adopt a proposition which holds up slavery as a sin, and then by a sort of sophistical reasoning, conclude that it would be dangerous or difficult to excommunicate the sinner? (Hear.) Can you imagine a man guilty of every conceivable crime, being a Christian man, even though he professes Christianity? If a man committed murder, or stole a wife from her husband, or a child from its mother, and conveyed it across the Atlantic, and there sold it as a bondman and slave, would you be justified in any of your Christian churches in this city to say to that man, 'You have committed a great sin, you committed a great sin, you should not have stolen that child, but come and sit down with us in Christian communion?' Would that be acting the part you owe to the gospel to the cause of truth, and to the rights of humanity? No! you would repudiate such fellowship with such a man; and in the name of that Christianity, of whose character we ought to be jealous in the eyes of a world always too ready to cavil with its professors, and to throw in your face the obstacles that too readily arise from those deformations of character which spring up in our inconsistencies, I call upon the Christians of Scotland to stand up in vindication of the outraged rights of humanity, you should send a voice across the swelling waters of the Atlantic, that may one day reach the slave himself—cause the slaveholder to tremble in his career of guilt—and give encouragement to the noble Garrisonian band—that band will find no communication, civil or religious, with these traffickers in human blood. Christianity abhors slavery of every kind. If I were called upon to give you my definition of slavery, it would be this: Every man is a slave whose person, intellect, spiritual freedom, and civil freedom, depend upon the will of another. (Cheers.) Independent liberty of all slavery, the enjoyment of all rights whatsoever. This is the state to which the slave population of America is reduced; and you have heard with pleasure, I doubt not, that slavery is now exercising in the annexation of other territories, in order to entrench itself more deeply in the American soil against that all-conquering spirit of freedom which has evidently appeared in the Northern districts.

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I feel that the time has come, especially since the public mind of Scotland has been more directly called to the evil of holding Christian communion with the slaveholder, to repudiate—that the time has come when the people of this country must adopt universally, not remonstrances and cautions to the American slaveholders, but remonstrances and cautions to the Christians, and telling the man-stealer that they would sooner think of sitting down to the table of the Lord with a murderer, a thief, an adulterer, or drunkard, than they would with him. (Great cheering.) I am convinced that we must come to this if we would produce an impression on the public opinion of America.

Mr. H. C. Wright said he wished to have a particular meeting with the people of Glasgow, as this was, in all probability, the last time it would be in his power to address them, seeing he was about to return to the United States. He felt that they had been speaking so much. He thanked his friend Henry Vincent for having spoken the truth, when he said that the people of Great Britain had yet been the first pioneers of liberty. As his concluding remarks, he would call upon the people of Glasgow, in the name of our common humanity, to plead for the American slave till their tongues were sealed in death. Perish for ever all idle excuses distinctions among them, and let them stand on the broad platform of humanity. He never would make any apology for interfering and intermeddling with political and religious institutions, the right of which, standing on every man, he claimed for himself. He had a right to intermeddle with the kingdom of Great Britain, or any other kingdom, if the 'Ill' wrong, and he would do it. (Cheers.) Wherever he was, whether at the north or south pole, in the eastern or western hemisphere, if there was a political institution that permitted men to stand with iron collars on the neck of millions, he would cry out against that institution, and if they would not take the heel off that neck, he would seek the first opportunity of that institution. (Loud cheering.) He called upon the people of Glasgow to speak to the people of America in emphatic language that should be remembered to the end of time, if the 'Ill' progressed, the dissolution of the American Union, unless she purged herself from the crying abominations, and exclaimed, 'Let the oppressed go free.' He had seen in an American paper, an account of a Massachusetts clergyman who went to Richmond, in Virginia. He not as a clergyman, but as a citizen, that the abolitionists had misrepresented the state of things as regarded slavery. Resolved to judge for himself, he walked all about the city, and mingled with the people, and saw the slaves well fed and well clothed, and singing and dancing and fiddling, all seemingly as happy as they could possibly be, and he began to be certain that the abolitionists were all liars. At last, he resolved to visit the slave prison, where the poor creatures are kept ready for the auction; and, to use his own words, the very walls of the prison were cemented with blood. He now saw a very different picture. Day after day he attended the slave auctions, and there saw the most miserable sights that could meet the eye of man. One family scene he describes. There was a father and mother and four children, all exposed for sale. The father belonged to one master, and the mother and children to another. The father, every now and then, took up his children and kissed them, and hugged them to his bosom; he would then kiss his wife, whom he loved, and press her to his bursting heart. First of all, one child was bought, and then the poor mother hugged it to his bosom, as far as it regarded the second, a third, and then the fourth child, were all purchased, the wretched father imploring the men of them the last kiss, and farewell embrace, never to see them again. At length his wife was sold too, and he was left desolate in the world without wife or children, and no one to care for him. Oh! these were the scenes that told them of the nature of American slavery!

Perhaps he had never seen the true character of slavery, unmixed with any circumstances which came under his notice in Scotland. He was a man of humanity. He had a wife, whom he was an exceedingly industrious, intelligent woman, much respected by all around him, and an active republican. He had a little boy, named Harry, a little fine boy, about two years of age, named Harry, who caressed, and was caressed by his father. He was a fine, generous, good child of her little boy. The conversation turned on slavery, when a woman belonging to a master in the slaveholder, came in. She soon showed that she was a slaveholder, by her talking of the lazy, the women of the humbler class in this country. At length the mother, looking at the little boy on her lap, said, 'If I were a little lazy?' 'Then dead!' was the reply. Every man from America was confounded at the question, but she was obliged to answer, 'O yes, they could do with a little lazy!' 'Then dead!' was spoken any more to me of American, slavery,' was the rejoinder of the good woman. Ay, when people come to know that slavery would produce such effects, they would be ready to understand something of its real nature. There was intense interest manifested by the immense audience, as Mr. Wright gave them details, and they appeared to make a deep impression. In conclusion, Mr. Wright mentioned the case of a female slave, who, on the auction stand, was raised to two thousand dollars, because she was warranted as a 'devout Christian.' The name of Christianity was invoked, and slaves were taught to be regarded as good Christians in the view, which rendered them enhanced in the market. (Shame.) Such is American slavery—such is the religion of America, so far as it regards the slaves. It is the order of priests to keep them into the church, TO ENHANCE THEIR VALUE IN THE MARKET. (Cheers.)

GLASGOW EMANCIPATION SOCIETY.

GLASGOW, Aug. 1, 1845.

The eleventh annual meeting of the above society was held in the City Hall, this evening, at seven o'clock.

The Rev. Dr. Willis, one of the Vice Presidents of the society, was called to the Chair.

The following resolutions were then moved, seconded, and carried unanimously:

I. Moved by George Lewis, Esq., and seconded by Mr. Thomas Brown,

'That the Report now be read, adopted, printed and circulated, under the direction of the Committee.'

II. Moved by Henry C. Wright, the Anti-Slavery Lecturer, from Philadelphia, and seconded by Robert Reid, Esq.—

'That this meeting, in our efforts to abolish slavery, we stand upon the principle of human brotherhood; recognizing no distinction of sex, creed, country, or complexion; and that we claim for every human being has a right to freedom by virtue of his or her existence as such; and that, regarding *institutions for man, for woman, for God, and order of Nature,* we feel to seek the overthrow of all religious and political institutions which cannot exist, except by enslaving men.'

III. Moved by Abolishing, and holding and using men as property, are one and the same thing—an act which no man can commit and be a Christian, without violating the principles of Christianity, and the essential laws of our being, and incurring great guilt, for which, at the present day, there can be no apology.

'That slaveholding in America is not an institution, or a condition, into which men have fallen *to fall,* or some sudden impulse, to be born to be forced,' but an individual act, like highway robbery and murder, for which each and every slaveholder and chattel of slavery is guilty, and for which he will be responsible.

4. 'That all combinations among men, and all laws and constitutions, in Church or State, binding men in any way, to countenance and sustain their fellow-men in the practice of slaveholding, are opposed to the eternal principles of nature; injurious and sin-sold in their beginning, and ought to be, at once and for ever, annulled; and that all individuals and states that have entered into such compacts, cannot such laws, or formed such constitutions, are bound to withdraw from such unions, be they political or religious, and to abrogate such laws or constitution.

'Whereas, The Constitution of the United States, by express provisions, binds the whole nation to protect slaveholders in carrying on the slave trade, and in stealing and transporting men, and in capturing and returning their runaway slaves; and by arms to suppress all attempts of their slaves to throw off the yoke of their bondage; and

'Whereas, This construction has been given to that instrument by the uniform action of all the Legislative, Judicial, and Executive tribunals of the country, and by the unanimous voice of the people; and

'Whereas, The annexation of Texas to the American Union has the *avowed* purpose of extending and perpetuating slavery, and the addition of Florida to the Union as a slave State, with a Constitution expressly recognizing slaveholding laws for the consecration of slaves, together with other events of the past year, show the determined slaveholding character of the mis-named *free* republic,—therefore,

5. That it is the duty of the friends of liberty and equal rights in Great Britain and throughout the world to combine, and by *Christian,* PEACEFUL, and BLOODLESS means, to seek the DISSOLUTION OF THE AMERICAN UNION, as the gigantic enemy of freedom and the rights of man.

6. 'That we heartily respond to the inspiring Christian watchwords of our American Anti-Slavery Society—NO UNION WITH SLAVEHOLDERS—Political or Religious; and that we pledge ourselves to do what in us lies to give practical effect to the noble sentiment, which, if heard and heeded, in this country, in America, and throughout the world,

8. 'That the Glasgow Emancipation Society sympathizes with the friends of God and Britain in use all Christian and peaceful endeavors to procure the immediate abolition of slavery in the United States of America, and in all other places where it yet exists.

8. 'That, as no church, composed wholly or in part of slaveholders, ought to be regarded as a Christian church, we have heard, with heartfelt satisfaction, of the severance of the connection between the North and the South in the two leading religious denominations of the land, (the Methodist and Baptist,) on the question of slavery.

9. 'That, in the opinion of this meeting, slaveholders, whatever their character and standing in other respects, should be excluded from the religious fellowship of all denominations in all lands; and we are grieved to find that, when the moral and religious sentiment of mankind is being arrayed against American slaveholders, they should find countenance and protection in the Church of England, and in the Free Kirk of Scotland, and in the silence and indifference of other religious bodies in the kingdom, the Friends and the Reformed Presbyterians excepted.

10. 'That when slaveholders from America, or from any other country, visit this kingdom, it is the duty of the people of this country to treat them as "manstealers," and to warn and rebuke them as guilty of the "highest kind of theft," and as "sinners of the first rank."

11. 'That it is the duty and the privilege of abolitionists in G. Britain and America to embrace every opportunity to instigate slaves to run away from their masters, and to aid them to avail themselves of this Christian and peaceful method of self-emancipation; and we earnestly entreat the friends of humanity throughout the American empire, and throughout the world, to give comfort and protection to the hunted fugitives from American bondage, as the law of God and truth, 'an asylum for the oppressed;' and this meeting expressed its sympathy with the noble Christian band in America who are now suffering an imprisonment, as unjust as it is malignant, for their efforts in the humane and Christian work of aiding fugitive slaves to escape from the stripes and horrors of American slavery.

12. 'That this meeting earnestly entreat the Churches of Christ, of all denominations, to take immediate and effective measures, that their acknowledged judicatories, to express to the world their determination not to receive slaveholders, or the abettors of slavery, to their religious fellowship, by admitting them to their pulpits or communion; and that the Synod of the Free Church of Scotland, in its Section Society be instructed to transmit this our request to the various ecclesiastical bodies of Great Britain and Ireland, and of other countries, so far as they are able.'

This motion was passed by the meeting standing up, and amid enthusiastic applause.

III. Moved by Hugh Wilson, Esq., and seconded by ANDREW PATON, Esq.—

'Resolved, That the Memorial to Office-bearers and Members of Churches of Christ in America, now read, be adopted by this meeting; that it be signed by the Chairman on our behalf, and transmitted to America by the proper parties.'

M. WILLIS, D. D., *Chairman.*

From the Cincinnati Philanthropist.

CASSIUS M. CLAY.

If this man dies, he will be a victim to the slaveholding conscience. His blood will be upon the heads of the people of Fayette and Lexington. We publish on account of the closing scenes of his life, the following from the Louisville Journal, together with the last appeal of Mr. Clay to his fellow citizens. They are so painful that we cannot bear to dwell upon them. Had Mr. Clay been allowed to do his right mind. Exhausted by typhus fever which had lasted for thirty-five days—he was in a state of mind so enfeebled, so weak in brain and nervous system; a fever which more than any other, prostrates a man's moral and intellectual energies—leaves him a child in every thing but extreme fatigue and excitement—surrounded by relatives and friends having no sympathy with the cause which lay nearest to his heart—and yet, under circumstances so unpromising, he pleaded in such circumstances to extort such an appeal from him—for its concessions he ought not to be held responsible. He would have been the last man on earth to murder him outright, than to kill him by inches, and bring a cloud over the reputation of the dying man. We pray that God may restore him, to the confusion of his enemies, that he may yet live to vindicate his unshrinking, uncompromising fidelity.

Another thing we would call attention to in the account of the Louisville Journal. According to that paper, the meeting consisted of sixty or seven hundred men indiscriminately from the two political parties. In the beginning, the movement depended upon the personal and political popularity of Clay. The organization was effected by his political friends, the Whigs, as well as by his political enemies, the Democrats. The editor of the Louisville Journal, is determined to leave no doubt as to the great participation of the Whigs in this disgraceful affair, claims his account as follows:

'We left Lexington with the holding of the meeting in doubt, but we learn that it was quite *so full,* or some thought it was *fuller* than the *pitch of the house* by the time Clay had ended his speech. The *Whig party against the charge of sometimes brought against it, by some of the friends of the Whig party, of being a party of the Whigs with the Abolitionists, its opposers and Herod friends!* Thus it has always been. When a deed of infamy was to be consummated, in the overthrow of a Christian Hero, the defiant of the anti-slavery movements, the Whig and Democratic parties have generally forgotten their differences, and joined hand in hand in iniquity.

The miserable drunken McConnel, of Alabama who so often disgraced the last Congress, is re-elected from Alabama, having run down the regular and decent loco candidate.

J. BROWN TERRINTON, PRINTER.

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THE LIBERATOR.

BOSTON, SEPT. 19, 1845.

AMERICAN BOARD OF MISSIONS.

REPORT ON SLAVERY.

The following Report was adopted at the recent meeting of the American Board of Commissioners for Foreign Missions, after a long discussion, without any dissenting voice:—

The Committee to whom, at the last annual meeting of this Board, were referred certain memorials relating to the Board's alleged connection with slavery, having been instructed to seek further information concerning the admission of slaveholders to churches under the care of the missionaries of the Board, have made the inquiries directed, and ask leave to report as follows:

The Committee do not deem it necessary to discuss the *general subject* of slavery, as it exists in these United States, or to inquire into the wickedness of the system, or on the disastrous moral and social influences which slavery exerts upon the less enlightened and less civilized communities where the missionaries of this Board are laboring. On these points, there is probably among the members of the Board and its friends, little difference of opinion.

The Committee propose to confine themselves mainly to a statement of some of the principles which should govern the Board and its missionaries in prosecuting their work, so as to secure the highest measure of the divine approbation, and most effectually and speedily accomplish the great object in view; together with a statement of the principal facts relating to the connection of persons holding slaves with mission churches under care of the Board.

Among the principles which the Committee would present for the consideration of the Board, and which they regard as fundamental, and to be adhered to in planning and conducting every mission undertaken under the authority of the Great Redeemer and Head of the Church, are the following:

1. In the manner of preaching the gospel, judging of the evidences of piety in professed converts, gathering churches, administering the ordinances, and exercising discipline, there should be a close conformity to the commission given by Christ to his Disciples, and to the recorded instructions and acts of his inspired apostles. These are found in the New Testament, and are the models and the rules, which, in all important matters, are to govern those who propagate the gospel and minister to the churches in Christ's name.

2. The primary object aimed at in missions should be to bring men to a saving knowledge of Christ, by making known to them the way of salvation through his cross. It has regard to individual character, and is an object simple in itself and purely spiritual. The commission given by Christ evidently contemplates that this work is to be done, as one that is to be wrought in individual men, regarded as rational and immortal beings; all of whom, of every grade and condition, having great interests at stake, the more important of which lie in another state of existence. To these interests, mainly and primarily, and to that change of individual character and conduct which is indispensable to secure them, the Christian missionary is to direct his labors. If other objects less spiritual and important are connected with this object, as a prominent object of interest and pursuit, they impair its efficiency and endanger the great result.

3. As the ordinances of baptism and the Lord's Supper are obviously designed by Christ to be means of grace for all who give credible evidence of repentance and faith in Him, these ordinances cannot scripturally and rightfully be denied to professed converts from among the heathen, after they shall have given such evidence.

4. The missionaries acting under the commission of Christ, and with the instructions of the New Testament before them, are themselves, at first, and subsequently, in connection with the churches they have gathered, the rightful and exclusive judges of what constitutes adequate evidence of piety and fitness for the church fellowship in professed converts. They alone can be fully acquainted with all the circumstances affecting the development of piety in individuals, and most frequently form an opinion how far they are aiming to conform their character and conduct to the doctrines and precepts of the Bible.

5. Both before and after professed converts are received to church fellowship, and the ordinances are administered to them, the missionaries should give them such instruction from the gospel as they believe to be, in their circumstances, best adapted and lead to the practice of all the Christian duties. The indulgence of any known sin, and the neglect of any known duty, is to be decidedly discouraged.

Such your committee deem to be the divinely established principles, according to which the missionary work among unevangelized nations should be prosecuted; and in this simple manner only, as it seems to them, are the thoughts and feelings of the heathen and other unevangelized communities to be turned towards God and their relations to him, and to be brought into such a spiritual relation to the Lord Jesus Christ, as will at length lead to the correction of all the social wrongs and disorders which now, in various forms, so much afflict the benighted and idolatrous portions of our race.

Civil and religious liberty, improvement in civilization and the arts of life, and the introduction of the best social institutions, are found to be indispensable to the highest well being of a community, are still secondary to the one primary object of securing holiness in the hearts of the heathen. Aiming steadily at this, is the way for the missionary most surely and speedily to work out the others; and your Committee believe that it is only by regarding these classes of objects in their proper relations, and keeping them in their proper places, and pursuing them in their proper order, that either can be effectually attained and permanently established on the broad field of the world.

In respect to the social and moral evils with which missionaries may come in contact in prosecuting their work among the benighted nations, and in relation to which the foregoing principles are believed by your Committee to apply, it should be borne in mind that they are by no means few, or of limited territorial extent. The evils of slavery will probably be met, in some form, in nearly every part of the great missionary field, and the principles adapted must affect the whole scheme for evangelizing the world; and are, therefore, of the utmost importance, and should be most carefully examined and settled. The unnatural state of society in which these evils originate, is one of the consequences of human depravity—of that all-absorbing selfishness—that predominance of the lusts of the flesh, the lusts of the eye, and the pride of life, which are developed in our fallen nature. This state of society is to be rectified by diminishing the power of that terrible principle in which this, as well as all other wickedness and moral disorder, originates, and which may reviled or believed to pervade nearly the whole of the African continent, though with widely different degrees of severity. It seems to be fearfully strong in most if not in all parts of India. It pervades Siam, and nearly all Malaiomondan communities; and it will probably be found, in some of its modifications, in China and Japan.

The unrighteousness of the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wickedness and misery it involves, and which are in fact witnessed, to a greater or less extent, wherever it exists, must call forth the earnest remonstrance of all a possessed of Christian feeling and sense of right, and make its entire and speedy removal an object of earnest and prayerful solicitude with the friends of God and man. This object, as your Committee believe, can be effected in no other manner, than by the prevalence, in these communities, of that regard for justice and human rights, and that humane and philanthropic feeling, of which Christian knowledge and piety are the only permanent basis.

But slavery is not the only social wrong to be met in the progress of the missionary work, and to which the principles which are adopted in prosecuting that work must probably be applied. There are the castes of India, deeply and inveterately interwoven in the very texture of society, and which the mass of the people hereditary and deep degradation, leading to the most inhuman and contemptuous feelings in social life, and presenting most formidable barriers to every species of improvement. There are also the unrestrained exactions, made in the form of revenue, or of military or other service, connected with a species of feudalism, prevailing in many unenlightened communities, which are most unrighteous in their character and paralyzing in their influence, and cause unlimited distress to individuals and families. There are also those various forms and degrees of oppression, whether of law or of usage, prevailing under the arbitrary governments which bear sway over the nations of the earth. Your Committee would apply the principles which we draw from the word of God for our guidance as a missionary society, are not for one among a few Pagan tribes merely, but among nearly all the benighted nations of the earth.

In this Board, then, in propagating the gospel, to be held responsible for directly working out the reorganization of social institutions, and for such Christian truth, time to produce its changes in the hearts of individuals and in public sentiment, and without being responsible for the existence of those most effective influences which are involved in respect to all who have grace in their hearts—in the special ordinances of the Gospel? Or, should the Gospel be preached, and its influence, both direct among the heathen are, in fact, regenerated by the Holy Spirit, before they are freed from all participation in these social evils? Should the convincing evidence can be given that they are so regenerated,—then may not the master and the slave, the ruler and the subject, giving evidence of a spiritual renovation, be all gathered into the same fold of Christ? And may they not all there, and in this manner, under proper teaching, learn the great lesson (so difficult for us rightly amenabled men to learn) that in Christ Jesus, there is neither Jew nor Greek, neither bond nor free; but that all are one in him? And may they not, under these influences, have effectually nurtured in them those feelings of brotherly love, and that regard for each other's rights and happiness, which is the only remedy for all such evils? Under such influences, may not the master be prepared to break the bond of the slave, and the oppressed to refuse to dispense justice to the subjects, and the proud Britain fraternally to embrace the man of low caste, and each to do it cheerfully, because it is human and right, and because we are all children of the great household of God? By such influences, mainly, is not the great moral transformation to be wrought in the minds and hearts of the bond man and the oppressed, all important to both, and the only sure guaranty for permanent improvement? In prosecuting the work of discipline, the missionary under the care of this Board, and the churches gathered by them, are no otherwise connected with slavery than they are by every other wickedness and result of imperfect moral renovation in their converts and church members; and they no more really give their sanction to the one, than they do to all the others. Whenever the evil is brought to bear upon a community where slavery or any other form of oppression exists, its spirit is decidedly adverse to such a state of things, tending to make the evil of it, while it continues, and ultimately, and in the most desirable manner, wholly to do away, and to prepare the way for its abolition. The principles of Christian love which this Board and its missionaries are seeking to implant in every bosom, and to invest with all possible power, to govern the hearts and conduct of men.

Such is the view which your Committee take of the missionary work, and such are the principles which, it seems to them, should be adhered to in prosecuting it. How far *ecclesiastical bodies* in this country may properly instruct foreign missionaries connected with them, in these subjects, it is not for this Committee to decide. It is obvious, however, that the points on which *his Board*, after having selected missionaries in whom it places full confidence, and commissioned them, should insist, are such as are embraced in the principles already dwelt upon.

These principles, your Committee believe, do not interfere with that liberty which Christ designed his ministers should possess, or that responsibility which he has laid upon them when he sends them forth to preach the gospel in heathen lands. If they essentially *depart* from these principles, and have adopted others, they should be recalled as incompetent and unfaithful to their trust. How far holding slaves or any thing else involving what is morally wrong, and which still clings to the heart, may operate the reversal of that a principle of grace has been implanted in his heart, the missionary, in view of his commission, his instructions, and his responsibility, and the circumstances of the case, as they are present before him, must, in connection with his church, and under a sense of his responsibility to Christ, form his judgment, and on that judgment he must act. Surely no other persons are in circumstances so favorable as he, for deciding and acting correctly.

Such freedom and such responsibility in the missionary, your Committee believe, cannot be matched with safety, in any other circumstances.

Having gone so fully into an exposition of the principles on which, in their opinion, the New Testament requires the missionary to proceed in preaching the gospel and administering the Christian ordinances, the Committee would now spread before the Board the principal facts of the missionary, so far as connected with the subject under consideration.

The Committee believe that no established system of instruction has been given to any tribe of North American Indians, where the missionaries of this Board are laboring, except the Cherokees and Choctaws; nor have they been able to learn that any of the missionaries of the Board laboring in foreign lands, have been called to act on the question of receiving those who hold slaves to their churches. The following statements will, therefore, relate to the Cherokee and Choctaw missions. From these, full communications have been received in reply to the inquiries addressed to the several missionaries.

Negro slaves appear to have been introduced among these Indians, probably, at first, by their incorporation into their country from sixty to eighty years ago, and to have gradually increased in number till the time when the missions of the Board were established among them in 1817 and 1818. By a census taken of the Cherokees in 1820, there were found to be 583 slaves. The number among the Choctaws was probably much greater. Your Committee regret that they have not been able to ascertain the means of ascertaining it definitely. Since that time, though the Committee are not aware that there has been any census, the number is believed to have been somewhat increased, abstract exclusively, however, by natural, and by means of their purchases of little trade of any sort in slaves. The number now owned by both tribes may probably be not far from 2000; while the number of Indians in both is probably upwards of 20,000, the former being exclusively in the hands of white men or their descendants of mixed blood, very few being possessed by full Indians.

That slavery should exist at all in these tribes, who have suffered so severely from violation of their own rights, and have been driven from their homes by the strong hand of oppression, should be to be regretted; and all should earnestly pray that as social improvement and Christian knowledge are rapidly advancing among them, they may speedily and boldly recognize the spirit of true philanthropy, as well as the gospel law of love, by showing that they duly appreciate the rights and welfare of the African race among them.

But slavery *had* been introduced and was existing there, and in all the adjacent white communities, when the missionaries of this Board came to labor among these tribes. They were strangers; no interest was felt in their work as missionaries. They preached the gospel to all whom they found willing to hear them, whatever their complexion or condition. To the slaves and their masters, both generally understanding the English language, they had, at first, no more to do than with their fellow Indians; and hence from among them, when the spirit of God gave effect to the truth, some of the earliest, most decided and most efficient converts in Christ were found, such as the Browns, the Lowreys, the Saunders, and the Folsoms.

Relative to the principles on which professed converts were to be received, the instructions of the missionaries of the Board among the Cherokees and Choctaws seem to have been perfectly unanimous. Both tribes, Mr. Chamberlain says, Mr. Wright says, "The general principle on which I received on the same principle, viz. on the ground of their faith in the Lord Jesus Christ.' Mr. Worcester says, 'The general principle on which we have acted, has been the profession of a sound faith, and a consistent walk and conversation, in all Indians, and those from among them, when the spirit of God gave effect to the truth, some of the earliest, most decided and most efficient converts in Christ were found, such as the Browns, the Lowreys, the Saunders, and the Folsoms.

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The whole number of the Cherokee tribe is probably about 18,000, and the number of slaves owned by them is probably about 1000. The Cherokees are in a state of rapid improvement. Their number in this tribe is 240, of whom 160, or two-thirds, are slaveholders, and 80 are not. The slaves are distributed among 50 church members, 41 are members, and 4 are not. The number of slaves in these tribes, is 1000; of which number 500 belong to church members, and that our brethren of the Moravian, Baptist and Methodist Missionary Societies, have labored in these tribes, to which many, both of Indian and African descent, both masters and slaves, have been received; and of the latter, especially, a much larger number than of the former, have been discovered, then to those connected with our missions. From the estimated number of slaves in these tribes, it is manifest, that the Christian principles and duties are connected with the churches under the care of our missions; while of the Indians and other classes of persons in these tribes, it is a fact worthy of the same churches; showing that the slaves have not, compared with the Indians, been neglected by any means.

In regard to the kind and amount of instruction given by the missionaries in relation to slavery, and the duties of masters and slaves, the missionaries have generally replied, that they have taught, as Paul, 'We give such instructions to masters and servants as are contained in the epistles, and yet not in a way to make them worse, but more obedient.' For then it would seem to be *personal*, as there are usually but one or two slaveholders at our meetings.—In private, we endeavor to show the evils and dangers of slavery.' Of a similar tenor are the remarks of Mr. Wright: 'The instructions, public and private, direct and indirect, have been such as are found in the Bible, and in the instructions which I have wished to comply with that direction in Ezek. 3, 17, 'Therefore hear the word from my mouth, and give them warning from me.'

In opinion and practice on this subject there will undoubtedly be some diversity among those in different circumstances and relations, and with regard as to the unrighteousness of the system of slavery itself, and the desirableness of having it abolished. The missionaries of this Board among the Cherokees and Choctaws, so far as your Committee are informed, all missionaries, of every denomination, laboring in similar circumstances, among those Indians, and in all other places, substantially agree in the views and practice presented in the foregoing extracts.

Strongly as your committee are convinced of the wrongfulness and evil tendency of slaveholding, and ardently as they desire its speedy and universal termination, they do not believe that, in all cases, it involves individual guilt in such a manner that every person implicated in it can, on scriptural grounds, be excluded from Christian fellowship. In the language of Dr. Chalmers, when treating of this subject in a recent letter, the Committee would say, 'Distinction ought to be made between the character of a person, and the character of persons whom circumstances have implicated therewith; nor would it always be just, if all the recoil and hatred were wholly thrown on the individual, who was visited in the form of condemnation and moral indignancy upon the latter.' Dr. Chalmers proceeds to apply this distinction to the subject now under consideration, in the following manner, to which sentiments, substantially, Drs. Candlish and Cunningham, with the whole General Assembly of the Free Church of Scotland, have unanimously consented. 'Slavery,' says he, 'we hold to be a system chargeable with atrocities and evils, often the most hideous and appalling which it ever fell to our lot to behold or describe; yet we must not therefore say of every man born within its territory, who has grown up familiar with its alleged atrocities, and not only by his habits been inured to its transactions and sights, but who by inheritance is himself the owner of slaves, that, unless he make the resolute sacrifice and renounce the property in slaves, he is, therefore, not a Christian, and should be treated as an outcast from all the distinctions and privileges of Christian society.

Such, substantially, are the views of your Committee; and the more they study God's method of dealing with the evils of this world, the more they are confirmed in the opinion, that the gospel, with other kindred social wrongs, as it is unfolded in the Bible, the more are they convinced that, in dealing with individual sinners, social wrongs, of long standing, and intimately interwoven with the relations and movements of the social system, the utmost kindness and forbearance, and the most Christian spirit are compatible with steady adherence to right principle.

The effect of the introduction of Christian knowledge among these Indians, so far as masters and slaves have come under instruction, has, in the opinion of your Committee, been very beneficial, in respect to the character and conduct of both. The condition of the latter has been, they think, greatly meliorated, in the kindness and ease of labor required of their slaves, the food, clothing, and houses furnished for them, kind social intercourse with them, and the care taken to provide for their relations and affections, and for their comfort generally, and opportunities afforded for religious instruction and worship are concerned, the missionary has been, and still is, a faithful reprover, and are very rare among their church members. Should any church member, who has servants under him, be chargeable with cruelty, injustice, or unkindness towards them; should he neglect what is essential to their present comfort or their eternal welfare, he would be dealt with in accordance with the particular instructions which the Apostles give concerning the conduct of a master, he would be admonished by the church, and, unless he should repent, he would be excommunicated. Such appear, from their communications, to be the views of our missionaries; and such a course they think their churches would generally pursue.

In Christian instruction and care, both of their children and their slaves, the missionaries represent the Indians as being very deficient, being generally, and often greatly, deficient; but not much more so in respect to the latter, than the former. Converts in the Church, of both classes, are generally, guilty, freed from communities just entering on a course of intellectual, moral and social improvement, will seldom be found, among their former habits, or become so far under the control of the new influences brought to bear upon them, as to compare advantageously, in these respects, with nations in which Christian influence has been shining for centuries. Christianity itself, though requiring, and adapted to promote, in those who embrace it, the highest attainable purity and the duties of life, does not often achieve these great transformations at once. There is to be line upon line—precept upon precept—here a little, and there a little—before the blade, then the ear, and after that the full corn in the ear.

Among the Cherokees and Choctaws, the church members are by nearly qualified to give religious instruction to their and other the slaves,—owing to their better knowledge of the English language, and consequently their easier intercourse with the missionaries and others, and more intimate, on religious subjects, than their masters. Some of the most eminent instances of well-informed, devout, and successful teachers of religion among the slaves, have been among them. Individuals of them have been much respected, and highly useful in meetings for prayer and for instruction.

Some of the slaveholders in these churches have been known to *require* their slaves to attend meetings and other opportunities for obtaining religious instruction, and to conform to their duties; and while none have been known to throw obstacles in their way. Before it was forbidden by law, in 1841, numbers of the slaves were taught to read in their bath, and some in week-day schools; and such instruction is still to some extent given in private. Seven out of Eutrecca slaves, members of the Creek Field Church, in Choctaw Nation, can read, and one can write. Slaves are sometimes called upon to read the scriptures and lead in prayer in the families of their masters. Mr. Wright says, 'He has occasionally employed as a helper in the missionary work, highly esteemed for his intelligence and exemplary piety, has been a member of his family, has been the guardian of his property, and virtually the guardian of his orphan child and heir.

The Committee cannot advert to some of the prominent facts in the Cherokee and Choctaw nations without pain and regret, especially those which prohibit teaching slaves to read, throw impediments in the way of emancipation, and embarrass the readiness of receiving to their churches all those, and only those, who give satisfactory evidence of repentance and faith in the Lord Jesus Christ, they all appear to have proceeded.

Owing to the changes from one church to another, which have occurred in both these missions, the whole number of slaveholders received, cannot here be precisely stated.

The whole number of the Cherokee tribe is probably about 18,000, and the number of slaves owned by them is probably about 1000. The Cherokees are in a state of rapid improvement. Their number in this tribe is 240, of whom 160, or two-thirds, are slaveholders, and 80 are not. The slaves are distributed among 50 church members, 41 are members, and 4 are not. The number of slaves in these tribes, is 1000; of which number 500 belong to church members, and that our brethren of the Moravian, Baptist and Methodist Missionary Societies, have labored in these tribes, to which many, both of Indian and African descent, both masters and slaves, have been received; and of the latter, especially, a much larger number than of the former, have been discovered, then to those connected with our missions. From the estimated number of slaves in these tribes, it is manifest, that the Christian principles and duties are connected with the churches under the care of our missions; while of the Indians and other classes of persons in these tribes, it is a fact worthy of the same churches; showing that the slaves have not, compared with the Indians, been neglected by any means.

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The churches under their care themselves are responsible. They could have little or no influence to effect their repeal. Any direct interference of the missionaries, would be premature, and delay, if not to prevent, rather than to hasten, the accomplishment of the end desired. Changes in the laws of these nations, must be the result of the prevalence of humane and Christian feelings throughout the community, and the spread of that which is of infinite value, the spirit of the gospel, which is an entire moral revolution; but the work results, by the divine blessing, in great and lasting benefit to individuals and nations.

Slavery as introduced among these Indians and has been regulated by them, in unhappy imitation of their white neighbors in the adjacent States of Virginia, Georgia, and the Carolinas, will, in most, depend very much on that power from above which shall amend the prevalence of Christian principle, which, in the most comprehensive sense, of justice, humanity, and Christian principle demand should be fastened, none, the Committee believe, more truly and deeply regretted than the mission stations themselves; while yet the Committee believe, in agreement with the unanimous opinion of missionaries, that any express directions from this Board, would be more effectually and speedily accomplishing this subject essentially different from that which they have hitherto pursued, would be fraught with disastrous consequences to the missions, the Indians, and the African race among them.

That the missionaries among these Indians have been faithful in the work assigned them, we learn from their own statements, but also from the fact that Christ has been more remarkably owned and blessed their labors; the hopeful conversions among the Choctaws have been proportionally more numerous than those in any other mission connected with the Board, except that at the Sandwich Islands. In the spirit and with the instructions of the Board, the missionaries, who has now spent more than twenty-five years in Christian labors among these Indians—and their brethren have labored in the same spirit and the spirit of all the missionaries,—the Committee would close their report.

'I have, by the grace of God, been more in the midst of the slaveholding population, and seen more of the pernicious effects of the system among the Indians, than some of my brethren. Viewing the system of slavery, it is a most unnatural state of things. Its destructive influence is seen on the morals of the master and the slave. It sweeps away those barriers which every civilized community has erected, for the purity and stability of the family relations. We also see its baneful effects on the rising generation. A young proprietor of the Red Stick Creeks, has been neglect entirely to train their children to habits of industry, enterprise and economy, so necessary in forming the character of the rising generation. Slavery, so far as it extends, will ever present formidable obstacles to the right training of the rising generation.

But what is to be done? Shall we desert our churches and schools, and send back those who compose them to the shades of moral darkness and death, because some among them are slaves? Is not the Choctaw nation a part of that world to which Christ commanded his disciples to go and preach the Gospel to every creature? Can we expect the half-enlightened, half-civilized Choctaws, to proceed on this subject in advance of the white people in the States around them? Or in advance of those nations of civilized and enlightened communities where slavery exists?

There can be no prospect of benefiting the slave, in a slave country, without the consent of the owner. The only hope we can have of benefiting either the one or the other, is through the influence of the Gospel; and the prospect of this increasing, must be conveyed in the spirit of meekness and love.

LEONARD WOODS,
JOHN CODMAN,
BENNET TYLER,
BENJN. TAPPAN,
TH. W. WILLIAMS,
C. C. TOMPKINS,
D. SANFORD,
JAMES W. M'LANE,
WM. GREENE.

☞ 'So they wrap it up.' Verily, they are A BROTHERHOOD OF THIEVES.

The following are the Resolutions proposed by Dr. Bacon to be appended to the Report on Slavery, but not adopted:—

1. Resolved, that inasmuch as the system of domestic slavery, under every modification, is at war with the principles of Christianity, with natural justice, and with the spirit of the age, and of the United States, in law, and with whatever tends to the advancement of civilization and the ascendency of the Gospel, and inasmuch as it is a system which gives the Church and Christian society, which establishes and upholds it, the righteous displeasure of God, and the reprobation of the civilized and enlightened world, we regret that the Cherokee and Choctaw nations is deeply to be lamented by their friends, and particularly by this Board, as having been, for more than a century, in the rear of the world in respect to their moral, intellectual, and social advancement.

2. Resolved, That while the strongest language in which the Constitution of society can be applied to the system of slavery, truth and justice require this Board to say that the relation of a master to one whom the Constitution of society has taught to be a slave, is not, to be regarded as in all cases such a sin as to require the exclusion of the master, without further inquiry, from Christian fellowship.

3. Resolved, That the missionaries of this Board every where are expected to admit to Christian ordinances those, and only those, who give satisfactory evidence of having become new creatures in Christ.

4. Resolved, That the master who buys and sells human beings, for money, for gain,—who does not recognize in respect to his servants the divine sanctity of their relations as husbands and wives, parents and children, and treat them, as he does, and die in ignorance of God, and of God's word,—who does not render to his servants that which is just and equal, and treat them as intelligent, and practically, their dignity and worth, as reasonable and animated beings, for whom Christ died, does not give satisfactory evidence of being born of God, or worthy of the name of a Christian.

The following are those offered by the Rev. Mr. Phelps, but not adopted:

'In conclusion, the Board adopt the following preamble and resolutions as a summary exposition of the views and principles of this Board, in the foregoing remarks, and of the rules that should govern the Executive officers and missionaries of the Board in their practical application.

Whereas, in the providence of God, the Board, in conducting its operations among the Indians and elsewhere, has been brought into such contact with slavery as to demand some judgment of the Board respecting the moral character, and the adoption of some general rules of conduct for the guidance of the Executive officers and missionaries, in cases where they are brought in contact with it, while seeking their one great object; therefore,

Resolved, That this Board regard the system and practice of slaveholding as a great moral evil, entirely opposed to the spirit and principles of the gospel proposed to be propagated by this missionary work, it can never, in the persons of its officers, agents, or missionaries, sustain any relation to it, implying sanction of its continuance.

Resolved, That in accordance with this general principle, this Board cannot appoint or sustain slaveholders, remaining such after remonstrance, as missionaries.

Resolved, That while this Board will not *impediately* direct or concern itself with the internal discipline of churches not gathered by its missionaries, as it might seem to be an unauthorized interference with the liberty of Christ's house, so neither can it allow such ministers of God's word, in a similar way with its liberty in the appropriation of its funds; and therefore that as this Board, in the exercise of its discretion, has never, and never will, draw its support from missionaries and churches receiving drunkards and gamblers, and the like, to their communion and retaining them in it; so it cannot consistently make appropriations to missions and churches which, after remonstrance on the subject, deliberately continue to receive slaveholders remaining such, and thus admonition, to their sons, and retain them in it.

Resolved, That the Board will expect its missionaries manumitted slaves, and that have been holders in them, to pursue the same course in respect to their instruction, admonition, and discipline as slaveholders, and to admit and retain those who are drunkards, gamblers, or the like; that if the missionaries, in the exercise of their liberty and after full deliberation, shall decline to do so, this Board hereby directs its Executive officers to dissolve further connection with them as missionaries of this body.'

From the Syracuse Star.

LARGE MEETING OF THE FRIENDS OF C. M. CLAY AND THE FREEDOM OF THE PRESS.

A meeting of the citizens of Syracuse, N. Y. was held in the Market Church, Church, Sept. 10th, invited of sex or party.

The meeting was called to order by Rev. Mr. Phelps.

On motion, Capt. Hiram Putnam was elected President; Oliver Teall and E. W. Leavenworth, Vice-Presidents, and L. J. Gillet and Lyman Clary, Secretaries.

The call of the meeting having been read, the following gentlemen were appointed a committee to prepare resolutions for the consideration of the meeting: Rev. Joseph Myers, J. W. North, C. T. Longstreet, Rev. S. J. May, and Dr. Abram Hum.

The Committee, after a short absence, reported, (the Spirit of Freedom,) by the Chair.

The Committee then reported the following resolutions, which after discussion were unanimously adopted:

1. Resolved, That the freedom of speech and of the press is a inseparable ally of that liberty, which the Constitution of our country claims for man; and guarantees to all the citizens of the States, that are inseparable ally of that liberty, which the measures of government, and all the safeguards of the community, are ultimately dependant upon the public mind, and consequently, the press is the means of enlightening and purifying that will should be kept in active, untrammeled operation.

2. Resolved, That every encroachment upon the freedom of speech and of the press, in any part of the land, is sufficient cause for serious alarm in every other part; that they cannot have the boon of freedom secure, if it is liable to have it taken from them, whenever a fellow-man is treated with indignity any where,—especially if the illegal attempt be made by a part of the free states of human rights; that any attempt at mob violence, or otherwise, to trammel the press, is to be regarded as virtual treason against the government of these United States.

3. Resolved, That any and every element in our civil policy, which will not bear the light of free discussion, and the influence of a free press, must be fraught with deadly mischief to the country, and is evidently the offspring of tyranny and corruption.

4. Resolved, That as slavery cannot endure the test of free discussion, either oral or printed, even in what appears to be most favorable circumstances, by those living in its midst, and well acquainted with its true character and bearings, but must resort to mob outrage and lynch law to suppress the spirit of such discussion, that thus proclaims its own condemnation, and its utter incongruity with the essential principles of our free institutions.

5. Resolved, That slavery is utterly irreconcilable with the true welfare, the preservation of our republic,—that it is eating out the cement of our Union, and sapping the foundation of our social fabric.

6. Resolved, That the subversion and entire overthrow of freedom of speech and of the press, by the arrest of its blighting influences, should be a prominent object of the true patriots, the best friends of our country.

7. Resolved, That we regard with high honor and especial interest, Cassius M. Clay, of Kentucky; Ky. Born in the midst of slavery—subjected from infancy to the deteriorating influences of slavery, he is to be respected all the more for his generous espousal of the cause of the enslaved; and we deplore the impure by which the printing of '*The True American*' has been suddenly stopped, as the overshadowing of that bright hope for the slave, which was shadowed in our bosom by the destruction of anti-slavery paper in the midst of a slaveholding community.

8. Resolved, That we tender to Mr. Clay, through the officers of this meeting, an expression of our cordial approval of his humane purpose in the establishment of his paper; and of our heartfelt sympathy with him, in the severe disappointment which he doubtless feels, that his benevolent and patriotic intentions have been so rudely thwarted.

9. Resolved, That we invite the friends of our country, and the world, the twenty individuals, with Thomas F. Marshall at their head, who first met to instigate the outrage, to a meeting, to inquire, if it is not a serious wrong that has been done to the cause of liberty and humanity.

10. Resolved, 'That we are painfully reminded of similar outrages upon liberty of speech and of the press, which in times past have been perpetrated in too many parts of the so called Free States, yea, in the very metropolis of one of our own commonwealth; and we are led to deplore anew the countless evils of a compromise which gives this place to that spirit of wild disorder, which has now violently assailed, and put down, for a time, a noble-hearted philanthropist, and a fearless and speed and be spirit for the redemption of the oppressed.

11. Resolved, That such however is the spirit of liberty, and of the rights of man, notwithstanding these seeming discouragements, we are still strong in the assurance, that the right must ultimately prevail; and we call upon the friends of humanity everywhere to redouble their diligence and steadfastness, that the day of jubilee may the sooner come.

On motion, Resolved, That the proceedings of this meeting be signed by the officers, and published in all the village and county papers, and a copy transmitted to Cassius M. Clay, with our ardent wishes for the speedy restoration of his health and the resumption of his editorial labors.

HIRAM PUTNAM, *President.*

OLIVER TEALL,
E. W. LEAVENWORTH, } *Vice-Presidents.*
L. J. GILLET,
LYMAN CLARY, } *Secretaries.*

Death of Judge Story.—It is with feelings of deep regret that we announce the death of JOSEPH STORY, LL.D. Dwight Professor of Law at Harvard University, and Dane Prof. of Law at the Cambridge University, The Boston Courier of Thursday says, 'he expired at his residence in Cambridge, yesterday, a little after one o'clock. His disease was stoppage of the intestines, or strangulation, the same sickness which killed Mr. Justice Ellsworth, in this city, in 1843. Judge Story was 66 years of age. He graduated at Harv

THE BROTHERHOOD OF THIEVES.

The clergy of this country, as a body, have demonstrated, by ten thousand acts, in connection with the sin of slavery, that to them it most justly applied the title, A BROTHERHOOD OF THIEVES. They have sanctioned and justified the enslaving of a numerous and helpless class of our fellow-countrymen. They have honored and delighted to walk in christian (?) fellowship with merciless oppressors, who daily trade in slaves and souls of men as they do in cattle and swine; and they have exerted themselves, to an unlimited extent, to crush the anti-slavery, unchristianized, and yet faithful, to the eternal infamy. Yes, and over its advocates in this particular, are like the stormy sea shore, innumerable. They have shown themselves to be cowardly, time-serving, unprincipled, incorrigible. Both prophet and priest are profane; Yea, in my house have I found their wickedness, saith the Lord. Wherefore their way shall be unto them as slippery ways in the darkness; they shall be driven on, and fall therein; for I will bring evil upon them, even the year of their visitation, saith the Lord. I have seen in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil-doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

The exceptions to this condemnation are rare, to a marvel; and, instead of weakening, confirm the general fact. As a class, overwhelmingly, they are far-fetched from the kingdom of God, the most formidable subjects for that perdition which is sure to lay down their principles (as if they cared one straw for principles!) and how indefinite is the language employed! See how adroitly it is stated that 'slavery is not the only social wrong to be met with in the progress of the missionary work'—that 'there are the castes of India, with their forms and degrees of oppression, whether of law or of usage, prevailing under the arbitrary governments which keep away over the larger part of the earth's surface'—as if this fact had any thing to do with the question at issue. See, too, how perfectly harmless is made the relation of slavery and slave, and how piety may flourish equally among the spoilers and the spoiled!—'Some of the slaveholders have been known to *require* their slaves to attend meetings and other opportunities for obtaining religious instruction.'—Think of that, ye oppressed, ye scattered abolitionists! What do you say? that the 'religious instruction' which those godly oppressors were so anxious to procure for their vassals was simply this—'Slaves, obey your masters'—'He that knoweth his master's will, and doeth it not, shall be beaten with many stripes.' Or, to change the tune, and remember, that 'slaves are sometimes called upon to read the Scriptures, and lead in prayer, in the families of their masters.'—Possibly; but still, though they are the lambs of Christ, they are held in slavery as marketable commodities, by those who professedly worship Christ! Again: Some of the most eminent instances of well-ordered, devout and steadfast piety in these mission churches' have been among the slaves. And yet they are held as the personal property of others, who are recognized as the disciples of Him who came to emancipate all in bonds! Out upon such abominations!

LECTURES BY PARKER PILLSBURY.

STONEHAM, Sept. 16th, 1845.

FRIEND GARRISON:

I am anxious to inform you of a visit we have had from our good friend Parker Pillsbury, who seems never to be 'weary in well-doing' in the cause of his brethren in bonds.

He lectured three Sunday and Monday evenings of this week, to very respectable and attentive audiences, which, at least, betokened a respect for the cause.

In his first lecture, he took up the political bearings of the subject; and as I had never before, I shall not attempt a description of it, for it cannot be adequately described. His kind and gentlemanly deportment to all who might disagree with him in sentiments, his earnestness for truth to be nothing more and to be nothing less than truth, his manner of leading the minds of his hearers, not to himself, but to the subject under consideration, his clear and lucid arguments which could not be refuted,—and more, the evidence of truth which he carried with him through the whole discourse, and the spirit with which he carried conviction to the mind of every one who heard him, not only that he believed the doctrine himself, but that it was the only true doctrine, by which any man or woman can be governed, viz. to repudiate all political parties and pro-slavery constitutions, and fearlessly proclaim the motto of NO UNION WITH SLAVEHOLDERS.

And then, in his lecture on the religious bearings of our cause, many a cheek was made to mantle with shame for their *shameless* support of a church, whose walls are cemented with the blood and sinews of their equal brethren. His stern and manly rebukes administered in his manner, aided by his truthful countenance, seemed almost ready to arouse some from their lethargic state, to extricate themselves from the incubus which so effectually paralyzes the whole mind and will. His exposure of the church and clergy surpassed anything of the kind to which it has ever been my privilege to listen. But I must close with the mail, hoping that Parker will be well received and kindly treated by all, wherever he may labor.

Yours, in the cause,

L. D. SMITH.

THE TWELFTH MASSACHUSETTS

ANTI-SLAVERY FAIR,

TO BE HELD IN

FANEUIL HALL.

The Committee have obtained the grant of FANEUIL HALL, for ten days at the close of the year; and with the most sanguine hopes, and the highest prospects of effecting great good, they commence operations. They are obliged by the unusual, but necessary delay, to ask immediate communications from all who are co-operating with them, whether societies or individuals, that they may be enabled to make suitable arrangements for their accommodation. Before drawing the plan for the decorations, the Committee ought to know the number of towns and tables to prepare for. *The effort is to be a Northern one.* It is only in this way, to bind expedient to classify by States, and not by towns.

This year's effort will be known by the name of the NATIONAL ANTI-SLAVERY BAZAAR, at FANEUIL HALL.

The Liberty Bell will be published, as usual, on the first day, and contributions are in preparation to fill its pages, from the best writers among those who love the cause, both in Europe and America.

Artists, printers, paper-makers and book-binders, who desire to aid the cause, will find it a worthy object. The Dawn, (Dawn Island,) the book prepared for the great Free Trade Bazaar in London, was an outright gift to the interests of the oppressed class in England, through the just and liberal feelings of the writer, printer, binder and engraver.

In the progress of anti-slavery investigation, it was discovered that, in some cases, the missionaries employed by the Board were slaveholders; in other cases, that they were giving their sanction to slavery, by endorsing the christian character of slaveholders, and freely uniting them in religious fellowship—&c. &c. This was well known to the Board, and, instead of eliciting from them letters of disapproval, received their sanction. Thus, the great missionary association, established expressly to extend the gospel of liberty throughout the world, was found to be, in fact, one of the main props of the slave system, and engaged with the enslavers of mankind against the rights of man.

For a few years past, efforts have been made, by such of the friends of the Board as felt troubled in their consciences in view of this criminal connexion with slavery, to procure from the Board a pledge that they would not employ a slaveholder in a missionary capacity, nor in any way countenance holding of human beings in bondage, nor occupy a neutral position on this momentous question in a crisis like the present. The letters which have been written by the secretaries of the Board, and the action of the latter from time to time, by way of explanation and defence, are models of jesuitical evasiveness and pious roguery—serving clearly to demonstrate the pro-slavery character of that body, and the impropriety of giving it any countenance or pecuniary aid as a missionary nucleus.

The American Board have been repeatedly petitioned, not by their enemies, but by those who take a vital interest in the missionary enterprise, to cease giving any countenance to a system of slavery, which prevents the circulation of the Bible; which destroys the marriage institution, which is a war with every command and precept of the gospel; which treats those as felons, who are guilty of no crime; which turns human beings into chattels personal; which cannot tolerate freedom of conscience, of speech, or of the press; which is full of pollution, and blood; and which, of the mightiest obstacle in the pathway of Christianity.

Now turn to their Report, and see with what caution and craftiness they proceed to dispose of so troublesome a matter! Observe with what solemn gravity (the heartless fear of God and man!) they lay down their principles, (as if they cared one straw for principles!) and how indefinite is the language employed! See how adroitly it is stated that 'slavery is not the only social wrong to be met with in the progress of the missionary work'—that 'there are the castes of India, with their forms and degrees of oppression, whether of law or of usage, prevailing under the arbitrary governments which keep away over the larger part of the earth's surface'—as if this fact had any thing to do with the question at issue. See, too, how perfectly harmless is made the relation of master and slave, and how piety may flourish equally among the spoilers and the spoiled!—'Some of the slaveholders have been known to *require* their slaves to attend meetings and other opportunities for obtaining religious instruction.'—Think of that, ye oppressed, ye scattered abolitionists! What do you say? that the 'religious instruction' which those godly oppressors were so anxious to procure for their vassals was simply this—'Slaves, obey your masters'—'He that knoweth his master's will, and doeth it not, shall be beaten with many stripes.' Or, to change the tune, and remember, that 'slaves are sometimes called upon to read the Scriptures, and lead in prayer, in the families of their masters.'—Possibly; but still, though they are the lambs of Christ, they are held in slavery as marketable commodities, by those who professedly worship Christ!

Yours, &c.

PHILADELPHIA, Sept. 8th, 1845.

DEAR FRIEND GARRISON:

I write you from the iron barred and bolted cells of Springfield jail, where I am restrained of my liberty, and as carefully locked up as if I had committed some wild beast. With ruffian violence I have been seized by the agent of the people of the old Bay State, held to bail in the sum of $1500, and on refusing to obtain it, dragged and tumbled heels over head into a wagon, driven away from my wife and children, and locked up here in a foul dungeon, and treated as a criminal. My crime is being an uncompromising enemy to American slavery, and a living friend and unflinching advocate of liberty—of proclaiming deliverance to the captive, and the opening of the prison doors to the bound—of being a faithful, fearless, humane—of obeying the voice of reason, justice, and of God, to 'do unto others all things that ye would that others should do unto you'—of attempting to deliver from the hands of the spoiler, those that are spoiled. I have 'imprudently,' 'injudiciously' exercised the 'rash of a 'Southern gentleman'—one of that privileged class of men belonging to the 'peculiar institution' of this boasted Christian republic, and endowed with peculiar privileges—of seizing men, women and children, our equal brothers and sisters, created in the image of God, and of converting them into beasts of burden—human chattels—of sundering the dearest ties that God has planted in the human heart—of breaking hearts—of degrading man, destroying his manhood—of watering the soil with the tears and blood of his sisters unmanacled, and chattelized victims. I have crossed the path of such an one, and his chivalrous spirit could not brook the insult—he swore vengeance upon my head; and for a season I am to endure it. The case is briefly as follows:—

One W. B. Hodgson, a slaveholder from Savannah, (Geo.) with his lady and slave by the name of Catharine Linda, came into Springfield about three weeks since, and stopped at Warriner's U. S. Hotel. At the same time, a friend from New-Bedford, a fugitive slave, in company with another family, stopped at the same place. He fell in with Catharine Linda, and soon found she was a slave travelling with her master. She repudiated slavery, and expressed a desire to be free. The friend communicated the case to the colored people, some of whom communicated the fact to a kind of abolitionist and philanthropist, whose very bodies and souls were galvanized by the spirit of liberty, and a desire that all men should be free. They notified me of the case, and the friends of liberty held a consultation, and urged upon me the duty of following the slaveholder and his chattel to Northampton, whither he fled in an extra, and make complaint before Judge Dewey. The friend from New-Bedford was going to be the complainant—but while he was before Judge Dewey, he was called away by the family he was travelling with. Judge Dewey then advised Mr. Brown, David Ruggles and myself, that some of us should go and see the girl. David Ruggles and myself went to the Mansion House, and made our business known, but were met at the very threshold of the door, and peremptorily refused an interview by Hodgson, and followed off with a threat. We then stated the case to Judge Dewey, who issued a writ of Habeas Corpus, ordering the girl to be brought before him, that she might be apprised of her rights. She in Court said she was the slave of Mr. Hodgson. Hodgson threatened to shoot anyone in Court, and in true Southern style blustered followed the slave, called us devils, and looked daggers. The Judge allowed all this in him, but refused to let us have an interview with the girl, or to enter a plea in her behalf. He told her she was free, and where she could find a home, and return with her friends. She said she preferred to return. Her mistress told the officer that she had children, and she (the slave) said that she had father and mother, brothers and sisters—these were retained as hostages for her return.

About a fortnight since, Sheriff Rice called on me, and volunteered his services to obtain a confession from me that I was wrong, and had labored under misapprehensions. He got no concession, but he (Rice) left the impression on my mind, that he thought his officiousness in this matter, and his readiness to do the slaveholders' dirty work, for the paltry sum of four or five dollars, if he did not relish the business, would be did so much as to furnish aid for the prosecutor, unofficially—showing himself to be a true representative of the people. I am now maliciously prosecuted by W. B. Hodgson, in the name of Catharine Linda, on the charge of false imprisonment, a simply offensing that I bestowed Catharine Linda was illegally restrained of her liberty, and am now in jail till the time of trial at Boston, before the Court of Common Pleas, on the first Tuesday in October—J. P. Healy, prosecuting attorney. Friends from Northampton and this town and stage-coaches are coming to the trial. The slaveholder is anxious for me to obtain bail—as are all of his agents—they are much agitated—they have overshot their mark—they have struck a blow at the liberty of every man, woman and child in this State. Not satisfied with offering $500 for proof that I was guilty of imprisoning and selling into interminable bondage Massachusetts seamen, and threatening, old Massachusetts, in the persons of her agents, with Lynch law, if she interferes with a writ of Habeas Corpus—not satisfied with lynching our citizens, hunting them with red-hot irons as felons, and imprisoning them for a term of years, for the crime of being merciful and humane—the haughty, proud Georgian comes up here at the North, riding roughshod over the spirit of liberty, (what little remains) with his hand hold of the throat of his victim, and bid open defiance—proclaiming yet for affirming that you believe he is restraining your fellow-creature of his or her liberties. Verily, where are we? Where is our liberty? Where are the sons of Adams, Hancock and Warren? Are all nod-like, turning their backs on the cause of liberty? What, what are they? They are bastards, craven souls, selling their birth-rights for a mess of pottage—yes, bound, hand and foot, and become the derision, the scorn of the haughty lords of the Philistines, in whose prison-house they are now groaning! Where are the churches? Are they all Dagons? Prophesying falsely, while many are following their pernicious ways, and through covetousness and feigned words, making merchandise of their fellow-men.

Thine unflinchingly, for the slave,

E. D. HUDSON.

☞ This is certainly the most extraordinary, the most absurd, and the most malicious prosecution, which has ever occurred in this Commonwealth; yet, the press generally alludes to it as mere item of intelligence, and the Whig editor of the Northampton Courier notices it in the following contemptible and unfeeling manner:

'Dr. E. D. Hudson of West Springfield, a notorious abolition lecturer, was committed to jail on Monday, on a suit of Catharine Linda, a colored servant of W. B. Hodgson, Esq., of Savannah, Geo., for a false arrest, while visiting at this town, five weeks ago, in company with her master—the details of which affair are already familiar to most of our readers. The assumption of Dr. Hudson, that he is a non-resident, refused to give bail, or go to prison. He was accordingly shouldered like a bag of cotton, and carried to the sheriff's wagon. Some of his brethren have bailed him out.

How characteristic is this of a northern doughface! Let the trial come on, if Hodgson dare! It will be no ordinary occasion!

IMPRISONMENT OF DR. HUDSON.

The following is Dr. Hudson's account of his arrest and imprisonment at Springfield, for the crime of getting the writ of *Habeas Corpus* served in favor of a fugitive slave, who was passing temporarily sojourning with her tyrant-owner at Northampton:

SPRINGFIELD JAIL, Mass., Sept. 9, 1845.

DEAR FRIEND GARRISON:

I write you from the iron barred and bolted cells of Springfield jail, where I am restrained of my liberty, and as carefully locked up as if I had committed some wild beast. With ruffian violence I have been seized by the agent of the people of the old Bay State, held to bail in the sum of $1500, and on refusing to obtain it, dragged and tumbled heels over head into a wagon, driven away from my wife and children, and locked up here in a foul dungeon, and treated as a criminal. My crime is being an uncompromising enemy to American slavery, and a living friend and unflinching advocate of liberty—of proclaiming deliverance to the captive, and the opening of the prison doors to the bound—of being a faithful, fearless, humane—of obeying the voice of reason, justice, and of God, to 'do unto others all things that ye would that others should do unto you'—of attempting to deliver from the hands of the spoiler, those that are spoiled. I have 'imprudently,' 'injudiciously' exercised the 'rash of a 'Southern gentleman'—one of that privileged class of men belonging to the 'peculiar institution' of this boasted Christian republic, and endowed with peculiar privileges—of seizing men, women and children, our equal brothers and sisters, created in the image of God, and of converting them into beasts of burden—human chattels—of sundering the dearest ties that God has planted in the human heart—of breaking hearts—of degrading man, destroying his manhood—of watering the soil with the tears and blood of his sisters unmanacled, and chattelized victims. I have crossed the path of such an one, and his chivalrous spirit could not brook the insult—he swore vengeance upon my head; and for a season I am to endure it. The case is briefly as follows:—

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About a fortnight since, Sheriff Rice called on me, and volunteered his services to obtain a confession from me that I was wrong, and had labored under misapprehensions. He got no concession, but he (Rice) left the impression on my mind, that he thought his officiousness in this matter, and his readiness to do the slaveholders' dirty work, for the paltry sum of four or five dollars, if he did not relish the business, would be did so much as to furnish aid for the prosecutor, unofficially—showing himself to be a true representative of the people. I am now maliciously prosecuted by W. B. Hodgson, in the name of Catharine Linda, on the charge of false imprisonment, a simply offensing that I bestowed Catharine Linda was illegally restrained of her liberty, and am now in jail till the time of trial at Boston, before the Court of Common Pleas, on the first Tuesday in October—J. P. Healy, prosecuting attorney. Friends from Northampton and this town and stage-coaches are coming to the trial. The slaveholder is anxious for me to obtain bail—as are all of his agents—they are much agitated—they have overshot their mark—they have struck a blow at the liberty of every man, woman and child in this State. Not satisfied with offering $500 for proof that I was guilty of imprisoning and selling into interminable bondage Massachusetts seamen, and threatening, old Massachusetts, in the persons of her agents, with Lynch law, if she interferes with a writ of Habeas Corpus—not satisfied with lynching our citizens, hunting them with red-hot irons as felons, and imprisoning them for a term of years, for the crime of being merciful and humane—the haughty, proud Georgian comes up here at the North, riding roughshod over the spirit of liberty, (what little remains) with his hand hold of the throat of his victim, and bid open defiance—proclaiming yet for affirming that you believe he is restraining your fellow-creature of his or her liberties. Verily, where are we? Where is our liberty? Where are the sons of Adams, Hancock and Warren? Are all nod-like, turning their backs on the cause of liberty? What, what are they? They are bastards, craven souls, selling their birth-rights for a mess of pottage—yes, bound, hand and foot, and become the derision, the scorn of the haughty lords of the Philistines, in whose prison-house they are now groaning! Where are the churches? Are they all Dagons? Prophesying falsely, while many are following their pernicious ways, and through covetousness and feigned words, making merchandise of their fellow-men.

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ANTI-SLAVERY FAIR AND ANTI-SLAVERY IN RHODE-ISLAND.

PLAINFIELD, Conn. Sept. 9th, 1845.

FRIEND GARRISON:

I had the pleasure, during the past week, of attending the Anti-Slavery Fair at Providence. It commenced on Commencement day, and continued two days. The beautiful hall in which the Fair was held, was adorned, simply and tastefully, with evergreens, and the tables were covered with an abundant supply of articles, which were both useful and ornamental; and the whole scene was full of interest and beauty. The rich array told well for the devotion of the anti-slavery women of Providence, and for their power for description. I would picture the scene as it seemed to me when I first entered the hall; but I could not do justice to it, were I to make the attempt. The principal enjoyment of the occasion was from the free flow of conversation, which never lagged, nor grew heavy, for there were warm hearts, and cheerful spirits, gladdened with peculiar joy, ever giving forth, from the fulness of their own happiness, brilliant or earnest thoughts, and speaking kind and mirthful words, to cheer the hearts around them, who have attended many anti-slavery meetings and fairs, but I think I never witnessed a gathering, more happy in the free interchange of noble and generous feelings, in the spontaneous gush of bold and manly thoughts. It was good to the lover of freedom and the friend of humanity, to witness the earnest, self-devotion, manifested by the little band of true-hearted women, through whose untiring labors, in the face of all reproach and opposition, anti-slavery lives and has its being in that little State. My heart was strengthened to meet their unfaltering friends, who have so patiently and cheerfully borne the heat and burden of this great conflict—ever hopeful and active. There are but few men in Rhode-Island, who are willing to rank themselves among the despised friends of the slave, and to engage in the work of his redemption; but there are one hundred and ninety-nine noblest that they are 'faithful among the faithless;' those hands have never relaxed from their weapons, since the warfare began. But the anti-slavery muscle of the State is mostly among the women; and I can freely say, from my intimate acquaintance with them, during two winter's labor among them, that, for energy of action and a spirit of self-sacrifice, they are unsurpassed by any abolitionists in the country. They have to labor against great obstacles, and in spite of the selfish interests of trade and sect. No State in New-England is so intimately associated with the South, in social and commercial relations. In no State is there a more arbitrary moneyed aristocracy, to rule the masses, and crush free thought among the people. No where is there felt more heavily the deadening influence which is exerted to stifle free discussion, and to make public opinion a mere instrument of party, and a desire that all men should be free. They notified me of the case, and the friends of liberty held a consultation, and urged upon me the duty of following the slaveholder and his chattel to Northampton, whither he fled in an extra, and make complaint before Judge Dewey. The friend from New-Bedford was going to be the complainant—but while he was before Judge Dewey, he was called away by the family he was travelling with. Judge Dewey then advised Mr. Brown, David Ruggles and myself, that some of us should go and see the girl. David Ruggles and myself went to the Mansion House, and made our business known, but were met at the very threshold of the door, and peremptorily refused an interview by Hodgson, and followed off with a threat. We then stated the case to Judge Dewey, who issued a writ of Habeas Corpus, ordering the girl to be brought before him, that she might be apprised of her rights. She in Court said she was the slave of Mr. Hodgson. Hodgson threatened to shoot anyone in Court, and in true Southern style blustered followed the slave, called us devils, and looked daggers. The Judge allowed all this in him, but refused to let us have an interview with the girl, or to enter a plea in her behalf. He told her she was free, and where she could find a home, and return with her friends. She said she preferred to return. Her mistress told the officer that she had children, and she (the slave) said that she had father and mother, brothers and sisters—these were retained as hostages for her return.

About a fortnight since, Sheriff Rice called on me, and volunteered his services to obtain a confession from me that I was wrong, and had labored under misapprehensions. He got no concession, but he (Rice) left the impression on my mind, that he thought his officiousness in this matter, and his readiness to do the slaveholders' dirty work, for the paltry sum of four or five dollars, if he did not relish the business, would be did so much as to furnish aid for the prosecutor, unofficially—showing himself to be a true representative of the people. I am now maliciously prosecuted by W. B. Hodgson, in the name of Catharine Linda, on the charge of false imprisonment, a simply offensing that I bestowed Catharine Linda was illegally restrained of her liberty, and am now in jail till the time of trial at Boston, before the Court of Common Pleas, on the first Tuesday in October—J. P. Healy, prosecuting attorney. Friends from Northampton and this town and stage-coaches are coming to the trial. The slaveholder is anxious for me to obtain bail—as are all of his agents—they are much agitated—they have overshot their mark—they have struck a blow at the liberty of every man, woman and child in this State. Not satisfied with offering $500 for proof that I was guilty of imprisoning and selling into interminable bondage Massachusetts seamen, and threatening, old Massachusetts, in the persons of her agents, with Lynch law, if she interferes with a writ of Habeas Corpus—not satisfied with lynching our citizens, hunting them with red-hot irons as felons, and imprisoning them for a term of years, for the crime of being merciful and humane—the haughty, proud Georgian comes up here at the North, riding roughshod over the spirit of liberty, (what little remains) with his hand hold of the throat of his victim, and bid open defiance—proclaiming yet for affirming that you believe he is restraining your fellow-creature of his or her liberties. Verily, where are we? Where is our liberty? Where are the sons of Adams, Hancock and Warren? Are all nod-like, turning their backs on the cause of liberty? What, what are they? They are bastards, craven souls, selling their birth-rights for a mess of pottage—yes, bound, hand and foot, and become the derision, the scorn of the haughty lords of the Philistines, in whose prison-house they are now groaning! Where are the churches? Are they all Dagons? Prophesying falsely, while many are following their pernicious ways, and through covetousness and feigned words, making merchandise of their fellow-men.

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ABBY KELLEY DRAGGED OUT OF A QUAKER MEETING.

MOUNT PLEASANT, Ohio, Sept. 8th, 1845.

DEAR BROTHER GARRISON:

Yesterday, I witnessed a scene, at which I could have wept. That dear friend of humanity, Abby Kelley, went in the afternoon to the Orthodox Quaker Meeting, and felt impressed it is her duty to say a few words in behalf of her enslaved brothers and sisters. After a female friend (whose name I did not hear) and Jeremiah Hubbard had spoken, each for about three-fourths of an hour, Abby arose, and calmly and feelingly called upon the Friends to repent of their sins, and to make restitution to the slave. She had spoken five minutes, Benjamin Hoyle arose and said, 'Friend, I think thee had better take thy seat, and not disturb our religious meeting.' But Abby kindly replied that she had a message to deliver to the Friends there assembled, and she must speak, whether men would hear, or whether they would forbear.' Here Jeremiah Hubbard arose, and said that 'the good order of society, and a sense of propriety, required the friend to take her seat, and be quiet.' Our dear friend had time to make only further remark, before Benjamin W. Ladd arose, evidently much excited, and said, 'Friend, if thee does not take thy seat, we will have to carry thee out; thee must not disturb our meeting of worship.' Our friend replied, that George Fox had entered meetings of his day, contrary to 'good order and propriety,' and testified against the wrongs and oppressions which then prevailed. 'At this instance, such conduct was called for; I am calling for the slave, and others to carry her out;' but she continued to speak for a moment, while two of three women, who sat by her, endeavored to make her sit down, by pulling her violently by the dress, which some well-nigh tearing it off. Then, two elderly women arose upon their feet, some making their way out, some running down the steps from the galleries, while two or three of the 'weighty members' were pressing through the crowd to get hold of her, in which they at length succeeded, and dragged her out of the house, and into the meeting-house yard. Here, with difficulty, I crowded my way to her side, and protested against such inhumanity and heartlessness, and tried to shame those Christian drag-others!—still, not satisfied with thrusting her from the house, they cried out that 'she must be taken from the yard, for it was their property;' but the crowd being so dense, and pressing in from all sides, they did not succeed in getting her more than half way to the gate.

While I was standing by Abby, some one behind us gave me two or three very pious, evangelical kicks, which hurt not a little, notwithstanding they were in defence of religion and love. During the most of this time, Abby continued to speak to those that were dragging her out, in a most sweet and touching manner, and I know I will never forget it. Even now, they are vibrating in my ear. I could not see how any man, who has a heart throbbing in his bosom, could remain unmoved by those thrilling appeals in behalf of her slave-brothers and slave sisters, who are now chained in the house of a professed Christian land. And I think even the hearts of those dragouters were not totally untouched, for they finally released their grasp, and endeavored to make their way out of the crowd, which they could not do at once, and thus were forced to hear some truths, which I trust went home to their guilty consciences. With a few further remarks, we retired to Aquilla Hurford's porch, where a large number followed, to whom she spoke for half an hour, in an earnest and forcible manner.

Before they had dragged her out, one woman went to her, and endeavored to flatter her into compliance, saying, 'dear, do come and go with me—do, dear!' and another, while they were forcing her out, thrust a religious tract into her hand, bearing the title, 'Thoughts of Infidelity.' Here was truth, and another said to her, 'Thee hath a devil.'

A number of the younger class, from the impulses of humanity, spoke indignantly of this inhuman act; and many others, I have no doubt, were ready to do so, but their consciences were seared and allow them. Those who did condemn it were censured by most of the older Friends,—those who are exceedingly scrupulous of 'paying tithe of mint, and anuis, and cummin'—those who 'make broad their phylacteries, and enlarge the borders of their garments,'—who talk solemnly and sanctimoniously of 'faith' and 'sound doctrine,' and the deep importance of going to meeting—while they deem practical goodness and purity of conduct as filthy rags. They virtually say that 'by their *faith* shall ye know them.'—While humanity is crying aloud in vain with the voice of many waters to 'come over and help'—while the groans and shrieks of the slave are ascending, night and day, from the Southern rice-swamp and cotton-field—while the poor heart-broken slave-mother is weeping for her stolen daughters, and exclaiming in the bitterness of desolation, '*Give me back my children!* give me *back my children!*'—while near three millions are robbed of their rights and their all, and scourged and branded, and lacerated, and ranked with footed beasts and creeping things—while all these things, and infinitely more indescribable and unspeakable—are going on in this robber-land, where mercy is a crime, these Friends are exhorting their members to 'keep in the quiet, to avoid 'mingling with the world;' and at the same time they are holding in such love for the oppressor, and other portion of the inhabitants of this nation, elevating slaveholders to the presidential chair, and investing them into their meetings; but when Abby Kelley goes there to plead for the slave, and to do good to every; she is seized by these religious formalists, and dragged out. If the language of Isaiah were ever applicable to any body of men, when he said, 'It is iniquity, even the solemn meeting, because ye do not relieve the oppressed,' &c., it seems to me it is applicable to the Friends of the Quaker, and other churches of this land, which lend strength to the spoiler.

Would the Friends be as hostile to the anti-slavery cause, if their own wives and children were in slavery? Suppose one of their most prominent ministers had been kidnapped yesterday by Southern manstealers—would such quiet and indifference prevail? Would they spend their time in theological hair-splitting—in talking of 'sound doctrine,' and 'keeping out of the mixture?' Who does not know that they would at once be aroused to action, and their souls filled with earnest and fervent zeal? No sacrifice would then be too great—no task too laborious—nothing too sacred to be thrown down, if it stood in the way of the redemption of those they loved. Then are they unfaithful, recreant to the cause; for if their own wives and children were their friends, we are in slavery, other men's wives and children are. Hence they are *infidels* to humanity, and if so, to God—for love to God can only be made manifest by our efforts to better the condition of man. And 'he that saith, I love God, and hateth his brother, is a liar.' Yea, and 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.' Inasmuch as ye neglect the slave, ye neglect me. Inasmuch as ye drag out Abby Kelley, ye drag out me.

While they were thrusting out this devoted woman, I could not but think of the Pharisees and chief-priests of old, dragging Jesus of Nazareth to the cross to be crucified—of the haughty, war-like spirit they manifested, and how it resembled the doings of these pharisaical and *professedly* non-resistant Quakers. 'How has the gold become dim, and the most fine gold changed!'

I have written this letter with a heavy heart; for I am grieved to see those, making such high professions of Christianity, exhibiting themselves to the world destitute of common humanity, and willing to shut up the doors of their meetings to enter their *religious* meetings to 'plead the cause of the poor and needy,' as it would be to enter a den of infuriated wild beasts. But I must close. I shall probably write to these again touching this matter. Abby and Stephen remain here yet a few days longer, and then will continue them three days, and then leave for the western part of the State.

Thine for the redemption of the nations,

MILO A. TOWNSEND.

'The Catholics when about dragging off those not of their faith to the stake or prisons, thrust their prayers and litanies into their victims.'

☞ Quaker ruffianism is a thing of rare occurrence; but here we have a specimen of it, under circumstances of a most disgraceful character. Well, it is only a proof that 'all are not Israel who are of Israel,' and that he is a true Quaker, who is one outwardly, but possesses Quakerism is of the heart.—Shades of Fox, Barclay and Fox! what spurious followers affect your principles and habits! Is this what is called 'getting into the quiet'?—*Ed. Lib.*

'THE NEW-YORKER.'—Messrs. Greeley & M'Elrath have commenced the publication of a weekly Literary journal under the above title. It is of a fine size, and neatly printed. Nothing, and their conductors, will be admitted to its columns. Indeed, it will in all essentials be like the old 'New-Yorker,' established by Horace Greeley in 1834, and conducted with signal ability by that gentleman for seven or eight years; an enterprise, which we learn, brought him more than wealth. The New-Yorker is afforded to subscribers for $1 per year.

MIDDLESEX MASS MEETING.

At a meeting of the friends of freedom and equal rights of all men, at Waltham on the First of August, it was voted to call a Mass Convention of the opponents of the Annexation of Texas to the Union, and of the extension of American Slavery, to be holden at Concord. In accordance with that vote, we, under-signed, call upon the fellow-citizens of Middlesex County, without distinction of party or sect, to meet in Convention at Concord, on *Monday*, September 22, at 10 o'clock, A. M., to take into consideration the encroachments of the slave power of our country, and adopt such action as justice and patriotism shall dictate, to *resist* those encroachments; and if possible arrest the progress of those events which seem at the present time so rapidly tending to that fearful consummation, when slavery shall have complete control over the policy of the government, and the destinies of our country.

Able speakers will be secured, and every necessary preparation made for the accomodation of the Convention. Let the active friends of the Convention in every town call meetings of their fellow-citizens, and adopt such measures as will secure a large delegation from every town in Middlesex.

Henry Wilson, Natick,	*Abraham R. Thompson,*
Samuel Hunt, "	*Charlestown,*
Edward Brazil, "	*G. W. Warren,* "
Alex. Cowdrey, "	*Charles Lewis, Malden,*
Wm. Jackson, Newton,	*Wm. A. White, Watertown,*
Otis Pettee, "	*John W. Ball,* "
Wm. Kneeland, "	*Josh. Coolidge, Jr.,* "
Jos. N. Bacon, "	*S. Willard, Cambridge,*
Abner Bartlett, Medford,	*J. R. Lowell,* "
Caleb Stetson, "	*Caleb Hopkinton, Holliston,*
John Sparrell, "	*S. D. Davenport,* "
James O. Curtis, "	*Lee Claflin,* "
Moses Bullen, 2d, "	*Dorlet Leland, Sherburne,*
B. Pepper, "	*Edmund E. Dowse,* "
E. R. Hoar, Concord,	*Dexter Buckman, Stoneham,*
R. F. Emerson, "	*Elisha Cutler, Jr.,* "
B. Frost, "	*Elias Cutler, Jr.,* "
Saml. Barrett, "	*Elijah B. Craig,* "
Pr. L. Mason, "	*Jos. Richardson, Hollis,*
Sherman Hayward, Acton,	*J. L. L. F. Warren, Brighton,*
Jos. T. Woodbury, "	*Jos. T. Wellington, W. Cambridge.*
Royal Southwick, Lowell,	*C. Bennett, Somerville,*
Lewis Child, "	*Albert Nelson, Woburn,*
Nathan Crosby, "	*T. Wellington, W. Cambridge.*
Wm. White, Littleton,	

WALKER AND MOODY.

These zealous and efficient laborers for the slave will attend the Essex County meeting at Topsfield, on Saturday, and Sunday, the 13th and 14th of this month, and then pursue the following course. The friends of the cause in each town will see that they are appropriately entertained, that a suitable place is provided for them to speak in, that the meeting is previously advertised and notified as at present, and that they are transported without expense from one stage to another.

Friday,	Sept. 19,	West Newbury.
Saturday,	" 20,	Amesbury.
Sunday,	" 21,	Newburyport.
Tuesday,	" 23,	Andover.
Wednesday,	" 24,	Methuen.
Thursday,	" 25,	Lowell.
Saturday,	" 27,	Bedford.
Sunday,	" 28,	Concord.
Tuesday,	" 30,	Lexington.
Wednesday,	Oct. 1,	W. Cambridge.

CHARLES K. WHIPPLE,
General Agent.

PARKER PILLSBURY.

The abolitionists of Massachusetts will be glad to hear that Parker Pillsbury has commenced a tour of Anti-Slavery labor in the East, and they are earnestly requested to make such preparation for his visits, and to give him such aid, as will best advance the cause of the slave. He will lecture at the following times and places:

Friday, Sept. 19, Milville.
Sunday, " 21, Dighton.
Tuesday, " 23, Raynham.
Thursday, " 25, Norton.

CHARLES K. WHIPPLE,
General Agent.

PLYMOUTH COUNTY A. S. SOCIETY.

A quarterly meeting of this Society will be holden on Wednesday, October 1st, 1845, at the Town House, in Bridgewater, at 10 o'clock, A. M.

A cordial invitation is extended to all, not only to the friends of the Society, but to all persons, without distinction of sect or party, to come and take an active part in our deliberations. Let the recent developments of the gigantic monster in Kentucky, cause us to renew our efforts against his encroachments, are he and ourselves, our wives, and our children within his huge embrace. Arouse

POETRY.

From the Cincinnati Herald.

TO THE DOUGHFACES OF THE OHIO PRESS.

On their silence with reference to the Parkersburg Outrage.

"Is well!—fold up your arms in peace—
Silence your tongues—repose is good!
Since shame's gone, yet we sin but cease
To speak, or act, as clse ye would.
Why should your cheeks indignant burn?
Why should your pulses manly, be?
No longer men, 'tis meet ye turn
From strife a willing ear and eye.

Clip out the light, mellifluous verse;
Suck at the lusty and paltry tale;
In doleful columns still rehearse,
Minutely, crimes at which we pale;
Concoct the leaden 'leader' still,
And patch your tattered party creeds:
While thus your sheets inane ye fill,
What matters it that Freedom bleeds?

A hostile foot is on your soil;
Your fellow-men are dragged away;
Their rights are made a foreign spoil;
As alien Court asserts its sway
In Freedom's consecrated land;
A power is claimed that, granted, gives
Right under which a slave may stand,
But every *freeman* fall, that lives.

Ye hear the whole dark story told;
Ye see each manly bosom fill;
And yet your arms ye tamely fold—
And yet your coward tongues are still.
Your 'Sovereign State' is laughed to scorn;
Her laws are trodden under foot—
Her people from their hearth-stones torn—
Her power despised; and yet, you're mute!

'Tis base! 'tis base!—a lighter cause
Had made the stock from which ye come,
Assert their rights, defend their laws,
In trumpet tones—but ye are *dumb*!
Oh, when such Wrong demands a tongue
When acts like these grow daily worse,
The Press that slumbers is a shame,
The Press that trembles is a curse.

August 15, 1845. PRESUS.

ANNEXATION WAR SONG.

BY WILLIAM S. HEADLEY, JR.

Ho! for the rescue! ye who part
Parents from children—heart from heart—
Up! 'patriarchs'—and gather round,
Ye who sell infants by the pound!
The land of chivalry and chains,
Whose priests have sanctified pollution,
Poets in her ruffians from her plains,
And Houston still with them maintains
Our patriarchal institutions!

Shout for the onset! till the North,
Startled, shall quit her little knavery,
And pour her choicest scundrels forth
To fight for Texas lands and—slavery!
Shout for our homes and household altars,
Where justice comes not with her halters!
Where proudly walk our ranks among,
The forger and the 'great unhung!'
Where Houston, chief of San Jacinto,
Arrayed in Presidential dignity,
Reckless, remorseless, plunges into
Crimes which 'Old Nick' would scarce begin to,
With all his lust and dire malignity to
These be thy Gods, oh Texas!—these!
Tried heroes, dipped in lust and blood—
From justice sturdy refugees,
And outcasts from the wise and good!
Then fling abroad our glorious star,
And gather for victorious war—
Let only such, we pray shall be
Bulwarks and walls for slavery!
Ho! Texans! for the battle call!
Alamo! vengeance to the foeman!
Fling out your banner to the sky;
Maintain—or in the struggle die,
The glorious right of—*flogging woman.*

From the Cincinnati Morning Herald.

TO-NIGHT.

To-night, the bondman, Lord,
Is bleeding in his chains;
And loud the falling lash is heard
On Carolina's plains!
To-night is heard the shriek
Of pain and anguish wild;
And one by one her heart-strings break,
As Rachel mourns her child.

To-night, with stealthy tread,
While doors are locked and bar'd,
The slave devoured the crumb of bread,
The dogs left in the yard!

To-night, in swamp, or brake,
The fugitive, oh God!
Hears baying blood-hounds on his track,
Eager to drink his blood!

O may no cloud arise,
To dim the Pole-star's ray,
Which smiles and beckons from the skies,
To cheer him on his way!

While he pursues his flight,
With bleeding heart and limb—
Shall we petition Thee, to-night,
And not remember *Him?*

O God! do then provide,
And sure assistance give!
And in thy dark pavilion hide
The trembling fugitive.

From the Aristidean.

THE NECESSITY OF STRANGLING

Let the hempen rope go dangle,
And the body let it mangle,
That the preacher and the hangman may be gratified;
Let the gallows be erected,
And its merriment prevented
That both justice and the cuipins may be satisfied.

Let us have the silent teacher,
In the gallows, while the preacher
With the hangman gives a lesson to iniquity;
If we're nothing else to aid us,
Surely here we have arrayed us,
Quite a portion of the glories of antiquity.

They're a set of fools and noodles,
Dreaming, exhorting TAPPAN NOODLES,
Who are trying now to check us of our revelry;
But in vain each hope and auspice,
For the uprights and the cross-piece
Of the gallows are the frame-work of society.

For the gallows let us rally,
Over hill and over valley,
Innovation on the business prohibiting;
For the funny exhibition
Of criminals' condition,
Makes our neighbors all the better for exhibiting.

As cursed to love our neighbor,
Is the motive of our labor—
So the gallows is the path to CHRISTIANITY;
For to rid one of the bubbles
And the crosses and the troubles
Of existence, is the essence of humanity.

O where's the slave so lowly,
Condemned to chains unholy,
Who could be hunt his bonds at first,
Would pine beneath them slowly?

REFORMATORY.

THE QUESTION OF SOCIAL REFORM.

TO WILLIAM LLOYD GARRISON:—

DEAR SIR:—

In my last letter, I examined two of the institutions of spurious Civilization, namely, *Slavery and Unchristian Competition.* I will continue the subject, and examine two other Institutions; *Repugnant Industry and Commerce.*

REPUGNANT AND DEGRADING INDUSTRY.

Industry, (by which I understand the various branches of agriculture, manufacturing and domestic Labor,) as now prescribed under the present organization, is neither Attractive, without attraction, without love, without light, without life:—it is dark and gloomy, it is repulsive and degrading, it is soul-deadening and brutalizing, and is the scourge and curse inflicted upon the vast Majority, living in a social Order, which is at war with all the principles of Divine Truth and Justice.

There is no surer sign of the complete falseness of the present system of Society, of its complete violation of all the laws of God and nature, than that its great and fundamental activity,—the activity which is the source of riches and power, of national and individual riches and power, of national and individual prosperity, of health and vigor—should be repugnant, dishonorable and degrading to those who procure it, and that it must be coerced by the fear of hunger, or by the fear of scorn and slaveries. This great and noble Activity,—the means by which man fulfils his function of Overseer of the globe, by which he subjects the material world to the control of his intelligence, and brings it into Unity with the laws of universal harmony and order,—is now more false and odious in its character and results: it brutalizes the laboring classes, and makes them mere machines of toil and beasts of burden,—thus degrading the great majority of the human race to the condition of animals.

In a true Social Order, Industry must be dignified, and rendered honorable and attractive; it must become an avenue to fortune and honors, and it can be, for it is the source of wealth, and a noble field for man to distinguish himself in; it must be prosecuted from pleasure, and from moral and social incentives, instead of compulsion and grovelling motives, such as mere pecuniary reward, or the fear of punishments, that are now made use of.

A true Organization of Industry will secure all these ends. FOURIER, who has discovered such an organization, justly, if for this alone, the thanks and admiration of his fellow-men. It stamps the industrial portion of his discoveries with a deep common sense, that should inspire a strong preliminary confidence in the truth of other parts of his system.

An *industrial reform*, and the true *organization of Labor*, would be one of the most essential and philanthropic reforms that could be undertaken, for it would break the fetters both of the slave and the hired laborer, and secure in addition their social elevation. The Organization of Labor on true and just principles would be deemed the most important practical measure that could be taken for the welfare and social advancement of the toiling millions.

ANARCHICAL COMMERCE.

This Institution is the idol of the present money-making age, and so praised and extolled is it on all sides, that we can hardly expect that advanced minds even will sympathize with us in criticising it. It is, however, one of the other institutions of spurious Civilization, thoroughly false and corrupt, full of waste, fraud and injustice. Why is it that men see the truth with regard to Commerce, but denounce it not? It is because all the powers and authorities of society are leagued together in its support. The Press, which receives its advertising patronage from it, is its servant and ally: the politicians, who are dependant for popularity upon the press, are its champions: the lawyers, who are our legislators, receive the most of their income from its protection: and so on, it is also its supporters. With this combination of powers heralding its praises and glorifying it, the public mind is bewildered and deluded, and is led to believe that it is another Minerva, the most noble of institutions, performing the greatest of functions, while in fact it is the tyrant and bloodsucker of productive industry, (of agriculture and manufactures,) full of extortion and rapacity, and absorbs the profits of the toil of the producers, which should be in equity, as the fruits of aristocracy did in former ages.

We will give a list of some of the leading characteristics of Commerce, which will show the nature of the criticism that we would enter into, if we had space sufficient. The Associationists are not deluded by the general infatuation for this intermediate, and—in comparison with productive industry—secondary function, and they advocate a reform in commerce or the exchanges of products, as they do in most other of the Institutions of civilized society.

CHARACTERS OF ANARCHICAL COMMERCE.

Fundamental characters. { 1 System of isolated Households, and agricultural incoherence. 2 Intermediate property.

1. Arbitrary estimation of prices, or valuation of products left to the capricity of intermediate agents or merchants, without any regard to the interests of producers or consumers.

2. Legalized fraud, as in the case of the monopoly of products, particularly in times of scarcity, the adulteration of the same, exorbitant profits, &c.—all which are sanctioned by custom and public opinion.

3. Withdrawal of Capital from Agriculture, and its concentration in commercial speculation, and gambling in public stocks and funds.

4. Overstocking of markets from commercial ignorance and rapacity, and by reaction the depression of Industry and the Labor market,—producing revulsions and bankruptcy in commerce, and overwhelming with want and starvation the laboring classes.

5. Overproduction—ruinous to the producer, for the want of proper markets for the sale of products, and regular and direct means for the exchange of the same between the different branches of industry.

6. Inverse encroachment of capital and commerce upon government and the rights of the mass. In the early ages of the present Social Order, the great Barons or nobles, by force took, by the power of the sword, the wealth of society, which was then mainly landed property, controlled governments, and reduced the masses to feudal bondage. This may be called direct Encroachment, as it was effected by the rest and open violence. In the present age, Commerce, by its enormous profits, and by its control over the credit and capital of the world, is absorbing in another way the wealth of nations, and is swaying by its power the policy of governments, and subjecting the laboring classes to a new bondage, that of capital. The encroachment in this case is inverse, as it is effected by inverse and underhanded means. A spurious civilization runs through its natural course, it is destined to end in a Commercial Feudalism, (which will form the transition to a new Order of society,) as it commenced with a military or baronial Feudalism.

7. Artificial money, founded on a baseless credit system, and accompanied with sudden contractions and expansions, which produces the greatest disorder in the business affairs of society.

8. Observations on neglected and contempt of the fine arts and sciences, and higher intellectual pursuits, for the art of money-making, and the exclusive strife after fortune.

9. Fiscal complication.

10. Parasitism.

11. Forestalling of products, and artificial scarcities.

12. Stock-jobbing and gambling in the public funds.

13. Usury under its various forms.

14. Waste of time, labor and expense in circuitous forwarding, useless storage, &c., &c.

15. Corporate monopolies.

16. Fiscal or government monopolies.

17. Colonial monopolies.

18. Maritime monopoly, carried out almost fully by England with regard to the countries of Europe.

19. Losses on and depreciation in the value of perishable goods, from commercial fluctuations, &c.

20. Adulteration of products, which is pushed, at present, with the progress of chemistry, to an almost incalculable extent, attacking both the health and the purse of the consumers.

21. Permanent inducement to duplicity, fraud and avarice.

22. Bankruptcy.

23. Smuggling.

24. Speculative slavery, or traffic in the slave trade, in which many large and respectable commercial houses are engaged.

GENERAL RESULT. *Universal Distrust and Selfishness.*

This is a very brief analysis of the commercial mechanism, which may not be clear to all without extended explanations. We have shown, that, of itself, it is sufficient to show the imperfection one more of the Institutions of the civilized social Order, which will bear additional testimony to the utter falseness of the whole system, and the necessity of a social reform.

I have now examined four of the Institutions of spurious Civilization—SLAVERY—FREE COMPETITION—REPUGNANT INDUSTRY—ANARCHICAL COMMERCE. In my next, I will continue the subject, and examine some other parts of the present social mechanism.

Before closing these remarks, let me ask, why we should uphold and maintain the present system of society? Is it a creation of the American people, devised and instituted under a higher degree of political liberty and popular intelligence, than have before been attained by mankind? Is it a system borrowed it from Europe; and although we have reformed some of its institutions—those of a political character—we have maintained the great majority precisely as we received them. We have the same system of hireling labor or servitude prevailing, the same Competition and Anarchical Commerce, and the same organization of Industry; we have monopolized machinery, agricultural incoherence, &c. &c.

These false institutions are producing poverty and dependance here as in Europe, and are political incubus on our energies sufficient to check this dominant and downward tendency.

The present social order took its rise in the Babylonian, Egyptian, Greek and Roman periods—periods when war and violence were universal, when a reign upon land was secured by the multiplicity of gods and a blind and inexorable fate, without love or mercy, governed above, and despotism, spoliation and slavery below, and when all the subversive passions of antagonism and hate in man were developed, and filled the world with confusion and discord. It was in such a state of things, and under such influences, that the present social order, called Civilization, was engendered. Christianity, with its doctrine of one spiritual God, a universal Father, with its law of love, and its dogma of the brotherhood, equality and unity of the Human Race, should have swept away this false society, as it did the false religions of antiquity, and have established a new social order, a Christian order in its place.

But the old pagan society of blood and servitude, whose right was violence, whose politics were conquest, and the foundation of whose system of labor or production was slavery, was too powerful at the time; and owing to the ambition of rulers, their lust of power and selfishness, as well as the ignorance and degradation of the masses, it was maintained in spite of humanity. It spread over the stream of time the Christian Europe, slightly modified by the influence of the doctrines of Christ, and from thence has been transferred to the free soil of America. Thus reigns yet, throughout the whole Christian world, the old pagan society, in violation with every principle of Divine Truth and Justice. [illegible] Christianity, with all its old institutions of war, oppression and slavery in the distinction of castes and classes, the reign of force and violence, still prevails, and is covered by the action of some humanizing influences, which have been at work upon this mass of social corruption.

The time has at length come for a new social dispensation, for a great social reform. Which of the nations is to take the lead in this glorious work? Every thing seems to indicate that it is our own country, the United States; our people, far and wide, are beginning to distrust the present system of things; numerous reforms are awakening in them sentiments of universal benevolence and justice; the times are ripe, "all things stand provided for and prepared, and it requires even now, I believe, but the union of the more advanced reforms to carry out successfully this mighty work.

Very truly yours,

A. BRISBANE.

BIRMINGHAM PHONETIC FESTIVAL.

The Third Annual Phonetic Festival of the Birmingham Phonographic Institution was held in the large room of the Town Hall, on Tuesday evening, July 15th,—J. B. Melson, Esq. in the chair. The chair itself was overhung with flowers and evergreens; a variety of Phonetic mottoes, with a choice assortment of flowers, stood on the tables—&c. &c. A large and brilliant company was present. After pertinent remarks by Dr. Melson, the Rev. J. Roberts, (who moved the first resolution,) and Mr. J. H. Wilson—

Mr. Isaac Pitman, who was received with loud and prolonged applause, rose to move the following resolution:

'That as the errors of the common system of writing call loudly for reformation, this meeting expresses its approval and admiration of the art of Phonography, as combining in itself simplicity, brevity, and truthfulness; that it hails with delight the spontaneous efforts of Phonographic societies as claiming the attention and support of every friend of education, and well-wisher of mankind; and that it would be of no less to increase the diffusion of knowledge, and to improve thereby the intellectual and moral condition of society.'

He never was so much gratified by anything in connection with the literary reform, as by the fact just mentioned by their friend Mr. Wilson, with respect to the Scots; regard for the Phonographic society, he continued, was quite unexpectedly. He had feared—not from any facts that had come to his knowledge, but his intense love of the reform had begotten a secret fear, that the Scotch would repudiate the English pronunciation: he was delighted to find that they would not. He would present a few facts to them this evening, and they must excuse him for trusting to a more faithful tablet of memory than his own mind. He had expressed them in the Phonetic language, he could do no not otherwise to produce them in order to the necessary. He hoped, therefore, they would excuse him trusting to a document in such a case.

The speaker then proceeded to speak as follows:

I think we cannot estimate too highly the object of such meetings as the present, namely, to give increased facility to the expression of thought; and I think so on this ground; all our knowledge is derived from influx, or by communication with other minds, visible and invisible. The knowledge wherewith, more particularly, we may be useful in this world, is received by intercourse with our fellow-creatures. As much more rapidly as we can be in public, so much more knowledge we can receive, so much more, so much is community (not communism) better than isolation. Now, as there are two modes of communicating ideas, namely, by speech and the representation of speech; and as those to whom we may communicate, by writing, compared with those with whom we are liable to be in public, are as 1000 to 1, it is clear that Phonography, for it extends to all generations—compared with a few hundreds—I think it must be evident at once, even to those who have never looked at the subject in their light before, that writing, of which printing is the offspring and the extension, is the most important art we possess. The present civilized state of Europe and America is due mainly to it. The power to speak on paper is of far higher value than the power to speak by the tongue, inasmuch as we can converse orally only with the persons with whom we happen to be in the same place, the present and the absent. Your practical minds will now immediately advert to the subject of the length of time employed in the art of writing, and the paper and ink, which just only claim for that system of writing which can produce a faithful image of the mind's conceptions in the briefest time, the improved Phonetic system. The great defect in act of writing is but a means to an end, namely, the development of mind, but I maintain that the means are indispensable, and that the means, as I have proved beyond dispute that Phonography is a faithful representative of speech—(applause)—and it is equally phonetic, and that it is the best system of writing ever invented. The stores of brevity which the system possesses, exceed almost the imagination of the most practised stenographer.

Having, I hope, succeeded in drawing favorable attention to the subject of writing in the abstract, I will hasten to make a few observations on the topics which the excellent Secretary of the Birmingham Society has suggested as suitable to the occasion of our meeting, namely, an epitome of the history of Phonography—a general view of its principles—the rudiments and action of the art—the progress of Phonography, its principles and prospects. A brief sketch of the history of Phonography as the result of a series of Stenographic inventions, I have already, on this, given lately at a large meeting of Phonographers, held at Ipswich, and it would be tiresome to all who have attended the Phonographic Festivals, if I were to go over the ground again. But there is another way in which the history of Phonography reads a useful lesson, besides showing the nature of experiments in adapting Phonetic principles—it is an inquiry into the secret of the powerful influences that have been brought to bear upon the promulgation of the art. What other art, of a similar nature, of any kind, has made such amazingly rapid progress in a few years? Nothing of the kind has been heard of before. It is but three years since the art of Phonography first journal commenced. At that time, Phonography was known to very few persons; now, there must be between several hundred and a thousand acquainted with it, while many hundred thousand have heard of its advantages, and nearly all have something to say to its favor. We have not occasion to lie, nor neither will we have occasion to lie of its extensive propagation. It is due entirely to Phonographers observing that Divine command—'Freely ye have received, freely give.' All that is from Heaven, and is freely granted by the Lord of Heaven for the delight and satisfaction of the intellect of man, and also to lead the mind to God, and to lead, and deed of charity towards his fellow-creatures. But the world has now become so wise in its own conceit, that it is supposed that nothing can move man's conscience, and ennoble the mind, but the profane idea of 'property' in truth. I do not know a Phonographer who would not gladly and gratuitously, to the extent of his means, teach the system to his fellow-men. Phonographers! go on in this course, and the reform will be carried. You will take the selfish in their own selfishness, and the philanthropic, and those who love whatever is true, because it is true, and conducts to good, will learn the system for the pleasure of assisting in its spread.

But what are the principles of Phonography? Allow me to ask those persons present, who are not Phonographers, what are the principles of your mode of writing? Phonographers have been trying to find out, and after many years' search, have come to the conclusion that it has no principle at all. (Laughter.) There was a principle, in the good one, at the commencement of alphabetic writing, but we have now gone so far from it, that a proper definition of the principles of our system of Phonography, by the Rev. Mr. Roptock, yielded no other results than these:—First principle: Its nature shall be such as not to be reduced to rule. Second principle: What capricious combinations shall be opposed to its nature. (Much laughter.) Third principle: The use or non-use of the portions of etymology to be written shall be left to the caprice of the persons. (Increased laughter, with applications.) So far as the present mode of writing has any principles at all, it seems to be the subject of the study of those who are most ignorant of it. Phonography is to make orthography (a thing nearly as necessary to us as speaking, and even more necessary to some persons,) by all persons possessed of attainments. The fact is, there's something the matter with A, B, C. People begin now to inquire why A is placed first, B next, C next, and so on. Why *ate* is spelled with *eight*, and pronounced *ate*, and why it is sometimes dumb—(much laughter)—why C is a K in one word, as can; K is a C in another, as cow; S is a K in some, as sin; K is a S in another, as special; and silent in another, as indict. I might take you through the 26 letters of the alphabet, and show you that every one of them is thus used for different purposes, or for no purposes at all; but I would rather refer you to a fourpenny pamphlet, just published, entitled, 'A Plea for Phonetic Spelling and Orthography,' in which a greater number of the inconsistencies of our mode of writing are collected, than the world ever saw before in one place. This 'Plea' is one of the most wonderful books on one of the most wonderful subjects in existence. The principle of Phonography is simply that of representing every word by its proper sounds. If the letters that make the sound of the word are not enough, to write for such word, I ask what, in the name of common sense, is the *Dictionary* for? Suppose the word *write* by the letters *rit?* (Approbation.) 'No,' says custom, 'you must put *w* *rite* sometimes, as other times, you must put *e* in the middle.' Now you may find out which way to spell the word as you can; that is, according to the sense in which it is used. I ask, what is the use of a Dictionary, if there is an end of the matter. (Laughter and cheers.) Phonetic writing is at least tolerated, and always has been, and the time is more than one he said of some other kinds of reform, (laughter and cheers.) By, and by, it will be patronised, and then legalized. If phonetic spelling, or what is commonly called 'bad spelling,' be so much more pleasable when written by the present defective alphabet, much more will it be readable now with a perfect alphabet. The promotion of the Phonetic system, he said, was sent out from the Bath Phonographic Institution, about 7 cwt. of books per month. My necessary Phonographic correspondence, (said he,) is the part of the business I dare not encourage, lest I should be overwhelmed with it; in 3000 letters per annum. Ten lectures who also teach the system are constantly engaged in Phonography, and 1054 members of the Phonographic Corresponding Society are teaching it privately more or less. Can these things be, and pass away as a summer cloud? I trust not. The inveterate prejudices of men's minds, and do not seek to persuade them into the necessity or practicability of the Phonetic system, I do not. I console myself with the idea that they are not immortal on this earth, but Truth is. Our labors are directed chiefly to the benefit of the young, and the dark minded, and if it is, as some one has facetiously said, like a buttered roll.

I have spoken of the number of letters I receive; and I may mention that the Phonographic Corresponding report might be drawn up from almost any one day's letters. I will take the day before I left home, not reckoning Sunday. Yesterday morning, (said he,) I received a letter from a lady who is a devoted Phonographer, but not a Phonetic. I tried to convert her by recommending her to read the 'Plea for Phonetic Spelling.' She perused it, and gained the 'Plea' with much attention, and shall recommend it to my friends. And now what shall I say about the printing reformation? It cannot, I think, be doubted, *if it is possible to deny the absurdity of our present orthography;* for that must be admitted by all who have given any attention to the subject. Our little ones have troubles and tears of children while trying to climb this toilsome and difficult ladder of learning!! I really think the lady must have forgotten the tears, and any feelings when she wrote that, and could be content to let the mouster evil which caused these tears and troubles remain throughout endless generations, if she could, I think it will have to be done at once; for the Phonetic principle being acknowledged as the basis of writing, words will always be spelled in the most rational manner, change of pronunciation. If the evil be *not* remedied, every child that may learn to read, in every generation, will be compelled to go back to the present up for three years in the horrid dungeon of orthography, and that in the sweetest period of childhood when his little limbs would be exercising themselves in sports suited to his age. Fathers mothers! sisters! brothers! are you willing that it should be? No. (Cheers.) Then come and put your shoulders to the Phonetic wheel. Perhaps, my correspondent goes on? 'But prejudice, you know, is harder to be overcome, than reason to be convinced. In some cases, at least, this may be true. I have an old friendship for words as they are, with all their faults, which will not allow me to give my full consent to the changes you propose. I am also ready to ask, are we at the end yet, or have we to go on, and on, and on? (We'll try.) While there are such diversities of pronunciation in our language, will it be practicable to bring this generalizer any nearer to the right standard of correctness? Yes, the very diversities show the necessity of a standard. You will say, perhaps, that there are only five right modes of pronouncing words, and that all others must be wrong. (No; every mode is right, according to the extent to which it is used. We acknowledge no rule of right here, than custom of well educated people.) But how you are to bring that one right mode into general practice is more than I can tell. (Laughter.) There is a case very parallel at hand. The diversities of spelling, when printing was introduced, were far more numerous than are the diversities of pronunciation in the language, and yet, how has uniformity been obtained? Simply by printing the diversities. Look at the authors of the 16th century, and you will see one or other of them agree in the mode of spelling words; but in the 18th century, uniformity was established. We shall now, do in 20 years, as much as our forefathers did in 200. I think there are fifty words in general use but what all well educated persons pronounce in the same way, and such diversities as either, either, neither and neither, &c., will cease in a few years. This variety of pronunciation is a mere phantom. I have hunted for it to the end of the literary world, and it is not to be found. Phonographers are the subjects of the contents of the other letters, which contained ample evidence of the spread of Phonography, and the enthusiasm of Phonographers. I shall now turn from to insert the list. He continued:—Thus ends the list of letters for one day. You see how extensively the system has become known. We have published the Phonetic Journal, with a perfectly serious face, the other day asked a Bristolian, who had just issued circulars for teaching whether Mr. Pitman had ever given a Phonetic Journal? (Laughter.) All the advantages we have found in writing by sound, we shall experience in printing by sound, with an increase proportionate to the superior expedition with which printing can be executed. It cannot possibly be otherwise. Picture to yourselves the different effects of two compositors, one ignorant of the child who is learning to read. In one system, a self-evident contradiction is placed before him in almost every word, in the contrariety between the sounds of the letters, and the attempt to compose a word, and the word itself; in the other system, the several letters that are used for a word, when put together, make up that word. In the one case, almost every word is a literal falsehood, in the other, every word is a literal truth. (Applause.) Mr. Pitman then informed his auditors that the Phonetic Society intended printing the Bible in Phonotypes, and said they might feel assured that they would have the text of the Sacred Word so accurately dispensed and distributed, as to their present experience of the national pronunciation would enable them to make it. As some words had two or more modes of pronunciation, he must, of course, adopt one one, and he should take that which he had observed to be the most usual in good society. He narrated, for the satisfaction of Phonographers, some private facts as to his experience in the correction of Bible proofs. The first sheet of the work would appear with the August Journal, and the Bible would be about five or seven years and more when it could be accomplished. He concluded in these words:—'This meeting, and Phonographers throughout the world generally, will people, (said he,) when they know the object we seek to accomplish, will, I assure, join in one fervent prayer, that the Word of God, which is 'Forever settled in heaven,' may be so established on earth that every man may be able to read it *in characters of truth, and in his mother tongue.* (Loud and prolonged delightful applause.) The rudiments of Phonetic Spelling, Phonetic Titles of Jesus, and Capital Punishment, by Clan Spear;

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