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WM. LLOYD GARRISON, EDITOR.

FREEDOM'S SA

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

VOL. XVI.—NO. 50. BOSTON, FRIDAY, DECEMBER 11, 1846. WHOLE NO. 831.

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RFUGE OF OPPRESSION

From the Liverpool Courier.

THE EVANGELICAL ALLIANCE.

The grand design of forming the Evangelical Alliance was originally contemplated, and very recently that design was accomplished, in a manner fully to the friends and advocates, and to cause to be assailed by the breath of calumny.

It was well known, on the contrary, that the spirit of union, and of Christian fellowship, afforded every opportunity to find fault with its projectors, to asperse its foremost advocates, and, if possible, to create dissension and division in its ranks.

Those enemies have already made their appearance, under the name of 'The Anti-Slavery League.' We perceive, through all parts of the country, attacking the Alliance in terms the most offensive, and heaping all sorts of abuse and vilification on its leaders. Much of its ability, its most honoured members, and all this, we presume, they are designed under the absurd notion, that even good and noble causes are best advanced by the use of vituperative weapons.

On the night of Monday last, they made their appearance at the Concert-Hall, in this town; and there we had an opportunity of listening to such an outpouring of indiscriminate censure and obloquy as published in our first occasion for the space of an hour and a half. It was pleasing to hear that gentleman of Liverpool took the chair, and that we were enabled to vote one of themselves into it, namely, Mr. George Stephen, Esq. Of twelve hours out of the fourteen and a half, did the work of a conjuror in the absurdest strain.

The Rev. Dr. Cox was most, doubtly assisted by Mr. Garrison. In fact, if the Doctor had been one of the other characters that ever landed upon Britain, he could not have had more insulting epithets bestowed upon him.

Dr. Cox's offence is two-fold. First, his deservedly high standing in the American churches gave the commanding influence at the meeting of all the north and through his instrumentality, the question of slavery was then disposed of in a manner satisfactory to all parties; secondly, he sketched the character of three Anti-Slavery Delegates, and left it on record at the time of his departure from our shores. The second appears to be the grand offence of the two, if we are to judge by the acrimony with which he is now assailed. Have them well in his own country; and what he said of them was true. Why, they are not to be in character, who are endeavoring to pull down a church, to overthrow the government, to abrogate the Sabbath, to destroy or mystify the ordinance of marriage, talking of women's rights as if they was to be said of woman's honor—men would take the sword from the thigh of the Sovereign, and place it in women's hands, and women would have to prepare the public against the wisest and best men in the republic.

Is the old man infidel? is, it seems, very doubtful to Mr. Garrison, as it always has been, and always will be, even to openly professing disciples. Yet yet what oozed out towards the close of the proceedings on Monday night, not from the lips of Mr. Garrison, but from the lips of an American gentleman? Well, that worthy gentleman visited the city of Boston, a short time since, was accredited by—whom do you think? Dr. Channing and other Unitarian ministers! No! Yet by the disciples of Tom Paine! This fact, taken in connexion with what Dr. Cox and the editor of the Times have said, speaks volumes, and cannot be overcome by any.

The great strife of abuse was indulged in towards the Free Church of Scotland, for having, as the Anti-Slavery party contended, the money of slaveholders, and having refused, pursuant to the wishes of the people of Scotland, to send it back. Now, the Church has, over and over again, explained the grounds on which it accepted and retains the money; and we know not of any church in Christendom, which has given vigorously and efficiently denounced slavery throughout the world, as the church thus wantonly assailed. It is true that its conduct in the matter has been fully sanctioned by the voice of the Christian world, and very extensive does, humanly speaking, upon the result of public opinion in Scotland and England, it was unlikely to come to a decision of the question in light and trivial grounds. The views it has taken of the question are upon record; and although Dr. Thompson and his friends have made much ado in incursion into Scotland, and agitating country towns, we have not heard that they have succeeded in their object, in shaking the people, fully alleging, as they do, that Dr. Chalmers, which they would have done, had the Free Church been bought corruptly.

The next Alliance which was opened and poured out upon the head of the Evangelical Alliance, for sin, in one way or other as they allege, identical, and with the Anti-Slavery shareholders. Dr. Thompson undertook to prove the charge; and he succeeded to do so by giving his version of what passed in the private meetings of the conference, he represented that a resolution of general reunion was first brought forward—that then an amendment was proposed to exclude slaveholders—that the amendment was withdrawn—that committees were appointed to confer—that, finally, the conference separated without passing any resolution on the subject, and that omitting the mention of it also, from their proceedings; and all these resolves were positives, and lastly no resolve whatever, decided, then, to be contended, with slavery, then, upon his own showing, there never was an indictment so fully sustained. It abounded in dates, and in even his own dexterous sophistry could prevent the public from coming to the conclusion, that the conference had actually decided, and deliberately, but, the premises being made, the conclusion was inevitable.

Mr. Thompson seemed to forget throughout, the fact for which the Alliance has been formed. It is to be, ultimately, an international slavery alliance, but evidence of ministers and members of various national churches, to promote unity and love amongst those who have for too long at variance. He says that they have an right to which slaveholders are identified with them, because those slaveholders are carrying on an unchristian traffic. But, if his argument were logically conclusive, what right, we ask, would they have to admit wine-merchants and brewers into membership. For these traders, supposing slaveholders to sell you, carry on an unchristian traffic also. In short, admit the principle in question once, and where are you to stop?

What the Alliance have done appears to be this, and no more.—They have laid down a certain doctrine, to which the public are called upon to subscribe, and they can do so conscientiously, they are eligible as members, if not, they are excluded. In the progress of the discussions in London, it was reported by the American delegates, that there were slaveholders in the American churches of their own fault, or for their own interest—who could subscribe to the doctrinal basis, and who were willing to become members; and in respect to the admission of such slaveholders, it was understood that the American branch of the Alliance would exercise their own discretion, subject to the approval of the English and Continental branches.

This is the extent of their offending; and for this they are slandered in language the most opprobrious. Mr. Thompson thinks they ought to have gone out of their way to assail the slaveholders, as he has been in the habit of doing, with the vilest epithets. He imagines that men will be induced to fill up a thousandmillion of dollars in the value of their slaves, and a thousand million of dollars more in the depreciation of their lands, in consequence of the want of laborers to cultivate them, because, forsooth, they have called the men of 'tyrants,' 'thieves,' 'atrocious monsters,' and 'murderers.' Now, Dr. Cox thinks otherwise; and we should infinitely prefer the opinion of the Doctor any day to ten thousand opinions of Dr. Thompson's friends. The slave connected with this Longfellow, Dr. Cox delivered an admirable speech on this subject at the Mansion-House the day before he sailed in the Great Britain, in which he showed that kind arguments had already worked wonders in freeing many of the States altogether of slavery, and that unscrupulous abuse had exasperated the masters in other States, and actually prevented them from freeing themselves of the blight. It is upon this advice—the advice not only of Dr. Cox, but of all the American delegates, save one or two—that the Alliance seems willing to act. Such advice, in fact, is in exact unison with the great principle upon which the Alliance was based—that of universal love and kindliness to wards mankind; and we hope to see it exemplified in all their proceedings at home as well as abroad.

☞ The following article shows its paternity, at a glance. Into from the paper indiscriminately stolen the Boston Chronotype, it has given a vulgar and bitter in its tone, so unprincipled in its design, and so demoralizing in its influence, that its existence and extensive circulation are appalling indications of the depraved taste, manners and morals of the times. It is edited by two 'reverend' impostors—Norris and Lovell—who are fitty miscreants and commonly incendence are conjointly needed, but which amply suffice, to produce such a pestilent journal. Their frequent foul-mouthed and libellous attacks upon us we regard as the highest conceivable encomiums.

☞ DOUGLASS, the runaway negro slave, who, with Thompson, an English tailor, Wright and Garrison traitor Yankees, has been trying to induce the English government to go to war with the United States, to do away slavery, has had money raised in Scotland to purchase his liberty. We suppose he will now return to the United States. For his and his colleagues' safety, it is well they have not been able to induce the English government to go to war with us. Had they succeeded, if caught, Douglass, Garrison and Wright would be hanged or shot for treason. They are traitors, and deserve to be hanged and despised by all good men and true. African slavery is a national calamity and a sin, but a blessing and a virtue, compared to the horrors of civil and foreign war, which Mr. Garrison & Co. are endeavoring to bring upon the country.

SELECTIONS.

ABOLITION OF SLAVERY IN PENNSYLVANIA.

In Vol VII. of the second series of 'Collections of the Massachusetts Historical Society,' is the following letter, which was transmitted for publication by the venerable Timothy Pickering of Salem, who says of its author—'I have known Mr. Pearson about forty years. He is now (January, 1819,) probably approaching to ninety years of age, with mental powers in full vigor, and remarkable bodily activity. This letter contains much useful historical information, especially on the abolition of slavery in Pennsylvania; but we are hardly prepared to receive its statements respecting William Penn, especially in regard to that 'original letter' which Mr. Matlack never saw, and which he could not find, and also to the assertion that William Penn left some of his fellow-creatures in slavery, as property by bequest.

PHILADELPHIA, January 11th, 1817.

DEAR SIR:—

The inquiry you make respecting the abolition of slavery, I suppose is meant to be general, without regard to exact dates, and shall therefore, give you my recollections of the subject on that ground. The practice of slave keeping in Pennsylvania, commenced with the first settlement of the province, and was countenanced by William Penn. An original letter from William Penn, agent here, finds fault with the agent for having purchased 'redemptioners' as servants, instead of Africans, who would generally, he says, be better. This letter was in the hands of John Pemberton, formerly of this city, so late as about 1756. About a year ago, I sought for it, expecting to find it in the hands of Sally Zane, sister to John's widow, into whose hands his papers, and great part of his property fell; but it was not to be found. Penn left a family of slaves behind him; one of which, I have often conversed with, and he always spoke of himself as Penn's body-servant. He lived to extreme old age, and continued a gardener at Pennsbury house, near this city, comfortably provided for, to the last of his days. Slave keeping, of course, became general among 'Friends' (as that people called themselves.) There were, however, at a very early period, some independent minds, in the middle class of that people, who were opposed to the practice, as being altogether inconsistent with Christian morality; but they met with severe rebuke, not only from individuals, but likewise from the society, both in New Jersey and Pennsylvania. Long before the time of Lay and Sandiford, who are now spoken of as if the opposition to slave keeping originated with them, one of them, A. Lay, wrote a treatise, concerning these two men having been presented to me by the author, I indulged myself in making notes in the margin, as I read them. That copy, I enclose you, with the notes unaltered, confiding in your candid allowance for the manner of the notes, which were intended solely for myself.

The second treatise, 'Sandiford's Ghost to Friends,' respecting this subject, I will mention two instances that have come to my knowledge, supported by that kind of evidence, which ought to command full credit. Bucks county, whose name, I think, is Lang, of horne, who, under the sanction of dreams, was long, having gone up to Maryland, to see Sandiford, and with a view of observing the manner which the Africans were treated in that province, struck with the injustice of the practice, returned home, and privately emancipated his slaves, and then, with a clear conscience, returned to accomplish the object of his pious errand. His coming home, while on his way, was, it seems, communicated to the people of the Society in such case, and he was to account for it as a transgressor. His apology of emancipation, (as the story was reported to me some fifty years ago,) far from giving satisfaction to the meeting, tended rather to increase the offence, and it was continued 'under dealing' for a length of time, and, although an approved speaker among them, was discontinenanced for a length of time. The example touched the pride of the high professing aristocracy.

The other case is that of Robert Zane, of Gloucester county, in New Jersey, the grandfather of the late and present Isaac Zane, who, in his family, was related to me by their father, Isaac Zane, when he was upwards of eighty years of age. He told me that his father, when rather a young man, (about twenty years,) in consequence of his zeal in bearing 'his testimony' against slave keeping; adding that, although his father was a man of acknowledged exemplary conduct, he was disowned for his membership during a very long life. A circumstance so extremely improbable as this, I should have reluctantly related, had it not been related related to me by one of the ladies above mentioned, about a year ago, and who is now living in this city, ready and willing to confirm it, from the history of her father's relating the case to her. She inherited from her brother, Isaac Zane, late of Virginia, a number of slaves to a great amount in value, which, I believe, she has, also, the principles of her grandfather, and father, immediately emancipated in due form of law; but firmly refused to hear from any of them a single word of acknowledgment for it as a donation.' 'It was (said she to me) the happiest day of my life.' Alas for the world! Without a mirror, when she leaves it, will she take a soul, she will leave not a spark of it behind her. And twice has! that it is too late for her 'to save herself by repentance and amendment of life!'

The earliest emancipation that has come to my knowledge, was by Henry Burr, in New Jersey, who died about the year 1742. He was my mother's father. He left a large family, the eldest at his death, and the younger ones as they came of suitable age. Some of their family remain near Mount Holly, and are considered respectable in character as industrious, sober, honest people; and I have heard, possess some real estate. The eldest of them lived till about the year 1757, when, if you may learn from the following epitaph, which I wrote for her grave-stone, at the time of her death; which, as I felt when I wrote, still remains on my memory, as if it was

'In memory of Maria, a faithful female slave, once the property of Henry Burr, and by him set free at the time of his death. This stone is set up by one who was a witness to her faithfulness in the care of her master's grandson, and observed the tears of affection flow from her aged eyes. Reader, if thou hast a slave, treat him with humanity for her sake.'

Permit me to observe, that it seems as if the time is rapidly approaching, when to suppose an American 'reader' should *hold a slave*, would be a gross absurdity.

The next emancipation, within my knowledge, was by Peter White of Haddonfield, Gloucester county, New Jersey, who lived and died in a house adjoining to that in which I was born. He married another daughter of Henry Burr. He died within a year or two after the death of his wife's father. Peter, also, left a family of slaves free; providing, however, that his male slave should by by a small sum annually, for his own support, in case of inability to support himself. I, in my childhood, those cases were passed by without some unpleasant remarks of disapprobation. The 'public Friend' who attended Haddonfield meeting, died abroad, on a religious visit, in October, 1749, about two years before I left that village; and I always understood that he left his blacks in slavery; although he was universally esteemed as among the most estimable of men. He was both the priest and the physician of the village. One of Peter White's slaves, born in the year 1728,* is yet living and in health, in his eighty-third year, having supported himself, out of an honest man through his long life. He is my oldest acquaintance, and I never heard an uncivil word from him in all my life. He has obtained and a serves esteem and respect, so much so, that other slaves might have been liberated soon after, but none other came to my knowledge, about that time. It was certainly not then fashionable to set slaves free.

In this station, things remained for eight or ten years; but the writings of Lay and Sandiford were working in the closets of very many 'Friends,' and of some few of other societies; and to these were soon added a new leaven, the writings of Benezet and Woolman, both mild but persevering men, whose hearts and soul were engaged in pursuit of their object; and they spared no pains nor expense to have their views spread. Benezet was well heard by other societies—he was the son of a French Huguenot who left his country on account of his religious principles. Woolman was the son of a third daughter of the same Henry Burr, and was attended to in the 'Yearly Meeting of Friends,' not least on account of his modest demeanour, than for a supposed strength of mind and powerful inward zeal in whatever he undertook; and the arguments against slave keeping, being altogether unanswerable, the 'Yearly Meeting' became the driver of the 'oppressed Africans,' and after a hard struggle, ventured to *recommend* their emancipation; yet the content of slaves to their masters was so universal and obvious. Pride, custom, interest and avarice fought perseveringly against humanity, justice and religion. The pride, I mean that pride of which they held the greatest proportion of slaves—and they were becoming the badge of a rising order among us; and it was paired with very reluctantly.

The ministers and elders gave way first, and the higher among the professors next, and so on in that order to a very considerable extent in number and character; there yet remained, however, a great body who had less pretensions of piety at stake, who appeared determined to make a firm stand in opposition, and might produce very serious effects on the Society. And there followed, for some time, a solemn boding pause.

But a bold, decisive character came forward among them, and proved for the final measure of 'disowning' all who disregarded the 'advice of Friends;' and he was supported by a 'minister of great address and high reputation from Chester county; and when a crisis appeared to have been at hand, that would have produced the most serious consequences, an event took place, that, although unseen as to its effect in this case, operated upon a very considerable force. The celebrated Samuel Fothergill, whom I have always considered as the greatest preacher I ever had the pleasure to hear, arrived from England. He had risen to the pinnacle of religious profession, was master of a style purely classical, a powerful voice, distinct articulation, and with a strong and correct emphasis, and a solemnity of manner beyond all other men. He preached and lived before him, and his gesture, force and effect to the measures of the meeting that could not be withstood. He preached the gospel in its great outline, as you will perceive by one of his texts, which I remember, viz. 'For I determined to know nothing among you, save only Jesus Christ and him crucified.' You will conceive of his style and manner of preaching, when I tell you, that a long horne, who, under the sanction of dreams, was long, having gone up to Maryland, to see Sandiford, and observing the manner which the Africans were treated in that province, struck with the injustice of the practice, returned home, and privately emancipated his slaves, and then, with a clear conscience, returned to accomplish the object of his pious errand. His coming home, while on his way, was, it seems, communicated to the people of the Society in such case, and he was to account for it as a transgressor. His apology of emancipation, (as the story was reported to me some fifty years ago,) far from giving satisfaction to the meeting, tended rather to increase the offence, and it was continued 'under dealing' for a length of time, and, although an approved speaker among them, was discontinenanced for a length of time. The example touched the pride of the high professing aristocracy.

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* The first time I ever heard the word *cute* mentioned, was respecting the date of the year in which this man was born; it was the cute of twenty years before 1728, in which year best or four lads of Haddonfield were also born.

† He died in England a little beyond middle age, (greatly lamented) on a religious visit—and, by the meeting, has been spoken of as having 'propitiated' of his own death.

who are valuable citizens. For example, a sail-maker in my neighborhood, tells me that during the past year, he has received from the memorable house, in the course of his business, upwards of 'seven thousand dollars!'

Should the project of colonization be adopted, I wish it success; but I ask myself, shall we undertake to defend them; or shall we leave them to the mercy of the tyrants of the world? and then leave the answer to be made by the wisdom of Congress.

As to our law for the gradual abolition of slavery, it was adopted in the time of the zeal of the majority of the people of Pennsylvania, in support of the great first principle of our government, 'All men are born free and equal,' and consequently has increased to a magnitude that promises uninjurious, if not hard on some widows and orphans, but the number was much less than I had been estimated.

As to the 'abolition society,' it was formed by a body of well-meaning men, for the purpose of supporting the abolition law, and whatever errors they may have committed, very few were intentional, and those not worth inquiring after. We hear very little more of them in this city. Their occupation is pearly 'gone.'

I really rejoice that the Union continues to receive the advantages of your experience and patriotism; and ought not to grieve that for seven years past, they have so little occasion for your aid. I, for one, only have lived too long, when my old friends shall have forgotten me; of the very few who remain, I am one of the oldest, and I am very feeble.

I am sincerely, and with high consideration,

Yours, T. MATLACK.

Hon. William Findley.

A SLAVE HUNT.

A correspondent of the New-York Tribune gives an interesting account of the capture and liberation of three runaway slaves, at Chicago, Ill., a few days since.

About 10 o'clock of Wednesday, the 28th, four colored men arrived in the city in an open wagon, which stopped and left the passengers on one of the principal corners on the Main (Lake) street of the city. The men were walking about and viewing the town, when about half-past eleven o'clock, A. M., three of them were suddenly seized by a man calling himself Gallagher, assisted by Deputy Sheriff Rhines. Gallagher professed to be the agent of a Mr. Walsh, of St. Louis county, Mo., who, he said, was the *owner* of the negroes arrested. Rhines is a degraded, drunken wretch, ready and accustomed to assist in the most nefarious business for money or office, whom the locofoco Sheriff of this capital city of political Egypt has made his deputy. Neither Rhines nor Gallagher had any *writ or process whatever*, when they arrested the negroes, but they marched them to the office of Esquire Kercheval, a locofoco Justice of the Peace, who they had no doubt would deliver them up to be conveyed to Missouri. The news soon spread through the streets, and within half an hour, the following bills were posted on every corner and distributed generally through the streets:

'KIDNAPPING!!!

'*Citizens of Chicago!* A daring attempt is at this moment being made to kidnap THREE MEN, and hurry them off to Missouri! Shall this be? Believe that a man taking place. Shall they be taken?'

Within an hour, three thousand persons must have been in the street opposite Kercheval's office, all of them determined that the negroes should not be carried off, except to the Counsel on both sides. James H. Collins and L. C. P. Freer, Esqrs., appeared for the defendants, and Messrs. Spencer, Morris, and Morris, Esqrs., for the slave-hunter. *After their arrival in the office*, Kercheval issued a warrant for their apprehension as runaway slaves. J. H. Collins, Esq., moved to quash the warrant, contending for the want of authority in any magistrate to issue it. Kercheval, despite the locofoco father, quashed the warrant, but made another out, which he said the party might proceed to prove the colored men slaves, and his authority and right as owner's agent to receive them. Mr. Collins then made an objection to the reception of parole evidence to prove the existence of slavery in Missouri, which was sustained by the Court, and a temporary suspension of proceedings granted, while the counsel for the slave-hunters were searching for a copy of the statutes of Missouri. The Justice and officers went down the stairs to call with the multitude in the street, and Gallagher was left alone to guard the colored men, who, with their counsel and four or five others, had quietly gained admittance when the door was opened from time to time, were left alone in the room, which, by the way, was in the second story. At this time, some one knocked twice from without for admittance, the door was opened by Gallagher, and at that moment the colored men got up and walked straight out without any resistance, save an insolent effort from Gallagher to detain them. The stairs were clear until they reached the bottom, when being recognized, they were very suddenly spirited away amid the acclamations of thousands of citizens of all parties, sexes and conditions, among whom were five clergymen. All this was done without force and without disturbance. Their escape was sudden and complete, by the unaccountable carelessness of the officer and slave-hunter, who, between the suddenness of the escape and the spontaneous demonstration, seemed quite bewildered and confounded.

CHRISTIAN ALLIANCE—FIRST RESPONSE.

In our first notice of the pro-slavery doings of the Alliance, we predicted that it would be dissatisfaction to British Christians, and that second sober thoughts would seek utterance in loud protests against proceedings, which, if they were not taken; the first voice has been heard, and it has been like the voice of thunder. A public meeting was held in Exeter Hall, London, on the 16th ult. for the purpose of expressing the sentiments of the Evangelical Alliance, in relation to American slavery and the American slaveholders. It is said that not less than twenty thousand persons were present. We should be pleased to present our readers with the whole proceedings as contained in the report of the London Patriot, but we must content ourselves with the Address. We will give such extracts as will indicate the tone and character of the meeting. The character of the meeting may be understood from the chairman—the Rev. Dr. Cumming, the chairman. He is among the most prominent independent ministers of England. Dr. Campbell and other distinguished ministers were present.—*Trait Wanigan.*

THE EVANGELICAL ALLIANCE. We have just perused the address of the Evangelical Alliance, delivered by the Rev. Wm. P. Tilden, Minister of the second congregational church in Concord, N. H. The discourse is published by request, and is certainly well worth a perusal. The base, cowardly, unchristian, and ungodly truckling of the 'Alliance' to the Slave Power, is fearfully rebuked by Mr. Tilden. He fully and clearly expresses the utter folly of the one-sided test question of membership, which would exclude three quarters of the church on earth from its christian embrace, for disagreeing upon 'doctrinal points,' while it hugs to its heart of hearts, those Southern robbers, pirates, but who, unlawfully, feed and fatten upon the heart's blood of poor down-trodden slaves.—*New England Washingtonian.*

☞ We heartily thank Mr. Tilden for his sermon in review of the abominable and ungodly act of the Alliance. It is pertinent and timely.—*Ed. Lib.*

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

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

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

☞ Immediate, Unconditional Emancipation.

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

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

NO UNION WITH SLAVEHOLDERS!

BRISTOL AUXILIARY A. S. LEAGUE.

The Committee of this Society are desirous of directing the attention of the Inhabitants of the city and neighborhood to the circumstances under which their Meetings have been appointed.

In the Autumn of the previous year, three public meetings, most numerously attended, were held for the purpose of considering the subject of American Slavery, and of forming a Society. Elizabeth Rooms, August 25th, 1840, J. K. Hibernia, Esq., Mayor of Bristol, presiding. The audience addressed by Messrs. J. A. GARRISON, of Boston, and FREDERICK DOUGLASS, the fugitive slave, from Maryland. On the 26th August, and the 2nd September, meetings were held at the Public Rooms, Broadmead, George Thomas, Esq., in the Chair. On the first of these occasions, Messrs. Douglass and Garrison made powerful appeals in behalf of three millions of fellow-creatures in bondage; and at the last meeting, not fewer than 1200 persons listened with earnest attention to an eloquent address from Mr. Douglass.

The purpose of the speakers was to expose the sinfulness of American slavery; to show that its continuance was mainly attributable to the support afforded to it by the American Churches; and to entreat the religious bodies of this country to urge upon the professors of Christianity in the United States, of the sinfulness of holding with themselves, the duty of immediate exertions for the emancipation of the slaves from their cruel bondage.

So powerful was the appeal, and so felt with those advocates of the rights of humanity, that the following Resolutions were passed, without a single dissentient:

Preamble to 1st Resolution:

The cause of oppressed humanity being the cause of God, and the obligation to remember those in bonds as bound with them,' being universal in its application, and therefore not restricted by NATIONAL arrangements or GEOGRAPHICAL boundaries; and as there are nearly 3,000,000 of our fellow-men in the United States held in the galling chains of slavery, and treated as marketable commodities—we, as Englishmen, having washed our hands of this guilt by the emancipation of our slave population in the East and West Indies, are desirous of seeing slavery abolished among our trans-atlantic brethren, as well on the general grounds of Christian philanthropy, as for the sake of those influences, which would flow from the high moral character and political glory of the American people.

1st Resolution—Moved by JOSIAH HUNT, Esq., seconded by JOSEPH REYNOLDS, Esq.—

That from no unfriendly feeling towards the American people, and with no desire to interfere with the government and laws of the slaveholding country, but with a sincere regard for her honor, safety and prosperity, we invoke America immediately and forever to abolish her anti-republican and anti-christian slave system, and to carry out in practice her noble declaration, that 'all men are created equal, and that among them are life, liberty, and inalienable rights, among which are life, liberty, and the pursuit of happiness.'

2nd Resolution—Proposed by Rev. T. E. THORESBY, seconded by Rev. ALFRED STONE:

That in the name of Christ, and for the love of God—and in behalf of the oppressed—we feel that nation gives them the immediate removal of this foul stain upon their country, and this grievous dishonor to the religion of Jesus Christ.

3rd Resolution—proposed by J. B. EVELYN, Esq., seconded by H. C. HOWELLS, Esq.—

That this meeting having heard with deep interest the addresses of Messrs. Garrison and Douglass, is desirous of expressing its cordial and fraternal sympathy with them, and the steadfast and uncompromising cause of Christian Abolitionists, who, rising above all sectarian and party considerations, dare to carry out their principles, in the cause of mankind, irrespective of colour.

4th Resolution—Proposed by J. B. EVELIN, Esq., seconded by J. E. LUNELL, Esq.—

That having ascertained the fact, that the Slave power of America claims the right to seize and imprison all colored British subjects who may venture into Southern ports as *Mariners* or *Traders*, and in order to prevent the recurrence of their imprisonment, not being paid by themselves or their employers, to sell them at Public Auction as Slaves, this meeting is of opinion, that this is a flagrant violation of the *Treaty of Amity* between England and America,—and that it is an outrage demanding earnest remonstrance from the British Government.

5th Resolution—Proposed by Rev. W. JAMES, seconded by E. THOMAS, Esq.—That we have heard with much pleasure of the formation of the Anti-Slavery Alliance, and that we hail its co-operation with the American Anti-Slavery Society by every peaceful and righteous instrumentality; that we agree to organize a society in this city, and in Bristol, that we may hasten the downfall of a system, which not only disgraces America in the eyes of the world, but which in some of its effects is directly inimical to the peace and prosperity of the English people; and that the following gentlemen be requested to act as a committee, with power to add to their number—viz. Saml. R. Norris, Esq. be requested to act as Secretary.

GEORGE THOMAS, C. H. GREENLY,
JOSEPH REYNOLDS, J. C. NEILD,
JOHN B. EVELIN, REV. A. STONE,
ROBERT NORRIS, T. E. THORESBY,
ROBERT CHARLETON, G. ARMSTRONG,
JEREMIAH THOMAS, WILLIAM JAMES,
H. C. HOWELLS, RICHARD ROWE,
JOSIAH HUNT, SAMUEL WORSLY.

The Committee indulge the hope, that those who have taken a leading part in the movement in this country to aid the American Abolitionists, in their attempts to free their country from the sin and disgrace of Slaveholding, will feel it to be a duty to SUPPORT the object, which will be to diffuse information respecting American Slavery by the circulation of tracts, and occasional public meetings—in order to aid the American Anti-Slavery society among the different religious bodies of the United States—to obtain contributions for the Boston Bazaar, and to aid the Anti-Slavery Society—and to forward the cause of emancipation by such other methods as circumstances may point out.

Persons desirous of joining the Bristol Anti-Slavery League, are admitted upon the payment of One Shilling, for which they will receive a Card of Membership.

☞ The editor of the Charter Oak attended the late meeting of the American Board of Missions, and saw some things that were curious. He says,—

'We saw a curious kind of benevolence also. When intelligence was read concerning the persecution of Mr. King, that this is a case in which great numbers wept, and were deeply moved; most fervent prayer was offered for them. Those who were there have a right to know, that we dare not tell them of the worse wrongs of *three millions* of their own countrymen; will not pray for them, and denounce as a mere matter of trifling civil wrong, the most fearful suffering for them. All this was very curious. We could not forbear asking, why it is right and noble for Mr. King to break the laws of Greece, and resist and rebuke Mr. Torrey to break the laws of Maryland? How much of this sympathy for Mr. King is fashionable and eminent? We are very curious to see from answers to such questions.

From the Liverpool Times of Oct. 20.

ANTI-SLAVERY LEAGUE.

MEETING OF THE DELEGATES AT THE CONCERT HALL.

A public meeting of the Anti-Slavery advocates was held last night at the Lord Nelson-street Concert-Hall, to meet a delegation of the Anti-Slavery League, consisting of Mr. W. Lloyd Garrison, President of the American Anti-Slavery Society; Mr. Frederick Douglass, a fugitive from slavery in Maryland; and George Thompson, Esq., the well known Anti-Corn-law orator, late of our own country. The hall was densely crowded, but no person appeared upon the platform other than a few friends of the above-named gentlemen, and whose names were unknown to our reporter.

George Thompson, Esq., having been unanimously voted to the chair, said he would not disguise from them his feelings on that occasion, in taking that chair. He would have preferred to quietly preferred, that some other person had occupied that situation; but the fact was, they had asked no individual in this town to preside upon that occasion. They were there for the purpose of truth on certain topics that night, in reference to which they were ignorant of the feelings and opinions of the persons who had assembled, and of those out of doors in this town. They asked no man to commit himself to the smallest extent, to the views which they had given certain vague questions, before he had heard the whole truth upon that question. They (the audience) were there to listen to certain gentlemen, who, in the discharge of their solemn duty, would lay before them the true character of American slavery—its true character as exhibited in various parts of the United States, and also the connection of parties in this country, upon that subject. All he asked of them was, that they should listen with unprejudiced impartial minds, and that they would hold the parties upon that platform, responsible for what to influence the opinion of any human being in the world—any farther than he in his judgement believed that influence to be a good influence, and the reputation of those parties to be a good and sound one—or to go out of their way for the purpose of attacking the religious prejudices of any body of Christians in this country. Once for all he would deny, with all the emphasis possible, the truth of certain malicious accusations, that had been brought against the parties then before the meeting. It was not the first time that he had stood upon a platform in Liverpool to advocate the extinction of slavery. (Hear, hear.) He believed he had the honor many years ago—in the days of comparative youth—of being the first person that ever addressed a large public meeting in the town of Liverpool, with reference to the abolition of negro slavery. (Cheers.) From that time to the present, his views had remained unchanged, and he had felt it his duty to ascertain, as far as he was able, who were and who were not the sincere and uncompromising friends of the slave. He was there that night to bear testimony to one question, that there was not on the face of the globe a more devoted, uncompromising, disinterested, self-sacrificing friend of the negro than his distinguished brother then before him—William Lloyd Garrison. (Loud cheers.) The secret of that bitter enmity cherished against that person was, that while other abolitionists had allowed themselves, or conceives to the support of anti-slavery doctrines, while popularity was to be won by their advocacy, but were very unwilling to do so when pursuing but odium and hatred were to be gained, his friend Garrison, unlike such abolitionists, had been an abolitionist in all weathers, being perhaps the only man of whom he had to contend for the last 15 or 16 years had been invariably rough weather—stormy weather—weather which made many men lose courage, lose their temper and look out for shelter. His friend's offence was this—that in the prosecution of his holy enterprise, he had not failed to rebuke, with earnestness and intensity, the professors of Christianity of all denominations in the United States, who had given the sanction of their name, and, what was of more importance to give the sanction of Christianity itself, to the unutterably horrid and criminal system of enslaving men. (Hear.) There had been certain American ministers of religion in the United States, belonging to the Presbyterians of the United States, the Episcopalian Methodists of the United States, the Baptists in the United States, and many other religious denominations, going through this country maligning his friend—bringing charges against him—trying to destroy his character, because he had for the last 15 years been rebuking their stubbornness and sins in the matter of slavery. He had been doing what, in the United States of America, would then declare, in the presence of his maligners, that such an assertion was a wilful falsehood and that such an allegation had no foundation whatever in truth. He had said this at Manchester, where he had many true friends, but none of them had dared to come forward in his defence. Was there any one of his friends in Liverpool, who would stand up in defence of the man whom he (Mr. T.) had charged with saying that what was false, and which he must have known to be false (hearers) Frederick Douglass had never been paid by the abolitionists of this country; he had lived by the fruits of his own pen; and as to his ever being misled, or yielding to the promptings of others, there was no danger for that. He was prompted by his own heart, and did best when following the promptings of that heart, he represented the wrongs of his sisters, his brothers, and three millions of countrymen, whom he left in bondage. (Hear.) Dr. Cox further said in that letter, 'that he came to this country the sympathising friend of Frederick Douglass, but that he was no longer.' Weep, Frederick, (said Mr. T., turning in the mock heroic manner to Mr. Douglass,) the doctor has withdrawn his friendship." He reminded him of a pleasant anecdote told of a Mr. Hoby, a bootmaker, in London, who, having made a first pair of boots for one of the distinguished young gentlemen, which did not exactly fit, was waiting upon the young lady by his new customer, and very pompously told of the fact. Mr. Hoby expressed his desire to have the opportunity of making and fitting another pair. 'No, sir,' said the gentleman, 'I am come to inform you I shall never give you another order.' 'Indeed, sir,' said Hoby, 'put up the shutters.' 'Why, sir,' said the gentleman, 'the sun is shining, why should I put them up?' 'This young gentleman said Mr. Hoby, 'says he will give me no more orders.' (Laughter.) So it was with Frederick Douglass. He might now go home, for Dr. Cox could sympathise with him no longer. Mr. Thompson dwelt at still greater length upon the conduct of Dr. Cox, and the American Evangelical delegates, in so strenuously opposing the friends of the principles of such men as Garrison, Douglass and others, in this country, and concluded his address by observing that he had been charged with sympathy with the character and standing of those men, and he was happy to state that, with the exception of three or four of them, the rest were practically the enemies of the cause of emancipation in the United States. The chairman resumed his seat amidst loud cheers.

Mr. Frederick Douglass next took the platform, and was received with long and powerful speech, which was loudly applauded.

Mr. Garrison, on rising, was received with immense applause. He could not at that late hour, 1-4 to 10, detain them, by an address from an American slavery. They had already heard Mr. Douglass—a man who had been sold as a block; and upon the subject of slavery, after him, nothing could be added.

Rev. Jessica V. Hiers, of Boston, U. S. made a brief but highly interesting speech.

Mr. Thompson followed in a speech of great length and power, in review of the proceedings of the Evangelical Alliance.

Upon the conclusion of the Rev. Mr. Clark of Wrexham, Wales, the following resolution was put and carried unanimously:—

"That the Free Church of Scotland, in taking the money of slaveholders, and in return extending to them the sanction of full communion with that body, and that of the Evangelical Alliance Conference, recently held in London—first, in adopting a proposition declaring that men might be slaveholders without any fault of their own, and from disinherited motives; and then, to gratify the pro-slavery party of the Alliance, by refraining from their proceedings all reference to the subject of slavery, in order to prevent a disunion, evinced in both cases an utter disregard of the corresponding spirit of Christianity, and was a practical approval of the acts of those who, while they profess to be the followers of the great Redeemer, make merchandise of the bodies and souls of men.

A vote of thanks to the Chairman was then passed, and the meeting separated at eleven o'clock.

THE LIBERATOR.

BOSTON, DECEMBER 11, 1846.

RECEPTION MEETING AT FANEUIL HALL.

☞ A public meeting of the friends of the slave will be held in the OLD CRADLE OF LIBERTY, THIS (FRIDAY) EVENING, Dec. 11th, commencing at 7 o'clock, for the purpose of welcoming Mr. Garrison home from his mission of Freedom and Peace abroad, and with special reference to the action of the recent Evangelical Alliance on the subject of slavery. Addresses may be expected from Messrs. W. L. Garrison, Edmund Quincy, and Wendell Phillips. The galleries will be reserved for the Ladies.

☞ The Rev. E. N. Kirk has been invited to be present, and vindicate the Alliance, if he can, from the charges that will be brought against it.

Boston, December 11.

TRANS-ATLANTIC MISSION...NO. I.

THE EVANGELICAL ALLIANCE — GREAT VICTORY AT MANCHESTER.

Among the many instances which History presents, of the fulfilment of the scriptural declaration, that 'the cunning shall be caught in their own craftiness,' none have been more remarkable than that which is seen in the doings of the late Evangelical Alliance Convention, assembled in the capital city of the world; and none can be more instructive and admonitory. The pretensions of that body were of no ordinary character. It assumed to be divinely impelled, and strongly illumined by the Spirit of God. Its members claimed to be a body of wisdom, judgment, sound in the faith once delivered to the saints, so elect, so filled with the love of Christ, that they did not scruple to brand as irreligious or heretical, all who could not subscribe to their religious dogmas, as the basis of general alliance. Thousands of the world had seen these apostolic times! Twelve hundred strong, most by clergymen, they met in London, as the focal point of their embrace, and the central spot on which to organize their forces. England, Scotland, Ireland, Wales, the United States, the Canadas, the West Indies, Europe, all were represented.

A few months prior to their assembling, a meeting of the 'provisional committee' was held in Birmingham, at which a resolution was adopted, with reference to membership in the approaching convention, to purport, was, that no *tendentious* resolutions would be entered to on any occasion—though it neither declared nor implied that they would be excluded from the Alliance, in case they should present themselves for admission. It wore a somewhat invidious aspect, but it did not amount to prohibition. By whom was this resolution proposed and carried? Mark the incredulous reader! It was by the Rev. Dr. Cunning, the principal leader and champion of the Free Church of Scotland—the very man who, for the last three years, has unceasingly lashed his intellectual and theological acumen to vindicate the innocence and Christian character of the slaveholders of the Southern States! and all this, as a *quid pro quo* for the Free Church having collected $15,000 at the South, and thus put into its treasury the price of blood. Strange inconsistency! Strange ingratitude! Well can this backing your friends—

"Cell you this cunning cat no more,
To turn her back, and to endure
Our insults, without any grudge or spite,
Or any thought of vengeance, in the night?"

But its solution, to the intelligent, is an easy task. The blood-stained money obtained from the Slave States was, at that time, (thanks to the Glasgow Emancipation Society) and to George Thompson, Henry C. Wright and Frederick Douglass,) a widely exciting popular disgust and indignation through Scotland, and the Free Church was fast losing its character and influence. Now, Dr. Candlish is notoriously astute and cunning, but not quite so alive to 'circumvent God' as he supposes. At the time drew near for holding the Alliance Convention, he had the sagacity to foresee, that, so vigilant and determined was the anti-slavery spirit on both sides of the Atlantic, the subject of slavery would be pressed upon its attention; and that in case the Alliance should decide to exclude slaveholders from membership, in such a decision would be tantamount to a condemnation of the Free Church, for being in Christian fellowship with slaveholding churches in this country. Hoping to prevent any agitation of the subject in the Alliance, the manœuvre, he posted from Edinburgh to Birmingham, and there proposed in committee the resolution already referred to, declaring to invite slaveholders, but expressing no judgment in regard to their religious character. Presuming that, if no slaveholders should attend the Alliance, the subject would not be mooted,—and hoping that the hint given to the Southern and Northern man-stealing brethren would be effectual,—the Doctor went home, as did the vain and conceited Dr. S. H. Cox on another occasion, thanking God that the 'Vesuvius had been capped.' But it is an everlasting truth, that honesty is the best policy, and that the cunning shall be caught in their own craftiness.

No sooner was the Birmingham resolution received in this country, than it gave strong offence to the evangelical oppressors of the South, and their more guilty advocates at the North. The New School General Assembly was then in session at Philadelphia; but it refused to send any delegates to the Alliance, in consequence of that resolution, so powerful was the pro-slavery spirit in that body. Dr. Cox, its instructor, was extremely desirous of being sent as a delegate and representative of the slaveholding brethren, that if they would bestow on him plaudit suffrages, their honor should be safe in his hands, and that he would shake off the dust from his feet upon the Alliance, if it attempted to unchristianize the Free Church, whose feelings were too much outraged, and their pride too inflexible, to allow them to send any one to London, however zealous he might be in their behalf. So, Dr. Candlish, in endeavoring to avoid Scylla, struck on Charybdis.

Though no slaveholders went to the London Convention from this country, except Dr. Smyth of Charleston, (and he fraudulently disclaiming being one,) yet some sixty or seventy of their northern abettors went, united in spirit and purpose, to defeat any anti-slavery measure that might be attempted. The most strong, influential and guilty of these were Rev. Dr. Cox, Rev. Dr. Sydney E. Morse, the Rev. Dr. Patton, and the Rev. E. N. Kirk. The first eight or ten days of the Convention were spent in unproductive singing and praying, in lavish professions of brotherly love, and in canting about the necessity and importance of Christian charity. It was not till it became necessary to report a basis for an Œcumenical Alliance, that these love and catholicity turned to wormwood and gall. The British and American leaders had laid the faltering question to their souls, that, so far as the dreaded abolition question was concerned, 'surely, the bitterness of death was past,' and they would not be forced to take action upon it. And, truly, had it not been for one or two faithful men in that vast assembly, no reference would have been made to the subject of slavery. But when it was proposed, in the form of an amendment, by the Rev. Mr. Nelson of Belfast, that no slaveholder should be admitted into membership of the Alliance, then again the counsels of the froward were carried headlong. Though this amendment was rejected, yet it became necessary to refer this 'delicate matter' to a large committee, who prayed and agonized and wrangled over it for many hours. Their object was, to know how to make such a report as would propitiate the anti-slavery spirit of England, and not offend the pro-slavery spirit of America. At last they reported a basis, excluding only such slaveholders as held slaves 'by their own choice,' or for the purpose of traffic, which was carried by the Convention, in great confusion, without any discussion, and late at night.

It was supposed that this 'dashing with untempered mortar would cement the walls of this sectarian Babel, and enable its builders to raise the superstructure to a sublime height. But again were the cunning caught in their own craftiness. The American delegates were so incorrigibly pro-slavery—so impudent, hard-hearted, and stiff-necked—so unwilling to allow even the slightest censure to be cast either on slavery as a system, or any class of slaveholders, that they were thrown into a great ferment, they hurried to the Convention, and resolutely insisted on having every word relating to slavery erased from the proceedings, as the condition of their remaining in that body! They carried their point, through the weakness and complaisance of the British delegates, and the Alliance, in fact, virtually presented the formation of an Œcumenical Alliance, and thus entirely frustrated the grand object of the London Convention.

The American conspirators,—Cox, Smyth, Morse, Patton, Kirk, &c.,—now breathed freely, held up their heads confidently, and vainly imagined that they had accomplished the criminal design of their hearts—namely, the committal of their British evangelical brethren to the side of slavery, by silence and connivance, and the defeat of the 'ultra' abolitionists from America, Garrison, Douglass and Wright, by the final action of the Convention. Conscious how much they dreaded the knock of the robbers of God's poor and needy in this country, with a flush of pride and feelings of exultation, they embarked for home, 'each one looking to his gain from his quarter.' They brought tidings of peace and joy to the taskmasters and slave-dealers of the South and assurance to the American Church, that, though stained with blood and pollution as it is, its course on the subject of slavery had virtually been endorsed by British Christians. They returned as conquerors from the war with Freedom and Christianity, and to have their brows bound with victorious laurels! Well, then, may

'The third day comes a frost, a killing frost!'

Beyond all doubt, the pro-slavery action of the Alliance would have been suffered to pass without creating any special sensation in Great Britain, if it had not been for the boldness and fidelity of those who seem to be hated in the religious world, in proportion to their strong adherence to Christian principle. If the matter had been left in the hands of the London Anti-Slavery Committee, there is no probability whatever that any agitation of the public mind would have been attempted. During the sessions of the Alliance, they made no effort to influence the action of the Alliance, in reference to the report made public, did they call any public meeting to testify against it. Indeed, the Rev. Howard Hinton, one of their number, and reputed editor of their Anti-Slavery Reporter, consented to all that the Alliance did in shirking the question, and thus demonstrated the weakness of his abolitionism.

Happily for the cause of humanity—happily for the vindication of Christianity—an Anti-Slavery League had just been formed in London, with George Thompson at its head; and under its auspices, a public meeting of the people was summoned to Exeter Hall, to sit in judgment upon the action of the Alliance respecting slavery, and pass their ultimate verdict. Rev. Dr. John Burnet, whose name is a tower of strength, was called to the chair. After listening to the speeches of Messrs. Thompson, Douglass and others, the immense assembly pronounced sentence against the proceedings of the Alliance, with only two dissenting voices! This sentiment was also given in a multitude of other places, with equal unanimity, and was also ratified by nearly all the religious journals in the land.

Awed and confounded by this powerful demonstration of public sentiment, many of the British delegates to the Alliance began to withdraw their connexion with it,—the Rev. Dr. Andrew Reed being of the number, and bearing the strongest public testimony against its course.

This was the state of things when I left Liverpool for Boston. On my way, I embarked, (Nov. 4th,) in the steamer to meet in Manchester, the very purpose of forming a British Evangelical Alliance, and composed mainly of those who had been members of the London Convention. I had very little doubt that the Alliance would be adopted, excluding slaveholders from that Alliance, not because I had any confidence in the anti-slavery principle of a majority of the delegates, but because I felt certain that they would not dare to encounter the storm of popular indignation that would be raised, in case they did not take such a step. I have now the satisfaction to announce, that this rule was adopted, almost unanimously, on motion of Rev. Edward Bickersteth, seconded by Rev. H. Hinton, in the following words:—

'That whereas the Provisional Committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London for the formation of such Evangelical Alliance; and whereas it is known that many British subjects are holders of slaves in the British Organization, in pursuance of the course adopted by the Provisional Committee, and with a view to the great objects of Christian union and co-operation, yet THE DEED IS DONE, the end is attained, and the Alliance is now formed, the British Alliance—anti-slavery Christianity, and altruism have triumphed—the first act of the Anti-Slavery League has crowned it with immortal honor. *Long Live!*

As one of the results of my Trans-Atlantic Mission, it gives me joy, and inspires me with strength.

☞ We offer no apology for occupying so large a portion of the Liberator with trans-atlantic matter respecting American slavery. For the time being, we feel constrained to withdraw all that nefarious system seems to be more vigorously carried on in the old than the new world, and every blow that is there struck, pro or con, will be regarded with deep interest, alike by the friends and the foes of emancipation. The result of this conflict is by no means doubtful; for, notwithstanding the defection of the Free Church of Scotland with the leprosy of slavery, and the pernicious action of the London Evangelical Alliance on that subject, yet the British people will be true to themselves, to the down-trodden slave, to the sublime mission of the United States.

☞ The article in the Liverpool Courier, which we have transferred to the 'Refuge of Oppression,—the Southern department for all such malicious and unprincipled ditchers,—is full of the virus of American pro-slavery.

☞ The proceedings of the annual meeting of the New-England Anti-Slavery Society are unavoidably deferred this week.

For the Liberator.

NOTES OF AN ENGLISH ABOLITIONIST.

Liverpool, Nov. 4th, 1846.—This morning, I accompanied Wm. Lloyd Garrison on board the mail steamer, Acadia. Friends from London, Bristol, Sheffield, Warrington, Glasgow, Dublin, Cork, and Wexford, were also of the farewell party.

Evangelical Alliance.

At 2, P. M., went to Manchester, to learn the doings of the meeting called to organize a British Evangelical Alliance. Found that the report of the Provisional Committee had reported the withdrawal (since the London Conference) of more than fifty persons, and the receipt of letters from others, (the number not stated,) declaring their adhesion doubtful, leaving future circumstances, and especially the course adopted by the present Conference, on the subject of slavery, to determine the course they should ultimately adopt. Large numbers of the excellent letters of H. C. Wright to Dr. Ward, Law and Rev. J. A. James are in process of circulation. The reporters for the public press, with one paper excepted, (in favor of the *Manchester Times*,) are entirely excluded, and the following resolution has been passed:—

"That, in the judgment of this Conference, it is extremely undesirable for any report of their proceedings to be given to the public, except under their own direction; and they express their confidence that none of their own members will furnish materials for such a purpose, to any newspaper whatever."

Sat.—The British organization of the Alliance was completed yesterday in the morning, immediately after devotional exercises, the following resolution was proposed by Rev. E. Bickersteth, of the Church of England, and was seconded by the Rev. Howard Hinton, of London, the editor of the London Anti-Slavery Reporter:—

Slaveholders Excluded.

"That whereas the provisional committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London for the formation of the Evangelical Alliance; and whereas it is known that some British subjects are holders of slaves, the British Organization, in pursuance of the course adopted by the Provisional Committee, and with a view to the great objects of Christian union and co-operation, yet THE DEED IS DONE, the end is attained, and the Alliance is now formed, the British Alliance—anti-slavery Christianity, and altruism have triumphed—the first act of the Anti-Slavery League has crowned it with immortal honor. *Long Live!*

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the Executive Committee, as follows:—'Resolved, that we, the Executive Committee, do hereby, this morning, then the judgment of our brethren, that we must be, their efficiency and usefulness, we add to calumny and reproach, and that there has been a evasion of responsibility.

Lord Mayor's Day.

Sat.—This is a grand day in the city of London. While I write, the guns are fired, and the bells are ringing, the multitude are reeding, the air is rent with the cry of 'Cockneys!' 'Cockneys!' 'Cockneys!' Yonder coach, is taking the Lord Mayor, Sheriffs, and Chamberlain to the Royal Exchequer to the Banquet Hall in Guildhall, and amidst Lords, Ladies and Commoners, to listen to the duties of his Majesty's Ministers, for the ensuing year. As I am reading the *Patriot* of yesterday, I see a meeting of the Provisional Committee of the British Anti-Slavery Alliance, held at Manchester, is to be held in London for the formation of such an Alliance, and the following resolution was proposed by Rev. E. Bickersteth, of the Church of England, and was seconded by the Rev. Howard Hinton, of London, the editor of the London Anti-Slavery Reporter:—

Slaveholders Excluded.

"That whereas the provisional committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London for the formation of the Evangelical Alliance; and whereas it is known that some British subjects are holders of slaves, the British Organization, in pursuance of the course adopted by the Provisional Committee, and with a view to the great objects of Christian union and co-operation, yet the deed is done, the end is attained, and the Alliance is now formed, the British Alliance—anti-slavery Christianity, and altruism have triumphed—the first act of the Anti-Slavery League has crowned it with immortal honor. *Long Live!*

As one of the results of my Trans-Atlantic Mission, it gives me joy, and inspires me with strength.

☞ We offer no apology for occupying so large a portion of the Liberator with trans-atlantic matter respecting American slavery. For the time being, we feel constrained to withdraw all that nefarious system seems to be more vigorously carried on in the old than the new world, and every blow that is there struck, pro or con, will be regarded with deep interest, alike by the friends and the foes of emancipation. The result of this conflict is by no means doubtful; for, notwithstanding the defection of the Free Church of Scotland with the leprosy of slavery, and the pernicious action of the London Evangelical Alliance on that subject, yet the British people will be true to themselves, to the down-trodden slave, to the sublime mission of the United States.

☞ The article in the Liverpool Courier, which we have transferred to the 'Refuge of Oppression,—the Southern department for all such malicious and unprincipled ditchers,—is full of the virus of American pro-slavery.

☞ The proceedings of the annual meeting of the New-England Anti-Slavery Society are unavoidably deferred this week.

For the Liberator.

NOTES OF AN ENGLISH ABOLITIONIST.

Liverpool, Nov. 4th, 1846.—This morning, I accompanied Wm. Lloyd Garrison on board the mail steamer, Acadia. Friends from London, Bristol, Sheffield, Warrington, Glasgow, Dublin, Cork, and Wexford, were also of the farewell party.

Evangelical Alliance.

At 2, P. M., went to Manchester, to learn the doings of the meeting called to organize a British Evangelical Alliance. Found that the report of the Provisional Committee had reported the withdrawal (since the London Conference) of more than fifty persons, and the receipt of letters from others, (the number not stated,) declaring their adhesion doubtful, leaving future circumstances, and especially the course adopted by the present Conference, on the subject of slavery, to determine the course they should ultimately adopt. Large numbers of the excellent letters of H. C. Wright to Dr. Ward, Law and Rev. J. A. James are in process of circulation. The reporters for the public press, with one paper excepted, (in favor of the *Manchester Times*,) are entirely excluded, and the following resolution has been passed:—

"That, in the judgment of this Conference, it is extremely undesirable for any report of their proceedings to be given to the public, except under their own direction; and they express their confidence that none of their own members will furnish materials for such a purpose, to any newspaper whatever."

Sat.—The British organization of the Alliance was completed yesterday in the morning, immediately after devotional exercises, the following resolution was proposed by Rev. E. Bickersteth, of the Church of England, and was seconded by the Rev. Howard Hinton, of London, the editor of the London Anti-Slavery Reporter:—

Slaveholders Excluded.

"That whereas the provisional committee, during its session at Birmingham, resolved that no slaveholder should be invited to attend the meeting which was to be held in London for the formation of the Evangelical Alliance; and whereas it is known that some British subjects are holders of slaves, the British Organization, in pursuance of the course adopted by the Provisional Committee, and with a view to the great objects of Christian union and co-operation, yet the deed is done, the end is attained, and the Alliance is now formed, the British Alliance—anti-slavery Christianity, and altruism have triumphed—the first act of the Anti-Slavery League has crowned it with immortal honor. *Long Live!*

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☞ The proceedings of the annual meeting of the New-England Anti-Slavery Society are unavoidably deferred this week.

Now let me tell you what will be the case. If the American Bishops, Methodist and Episcopal, *on grounds on which slaveholders can be admitted, and will be clearly defined.* We can argue this question here with better information, and I have a letter written by a friend, which I will send you. There are enough of us, *fully imbued with the anti-slavery spirit*, who will oppose the introduction of slaveholders into the Alliance; and we cannot now be thrown up to us, that our opinion is made at British direction. We shall act independently, more strongly, and more effectually, than the Americans can do, if we act for ourselves. I think you can fully appreciate our position. I trust that the letter writings of Methodist organizations if they could—men whose influence is important—may have a good effect. Such a man as C. Wright, men who would destroy all slavery organizations if they could—men whose influence is important—men who would, if they could, shake the Evangelical Alliance, even if it did exclude slaveholders, without notifying all the professed friends of slavery, that the rivulings of such men are not will not avail, as they have heretofore done in the British Christians believe that Methodist Bishops in America are no friends to slavery, and that the infidel school. A few years more will suffice to open the eyes of the British public to the character of *these strolling American anti-slavery lecturers.*

What will this reverend slanderer and vilifier of the victims of slavery, and the noble advocates and defenders of the slave, Rev. Dr. Bunting and the Methodist Conference, have to say, when he reads the following extract from a letter of Henry C. Wright, here caused the Christian people of this country to speak with a voice so powerful that the Alliance has quailed before it, and at the door against slaveholders? In the case before us, the triumph of the world has been brief indeed; while the sacrifice of the friends of the slave is rendered more signal by the fact that the law excluding slaveholders has been wrung from an assembly, the majority of which would have allowed the writer of the above and the unshelloved confederates to have had their way.

There were, to-day, a huge placard, which I am informed is present covering the walls of a northern town. The following are its contents:

"EVERY FREE CHURCH IS HAVE A STONE WRITTEN ON BLOCK or OTHERWISE.—*Dr. Duncan.*

SEND BACK THAT MONEY!

Wine of MAYFLEARERS! Those who traffic in souls and blood, and those who legalize or assume at such traffic; all these are MAYFLEARERS.—*Mr. Mark Carlile.*

This placard is put up in anticipation of a large gathering of the supporters of the Free Church, to lay the foundation-stone of a new place of worship, in the Scotsman-on-Tyne, Newcastle-upon-Tyne, under the Friends of Anti-Slavery Society. Anti-Slavery Leagues are very active; and where they are already in operation, considerable preparations for a grand tea-meeting, to celebrate the Emancipation of the Negro Slaves, at Christmas, which is to be attended by Frederick Douglass, George Thompson, and other friends of the ultra strategy.

FREE SECESSION CHURCH OF SCOTLAND.

Have just received by the post, an admonitory letter, on the pen of the Rev. Geo. Lefevre of Glasgow, one-in-law of the uncompromising John Ritchie, of Edinburgh, entitled, 'Memorial and Remonstrance respecting Slavery, addressed to the Synod of the United States of America, by the Synod of the Free Secession Church, 1846." Time-serving Gospel-sermons to be published entire, and I send a copy for the purpose. In the mean time, I will enrich my note by one or two extracts. The Remonstrance was drawn up in conformity with a resolution passed by the Synod on the 28th of May last, and to the following effect:

"That this Synod, regarding the system of Slavery as a heinous sin, and that of America as of a peculiarly heinous and aggravated character—and feeling with those ministers, who, in the strength of its sin, have left Presbyterian Churches of America in the language of faithful and earnest remonstrance, to lamentation without the desired effect, feel it their bounden duty solemnly to express their sentiments to hold *Christian fellowship* with any Church which sanctions that system of iniquity; and appoint a Committee to prepare a Memorial embodying these sentiments, to be addressed to the Presbyteries and other Churches in America giving their sanction to Slavery; that the Synod is unanimously agreed in this unholy thing, and intending them to put it entirely away."

The Committee reported the Remonstrance on the 28th, when it was unanimously adopted.

The extracts selected from this admirable Remonstrance are necessarily rather long; I feel it so.

The Remonstrance emanates from one of the most religious bodies in Scotland, comprising between 400 and 500 ministers. What a contrast to the speeches of Drs. Cunningham and Candlish, and the deliverance of their *Free* Church! It is a melancholy fact, however, that none of those who agreed to this remonstrance, set forth in the Liberator during the debate on Slavery, and testify assented to the resolution passed by that body, in the 25th of August. How true it is, "evil communications corrupt good manners."

Dr. WARDLAW AND GEORGE THOMPSON.

Hitherto, Dr. Wardlaw has thought it necessary to notice the reply of Mr. Thompson to his letter in the Times, defending the character and proceedings of the Anti-Slavery Lecturer. The Glasgow Argus (Anti-Slavery) contains a letter from the Doctor. In this letter, the Doctor says, that he did not need the eminence of Mr. Thompson, and the superadded pragmatical schooling of Mr. R. C. Wright, to know the consequences of his letter to the Times; and that he acted "calmly and firmly, made up to think; but he adds—

"Impressed with the magnitude of both sides of the alternative, I resolved to do nothing rashly; and that I will not be driven one step faster by anything that has been said or done by the Friends. But I trust I shall have grace to follow out principle with perfect consistency, but that, in a case so momentous, involving on both sides interests so momentous, I count it an imperative duty to feel my way."

Dr. Dorfie then requests the insertion of a portion of a lecture, delivered the previous Sabbath evening on the subject of the bondage of the Israelites in Egypt. In this extract, the doctor gives the view of American Slavery, and bestows a word upon those who have organized the Alliance. I cannot, without injury, abridge the passage. Here it is entire:

"(The extract must also be deferred till next week, for lack of room.)

The Editor of the *Nonconformist* thus briefly disposes of the doings of the Alliance at Manchester:—

"The British Branch of the Evangelical Alliance has also met, and has passed a resolution excluding slaveholders from membership. Better late than never. We should have valued this proceeding more highly, if it had been given when fidelity and consistency alike called for it. It is better firmly but quietly to rebuke wrong when it is first done, than immediately after their backs are turned. As it is, the resolution destroys all property of its members, and thus effectually saving the reputation of those who have passed it."

The Glasgow *Christian News*, of the 11th, is out to hand, and in it an article which I dare not transcribe, entitling the subject to which it relates. I inclose it in a note. The Editor of the Liberator will be the best judge of its fitness for a place in his columns. I will hazard my own opinion, however, which is, that it should go in, without the alteration of a syllable.' It will put to a test in the case of Johnny Campbell, who has been making a tool of the name of the New-York resolution, and has so far cut down the Liberator, and other friends of the New-York resolution, and has so far cut down the Liberator, and other friends of the cause; yet the 'Reporter' of anti-slavery proceedings has been utterly silent.

Shall I trouble bring these notes to a conclusion. I shall be too busy from now, until the starting of the mail, to make any addition to them. Let the real friends of abolition in America be assured, that the time is coming, when their proceedings will be known, their labors appreciated, and their churches esteemed in England. Let them hold on and hold to the cause, and they will never look in vain for sympathy and co-operation here. Mr. Garrison has recently seen something of the true British spirit. He was able to test it—for he came at a time when narrow-mindedness, bigotry, sectarianism and false abolitionism, had combined to misrepresent him and his coadjutors. He will bear testimony, that there were not a few.

'Faithful among the faithless found.'

Farewell!

AN ENGLISH ABOLITIONIST.

LETTER FROM HENRY C. WRIGHT.

MANCHESTER, Nov. 6, 1846.

DEAR GARRISON:—

I left the Acadia, to return to shore, with a heavy heart. I never felt more deeply oppressed. I wanted to encourage my friends, but I could find no words. Dr. and Dr. SUTTA, of Charleston, is a slaveholder. This is not true; he claims property in a human being. He stands in the high relation of a master to one of his species. His children are his slaves; one of them, we understand, is the child of a relation; but they are not his slaves. He never bought them; he could not sell them; he has no right of property in them. While in Boston, he wished to make this statement; we talked over the matter for an hour; mingled our hearts and sympathies one; wept, together, for one another, and departed each to his own home. Was left alone for awhile. We all felt that we should never meet again on such an occasion.

I went to Manchester that night. The next day, the Convention, in form, of the British Branch of the Evangelical Alliance was in session; and a copy of the enclosed tract, containing my letters to John Angel James, who is now a D. D. and to Ralph Wardlaw, D. D., was put into the hands of all the members. Last evening, I received a note from one of the members of the Convention, from which the following is an extract:

Manchester Institute,
Thursday night, Nov. 5, 1846.

DEAR SIR:—

I am happy to inform you, that the decision of this day, on the slavery question, has been to my satisfaction. It has been agreed, by the British brethren, neither to admit slaveholders into our organization, nor, hereafter, to the Alliance [the general Alliance]. Yours, truly,

H. C. WRIGHT.

I was rejoiced to hear this, but waited to see the precise words of the agreement. To-day appeared an official report of the doings and decision of yesterday, in the Manchester Times, of which *Mr. Pratten*, one of Free Trade Hall notoriety, is editor. The following was offered by the Rev. T. BICKERSTETH, and seconded by the Rev. HOWARD HINTON, who consented to the expunging of all allusion to slavery in the London meeting, after spending four days on it:—

"Whereas the Provisional Committee, during its session at Birmingham, resolved that *slaveholders* should be invited to attend the meeting which was to be held in London, for the formation of the Evangelical Alliance; and whereas, it is a fact that *British subjects are holders of slaves*; the British organization, in pursuance of the course adopted by the Provisional Committee, and upon the consideration of the wholesome, but *without pronouncing any judgment on the personal Christianity of slaveholders*, agrees to admit no *holder of a slave* shall be eligible to membership.

The Resolution is decisive as to *British holders of slaves*. They can never become members of the British organization. But why were they excluded? Because slaveholding is sinful; and holders of slaves are sinners? No, for the Resolution expressly and emphatically states, that the Alliance "pronounces no judgment on the personal Christianity of *slaveholders*;" and the seconder, Mr. Hinton, said he did not like the resolution to be understood as pronouncing an opinion *against* the personal Christianity of any one. So the British Branch has given no opinion against the personal piety and Christian character and sincerity of slaveholders, in excluding them. Holders of slaves are assured that they are not excluded because the Alliance pronounces them not Christians. They are assured that the British Branch does not consider them unworthy to be received to Christian fellowship and confidence. Why then exclude us? ask the 'holders of slaves.' The British Branch answers: 'We exclude you, first, because the Provisional Committee, in session at Birmingham, should be invited to attend the meeting in London; second, because it is known that some *British subjects* are 'holders of slaves.'

What force is in these reasons? They do not exclude them because they are *slaveholders*; they are excluded because state that they are holders of slaveholding is not the ground of exclusion, but the fact that they are 'British subjects,' holders of slaves' or excluded because they are born and live in the British dominions. If they live in other countries, they are not excluded. For the Rev. Howard Hinton, Secretary to the Broad-street Committee, and Editor of the Anti-Slavery Reporter, said, in seconding the resolution:

'As to *American* slavery, he thought they were not called upon to interfere with that here. They were not called upon to express their opinion of the *foreign* slaveholders into the Alliance—the question was not now before them—they had the subject in their hands, and would meet it when it came.'

All slaveholders are assured by the British Branch, that they are not excluded from it, because the fact of their holding slaves renders them unworthy to be members; and *American* slaveholders are assured, that they are not excluded at all; that the resolution does not pronounce on them whatever, but solely to those who have the misfortune to be '*British subjects*.'

Then, what has the action of the Provisional Committee, at Birmingham seven months ago, to do with the action of the meeting and its decisions yesterday? Why, the Provisional Committee, in the first rank, 'go they are not. If they are, why did not the meeting ten yesterday have the courage and fidelity to tell them so, and call them to repentance, and exclude them for that reason, and not exclude them for reasons that are no reasons? In no previous step taken by the Provisional Committee, was there more effensive and deceitful part, in regard to their slaveholding allies in the Alliance. They had not the honesty openly to confess, that they had been deluded by the slaveholders and their allies in America, that were at London meeting, and openly express their sorrow; they had not ability enough to put in a reasonable excuse, and slave-traders—We reject your professions to Christianity, and therefore cannot have you in our Alliance; they had not the magnanimity to tell the *true* reason why they adopted the above guarded and compromising resolution. They knew when they adopted it, that it was not the reason; and if it was adopted out of deference to the rising indignation of the people, and to the agitation of the Anti-Slavery League, of the Glasgow Emancipation Society, and other anti-slavery societies. They knew the British Branch would become a bye-word, if they did not do something to show that they were resolute to meet the popular demand, not to express their abhorrence of slaveholders. In the resolution itself, and in the speeches of the mover and seconder, and of others, they were careful to show to American slave-breeders, that they did not adopt it, because of their desire to engage the endeavors and sympathies of Christian from slaveholders; not from any principle or feeling of the utter and necessary baseness of those who turn the image of God into a brute, to be bought and sold. Bickersteth, the mover, declared that, he was one of those who thought they should not have entered into this subject; and that he had the greatest difficulty in it. However, he was apprehensive that the PUBLIC COULD NEVER NOW BELIEVE THAT WITH ONE HEART THEY ABOLISHED THE SLAVE TRADE, UNLESS THEY CAME TO SOME DISTINCT AND ENERGETIC 'Distinct resolution' indeed!! It would puzzle even Candlish, to fathom its meaning—if, it means any thing more than a feeble and *unprincipled* attempt to ward off public odium that is coming upon them for their cowardice and dishonesty. Why so cautious to say to American and other slave-traders, that they meant to utter nothing against their personal Christianity?" Why did the seconder of the resolution, Rev. Howard Hinton, leader of the Broad-street Committee, so cautiously assure American slaveholders, that the resolution had no reference to them? Why did he so pointedly assure them, that they meant nothing against their personal piety? Why did Bickersteth take pains to assure them, that he was opposed to saying any thing about slavery? Why then did he make it? He blame! says, he was afraid the public would not believe that they would stick satisfied with this resolution satisfy. Yet, for the two years have I sought a sentence of condemnation against the 'personal Christianity' of American slaveholders from the British public. That sentence has been pronounced unequivocally, by three denominations; the Secession, Relief and Reformed Presbyterian bodies of Scotland. In due time, the whole kingdom will speak as one man. The British Branch of the Alliance must *too the mark*, and pronounce judgment against the personal Christianity of American slaveholders, and their abettors—such as SHEVER, OLIN, PEABODY, COX, PATTON, KING, &c., or because the scorn of the British public. As they now stand, the influence of this Branch, as well as the General Alliance, goes to associate Christ in loving fellowship with American slave-breeders and slave-traders. This association in such minds, of Christianity with slaveholders, must be broken, or Christianity itself must be loathed by every just and Pious-minded man. I count that man or body of men who refuse to raise a testimony against the fuel and unnatural association of Christianity with the Son of God afresh—to put him to open shame. Why did Dr. Bunting and E. Bickersteth, and the whole body, say they would not give any opinion against the piety of slaveholders, and were sorry the question was introduced? They had more regard for their Evangelical Alliance than for the honor of the Divine Master.

HENRY C. WRIGHT.

THE BRITISH ALLIANCE.

DEAR GARRISON:—

I extract for you, from the 'Nonconformist,' of the 11th inst., the following article, showing the impression made upon the mind of an Englishman in America, by the article of Dr. Campbell of London, in the Christian Witness:

'You will see, by the, good your mission has done, further evidenced in the report of the meeting of the Evangelical Alliance, at Manchester.

The Rev. HOWARD HINTON said 'There were many in the Alliance and out of it, who could not give up the question from conscience.' Slavery might not be the greatest evil, but it was a great crime which drew out the vital blood of Christianity so much for its support. The resolution might be taken as a sufficient declaration on the subject, but the terms of the resolution showed that the subject had been before introduced at Birmingham. He might, with truth, say, 'they manifest slaveholding, if there are no British slaveholders.' He regretted to say that there were such men as British slaveholders. He had once thought not, but in the Sunlands colonies, he found the names of British proprietors—Englishmen who held shares in slave estates, who were as truly slaveholders as any men who lived in Virginia. He had seen the vile system of slavery (hear, hear). The speaker then alluded to slaveholding in Brazilian Mining Companies. He did not wish this resolution to be understood as pronouncing an opinion against the personal Christianity of any one. For himself, he could not pronounce such Christianity was of the most vigorous character. As to the Alliance, he thought they were not called upon to interfere with that here. The objects of this Alliance had no reference to slavery, and the question was little Society had to do with a Bible Society in New Orleans. The fact of what they should have done before, was not the question, but what they should when heard of it. They were not called upon now to say whether they would admit foreign slaveholders into the Alliance, the question was not now before them—they had the subject in their hands, and would meet it when it arose (applause).

SAMUEL FREEMAN, Esq., expressed his concurrence in the resolution, but was doubtful whether the propriety of its passing without further discussion. He was not afraid of any harm the expression of their sentiments would do, but he was afraid of the speeches (hear, hear). The principle they were avowing could do no harm; but much that was said in its support might give pain to men whom they did not wish to hurt (hear, hear).

The Rev. Dr. KING expressed his conviction that though with varying shades of opinion they were assembled lately yet they were unanimously on one this question (applause),—and he believed they should not disgrace in supplicating God to lead the people of this country and elsewhere to repent to go free (applause). Slaveholding he thought they must acknowledge an appalling system; the more so because it was shared in, to some extent, by men calling themselves Christians. He felt great regret had been expressed by excellent men that the subject had been introduced, and he had great regard for their opinions; but it was not for them or our with them. It seemed to him, then, that they had no alternative; they were in the position of uniting or disunighting and if they disunited, they must either do something to loosen or to rivet the fetters of the slave (cheers). He thought then, they had but one course—to pass this resolution; and in doing so, they would be doing what, he felt, the confidence and good opinion of every right-minded man in the kingdom (applause)."

The Rev. Dr. Bunting said, there was one word in the resolution he should *emphatically* concur in, and that was the word 'agree.' He thought *agreement* was one of the most and emphatic duties on this occasion; for they should not be disunited in resisting this Alliance, if it could be maintained. They all agreed in the principle of this resolution, and why should they quarrel about the mode of carrying it? For himself, he thought it would have been better if the question of slavery had not been introduced (hear, hear) if they had been willing to give up one iota of his expressed opinions against slavery. He thought Mr. Hinton had very ably stated both sides of the question. He had argued on both sides [a laugh] therefore, he thought him one of the best friends of *agreement*. [Laughter.] He thought this debate should be a lesson to them, not to introduce extraneous matters. He was of opinion they should come to an immediate vote.

Rev. John Kelly, Rev. Dr. Hurley, E. Foster, Esq. of Cambridge, Rev. T. Smith, Rev. A. A. James, Rev. Dr. Vaughan, Captain Young, Rev. Mr. Nelson and Mr. Stanfield, of Belfast, Rev. W. W. Ewbank, Rev. Dr. Campbell, of London, and Rev. B. W. Noel, T. Blair, Esq. A. C. Lyndon, Esq. Rev. Thomas Scales, of Leeds, and Rev. J. Alexander, of Norwich, most cordially supported the motion.

The Rev. G. OSBORNE expressed his dissent from the course pursued by the Conference, and strongly urged that no further union should be taken on the subject; and the Hon. A. Kinnaird had some difficulty in acquiescing in the resolution.

The resolution was then *carried in the affirmative*. On the contrary being put by the Chairman, four or five hands only were lifted up.

Observe how tenderly Mr. Hinton and others act, in doing what they evidently would not do, if your noble stand had not compelled them to disavow slaveholders. They would not be slaveholders openly enough, but against slaveholders, they speak even now, with bated breath, as though there could exist without the sinner!

Such are the men who make long prayers against slavery, and pretend that it is unchristian; and yet *profess* to doubt—I do not, I know, to the feeling—whether the slaveholder is unchristian! By the same reasoning, they might condemn conduct as devilish, and yet hold fellowship with the devils.

Mark, too, one of these gentlemen only fears the speeches—that is, he tried there might be the forest, out-spoken, anti-slaveholding Christian, or, at some speaker, which the canting Conventionalists know to prevail, but, whilst they are dishonest enough to keep that money, can't desire to hear, lest they hear their own condemnation. We owe this check to their backsliding to you. No one stood up with them in daily intercourse would have kept free from restraining influences as yourself and friends, nor, but for your mission, should we have had the necessary facts as to the American priests upon authority; and upon personal questions, this is essential. Therefore, again thanks to you and your friends for the mission and the facts.

E. SEARCH.

MASSACHUSETTS SOCIETY FOR THE ABOLITION OF CAPITAL PUNISHMENT.

FRIEND GARRISON,—Will you allow me to say a word in respect to the approaching anniversary of the above Society? You remember that you proposed, at our last anniversary in Boston, to meet in the May following, to celebrate the abolition of the gallows in this Commonwealth. We met in May, but not for such a joyful purpose. We did hear, however, even at that time, of the removal of the ecclesiastic from Michigan. She stands as the first and only State in the Union, which has tested the experiment. Massachusetts lingers behind. Shall she be the second on the list? She ought to have led the way. This is forever too late. She must be content to follow a sister State.

The above meeting will probably be held for one day only. The place is not known,—the day is Jan. may 14th. We look to you and other friends to be present. An address is expected from an individual, whom as yet we are not at liberty to mention.

CHARLES SPEAR,
Sec'y. S. A. C. P.

Boston, Dec. 10, 1846.

THIRTEENTH NATIONAL

ANTI-SLAVERY FAIR,

TO BE HELD IN

FANEUIL HALL,

AT THE CROSS OF THE YEAR.

THE LIBERTY BELL.

The eighth number of this excellent Annual, which has been perhaps the most grateful operation in connection with the Fair, is to be published on the first morning. It is in contemplation to publish a larger edition than usual, if the funds permit; but, as yet, only half the sum requisite has been subscribed, owing to an unavoidable delay in commencing the year's operations. But as the publication has the good a claim on all who wish to swell the receipts of the Fair, as well as on all who have seen how effectual a medium of union it is between different parts of the world in the same great cause, and how valuable an auxiliary it promotes; that cause in quarters where greater instrumentalities are of less avail, it is not doubted that the statement of the immediate need of funds, will ensure a pecuniary response.

TO FRIENDS HAVING IN THEIR POWER TO MAKE DONATIONS OF AMERICAN BLEACHED COTTONS:

Twenty pieces of this material are needed for the preparations, decorations, &c.; which, after having served this purpose, will either be brought up and sold at the charity-table of next year's Bazaar, or disposed of at the close of this, as shall be found advisable. Those friends who have a desire at once to aid the cause, and to see what a well-executed plan effects, in beautifying Faneuil Hall, are entreated to unite in supplying these wants of the occasion.

CHARITY TABLE.

Ladies in the practice of supplying the destitute with plain Clothing at the season of Christmas and New Year, are informed that it is intended to have a Table at what they may furnish themselves with garments suited to their purpose.

MINISTERS OF ALL DENOMINATIONS INTERESTED IN THE CAUSE.

Are earnestly entreated to help this work of Christianity, by promoting the formation of social circles in their respected parishes, to prepare in each, a Table for the Bazaar; as it is the experience of ministers who have hitherto done so, that the way has thus been open for a successful Anti-Slavery Work, through the same powerful instrumentalities of the pulpit and the lecture-room.

ARTISTS, MERCHANTS, MECHANICS AND MANUFACTURERS.

Have it in their power to do much for the cause, by contributions of materials to be worked up, or specimens of their skill, industry and genius.

CHRISTMAS AND NEW YEAR'S PRESENTS.

May the year be expected of a very much greater value than have ever before been exhibited. The interest of our English Contributors has been greatly stimulated, and their number increased, by the formation of THE ANTI SLAVERY LEAGUE, which is Auxiliary to the American A. S. Society. Exquisite Drawings, Paintings, Works of Art of various kinds, Articles of manufacture and of fashion, and children's Dress, and, in fine, specimens of the rare and beautiful in every species of manufacture, particularly those of London and Paris, invite the attention of the city and surrounding country.

☞ Persons who do not visit the Bazaar on the opening day, early in January, will find a check, of M. will probably lose the opportunity of inspecting the most beautiful objects, as all such are eagerly sought for, and it is our rule not to retain articles on the tables for exhibition, after they have been purchased.

☞ Elegant writing-materials will be for sale at the book table, on the right of the platform, where the drawings will also be found.

☞ No articles are received on commission, and therefore those desirous of aiding the cause, as well as of supplying themselves by setting an unequalled opportunity for selecting elegant articles, need not hesitate to make large purchases.

WORKING PARTIES

In aid of the Fair were set on foot last year in many places, at the suggestion of the 'Bazaar Gazette.' It is hoped that suggestion will be still more generally received. Let them also be formed in parties;—tea-parties;—conversation parties;—occasions of festivity, and means of social improvement. Their numbers may thus be multiplied and their benefits increased.

THE EVENINGS OF THE FAIR.

Some of these will be made interesting by the speeches of eloquent advocates of the cause, among whom, it is hoped will be Garrison, Phillips, and many of the more recent advocates, who comprehend the mighty additional influence, that the fact of speaking from the Anti-Slavery platform gives their words. Bands or choirs volunteering their aid, will most essentially serve the cause; and we beg all disposed to do so, to communicate with us.

☞ REFRESHMENT TABLE.

This has always been one of the most profitable departments of the Fair, and we earnestly commend it to the liberality of the well-wishers of the cause, both in the city and the country. *Every kind* of produce and refreshment, (except wine, &c.,) will be acceptable.

GREENERY.

☞ We have no adequate place of storage in Boston, and therefore beg the friends to retain their contributions of greenery till Friday the 18th, and to send them WITHOUT FAIL on that day; as a longer delay would occasion an irreparable loss of time.

☞ THE FAIR. ☜

The receipt of a stupendous cheese from Betsey M. Cowles and friends, in Ohio, is gratefully acknowledged, before the usual time for making such acknowledgments, for the sake of soliciting such contributions, as nothing could be more welcome or saleable. In fact, *country produce*, of every description, is *sure* of a ready sale, at the highest prices.

Hems, tongues, fowls, (especially the latter for the preparation of solid,) with other articles of food, will, it is hoped, be so liberally contributed as they have been, in previous years, judiciously managed.

N. B. It has been thought best to expend no money in toys for the Fair, but to rely on the contributions of those who have it in their power to give articles of value, such as those of China, and the pewter toys, Dutch and French toys, &c. A beautiful miniature model of a side-board, in mahogany, has been received from Bristol, (Eng.) the work of a young apprentice to the cabinet-making business, the knowledge of which ought to stimulate American philanthropy and ingenuity. Splendid screens for ladies' work have been received, which ought to find a corresponding gift of splendid mounting, on this side of the water.

The Fair will be held in Faneuil Hall, and in the adjoining Stores, which are sufficiently informed that their contribution of running pine-made into wreaths (if they can make it convenient to supply it at last year,) need not be so elaborately beautiful on the present occasion, as the distance at which by the plan of this year, it is to be hung from the eye, makes the high finish unnecessary.

M. W. C.

ARRIVAL OF THE CALEDONIA.

The Caledonia arrived about 7 o'clock Saturday morning, after a passage of about fifteen days and a half.

The Cotton market is quiet. The Corn markets are rather heavy, but no material change.

The Great Britain.—The engineers who have examined her say that she has suffered but little injury. It is proposed to propel her, against the wind or storms, during the winter, so that she may be got off early next spring. The cost, it is said, can be done.

The advocates of the Ten Hours' Bill for public punishments are pursuing a vigorous campaign. They have commenced public meetings in the provinces.

The Board of Ordnance have given their approval for the use of Schenbein's gun-cotton in the British army.

Mr. T. B. Macaulay, M. P., is said to be employed in writing a new History of England.

Ireland.—Very late and very deplorable accounts of destitution from almost all parts of the country.

Mr. O'Connell—by the advice of his medical advisers, it is said—left Mount Desert. He has travelled in the course of ten days or a fortnight—farther than is usual for any invalid. Excitement being deemed indispensable in the present state of the hon. and learned gentleman's health.

The correspondent of the London Morning Herald says,—'I am now in a position to announce the postponement, aye, and the abandonment of the O'Connell tribute for this year, and probably forever.'

The Duke de Bordeaux has been married to a princess of Modena, much against the will of Louis Philippe.

The Bey of Tunis has arrived in France.

Subscriptions are still coming in at Paris and throughout the kingdom, in behalf of the thousands of wretched beings utterly or partially ruined by the late disastrous inundations in Lyonnais and Savoy. The King and royal family have contributed 120,000 francs—a large sum—but not so much as was expected.

Vast importations of all descriptions of grains have been made and are still being made into France; very bitter, indeed, of late, has been received thence from Odessa.

King Louis Philippe is about to appear in the character of Louis Philippe, the Citizen King, in the whole valley of Lombardy, where he intends to erect mills.

Portugal.—The advices from this country are up to the 14th Nov. Two battles had been fought, in which the insurgents were beaten; in the first, they lost 200 men, in the second, two of their leaders were captured.

One of the revolted noblemen, Das Antas, is at the head of about 6,000 regulars and 8000 volunteers and guerillas. Oporto is in the power of the people of Cattilhas and Almada on the south bank of the Tagus, have, on the contrary, had Antas thrashed, to the number of 500 armed men. The capital of Estremadura is not two miles from Lisbon, yet troops could not be spared to proceed against the insurgents.

Total loss of the steamship North America.—The steamship North America, from St. John, N. B. for Boston, was totally lost on Wednesday night, Nov. 25, at Long Island, about 30 miles from Boston. The steamer grounded during a very heavy gale from S. S. W. and drifted to within half a mile of the shore, when both anchors were let go. The sea was running very heavily, and the vessel strained very badly. She was soon water-logged, and the cables were cut and she went immediately to pieces. Boats and rafts were saved by the exertions of people on shore, except the fireman. The vessel and cargo, with a part of her baggage, is a total loss.

The Atlantic.—It now appears that forty-five persons were lost by the wreck of the Atlantic. There were ten females on board, five cabin and two deck passengers, and the three observants—all of whom perished. There were four baggage cars on board, only one of which reached the shore in safety.

Robbed in the Cars.—Mr. Bowen, of Worcester, one of the committee for the building of the Church railroad between Framingham and Milford, was robbed of about $200 on Friday evening, in the cars between Framingham and Worcester. The roguery was performed while he was asleep.

Steam.—The United States Government, says the Picayune of the 26th, has purchased the light draught steamer Ewing, of Louisville, for the steamship Alabama for 75,000, to operate in the Gulf of Mexico.

The New Orleans Picayune states that Tampico was taken on the 14th inst. Best sailed under Com. Conner on the 11th and 12th. On the 12th, Com. Perry passed the bar with the Spitfire, Vixen, Petrel, Bonita and Tarlton, followed from the Cumberland, Mississippi, Princeton, and St. Mary's. There was no opposition made to the American arms. The town was deserted. Commodore Connally, the garrison having been previously withdrawn.

☞ The Address of S. S. and A. K. Foster, for the present, will be 21 Cornhill, Boston, care of R. F. Walcut.

TREASURER'S REPORT FOR NOV. 1846.

Received of Weymouth Female A. S. Soc. $50 00
" " Upton, 30 00
" " Wm. Jenkins, Andover, to redeem pledge, 40 00
Received of Loring Moody, for collections—
Of J. B. Pierce, Salem, $10 00
" J. T. Everett, Princeton, 5 00
" N. B. Burbeck, Fall River, 10 00
" A. J. Fuller, Cambridge-port, 6 00
Concord Female A. S. Society, 10 00—40 00
S. PHILBRICK,
Treas. Mass. A. S. Soc'y.

Dec. 2, 1846.

ANTI-SLAVERY LECTURES.

Stephen S. and Abby K. Foster will lecture in
Fitchburg, Friday, Dec. 11.
Concord, Monday, " 14.
Lowell, Tuesday, " 15.

The friends of freedom in these towns will doubtless give them a cordial welcome, by making every proper arrangement, and by providing and giving them every facility for the prosecution of their mission.

LORING MOODY,
General Agent Mass. A. S. Society.

NOTICE.

The fourth Lecture before the Adelphic Union Library Association will be delivered by WM. I. BOWDITCH, Esq., at Marlboro' Chapel, Hall No. 1, Court-street, Robert Rickel.' The public are invited to attend.

T. H. RINGGOLD, *Sec'y.*

THE FAIR.

The Fair of the Philadelphia Female Anti-Slavery Society will be held on the 17th, 18th and 19th inst. in the large Saloon of the Assembly Buildings, corner of Tenth and Chestnut streets. A large and elegant variety of useful and fancy articles will be offered for sale, and the committee will present a highly attractive appearance. All tastes may find gratification, and all hearts share in the happiness of adding a noble cause, while procuring pleasure for themselves.

Among the collection will be found worsted work in great variety, and of the greatest beauty, also articles imported from Paris, expressly for the fair, porcelain ware, silk manufactures, etc.

Also, some splendid Daguerreotypes, in frames, books, pictures, toys in abundance, plants, children's clothing of various descriptions, soft-quilts, crazy-chairs, toys, etc. etc.

DIED: At Salem, Nov. 19, George, youngest son of Mr. Geo. Putnam of this city, aged 3 years.

WILLIAM C. NELL,
OFFERS HIS SERVICES AS A
COPYIST, ACCOUNTANT AND COLLECTOR.
PARTICULAR Attention given to preparing Forms of Agreements, Deeds, Mortgages, &c., conducting Correspondence, and any other department of Writing.
He will procure Help for families, stores, &c., in which especial efforts have been generally proved satisfactory.
He will also attend to the delivery of Parcels, Circulars, &c., and any similar employment.
Orders left, or letters, (always post paid,) at 21 Cornhill, to shall, will be duly rec'd. Office of William I. Bowditch, Esq., No. 19 Old City Hall, Suffolk-street, will meet with prompt and grateful attention.—
TERMS MODERATE.
Boston, December 11, 1846.

TEETH EXTRACTED WITHOUT PAIN.
D. S. GRANDIN, M. D., Dentist, invites all persons who wish to have teeth extracted without PAIN, to call at 16 Summer-street. The sense of pain is suspended for a few minutes by the use of a sedative application.
All other dentistry is performed as usual, such as inserting Artificial Teeth, with or without Gums, Filling Teeth, &c.
December 4.

POETRY.

THE FREE CHURCH OF SCOTLAND.

The popular feeling in Scotland against the Free Church, for refusing to 'send back the money,' the price of blood, which was obtained by its delegates in the slaveholding States, is very strong, and manifests itself in various forms. Many amusing and some monitory songs have been written on the subject, and widely circulated and sung in Scotland, of which the following are specimens:—

The Free church man.

Tune—'*The Minstrel Boy.*'

The Free Church men to the States have gone,
In those of the *slaves* you'll find them,
Their begging purse they have girded on,
With its *gorgeous mass*, behind them.
Land of the slaves, said the Free Church men,
Though all the world despise thee,
One righteous church shall thee defend,
One righteous church shall prize thee!

Their gold they took!—from the hearts of slaves,
In *drops of blood*, all fiercely wrung;
The gold they low'd—and they kept it in spite
Of the bitter scorn of public tongue!
And *said*—no matter whence the money comes,
It is the source of our preacheric;
Its chink is dear to the Church that's *Free!*
What matter then for the slaveric!

BACK! OH SEND IT BACK!

Tune—'*Rest, Warrior, Rest.*'

It comes from the 'States,' from the slaveholding States;
It comes through the blood and the stripes of the slaves;
For the *cause of the Church*—it was sought and obtain'd;
By servilely begging, her end she hath gain'd!
Red—red is the gold,—there's a terrible curse
On all who receive, as on all who disburse;
And the shrieks of the slaves ascend up on high,
And, 'Send back the money!' is ever their cry!

Back! oh send it back!

She may brave out opinion, and boast to the last,
No oblivion shall visit, to blot out the past!
All night-mared, she'll dream of the stripes of the scourge,
And the chains of the slave she hath helped to forge!
Oh her vision on *Blood* and on *Murder* shall dwell,
And Remorse shall devour her, like demons from hell—
But still she will cling to the bright golden gleam—
Ah! when will she wake from so horrid a dream?

Back! oh send it back!

IF ALL THIS ENTICING FINE GOLD.

Tune—'*Believe me, if all those endearing young charms.*'

Believe me, if all this enticing fine gold,
Which I hug in my bosom to-day,
Were 'sent back' to-morrow, and out of my sight,
Like fairy gifts fading away,
'Twould still be ador'd, as this moment it is,
Let them cry, 'Send it back,' as they will,
And for more of the gold, each wish of my heart
Would outpour itself ardently still.

It is not while power to retain is my own,
And my members submit without grudge,
The *people* shall force me my error to own,—
Not a step on that road shall I budge!

Oh! the heart that loves gold—gold never forgets,
But it clings to the gold to the last;
Thus the Free Church shall cling to what she has got,
And her future shall rival her past!

O GOOD LUCK FOR OUR COFFERS.

Tune—*Ballinamuno Ora.*

Have ye heard what a stir Thompson's made in our
About the Free Church's American boon?
The slaveholders were pleased
With the Cannin-game play'd;
They came down with their dollars,
The priest with his prayers.
'Twould sit be ador'd, as this moment it is,
Let them cry, 'Send it back,' as they will,
And for more of the gold, each wish of my heart
Would outpour itself ardently still.

It is not while power to retain is my own,
And my members submit without grudge,
The *people* shall force me my error to own,—
Not a step on that road shall I budge!

Oh! the heart that loves gold—gold never forgets,
But it clings to the gold to the last;
Thus the Free Church shall cling to what she has got,
And her future shall rival her past!

The worthy Free priest was pleased to allow,
That all the slaveholders were Christians now;
The Doctor he bless'd them for what they had paid,
And wish'd them success in their slaveholding trade.

Then O for good luck to our coffers, &c.

When the Free Deputation to America went,
To see the North States was their utmost intent;
To tell the anti-masters how much they'd been tried
By the fierce Legislature and the Kirk they despised.

Then O for good luck to our coffers, &c.

But the great Free Kirk Leaders are men of renown;
It is not public clamor will e'er put them down;
To '*Send back the money!*' they'll lend a deaf ear,
And fondly caress all their ill-gotten gear.

And O for the sweet little dollars,
Some more of your nice little dollars,
Would just be the thing to uphold us—
The snug yellow guineas for me.

The Free Church is like the toad in the fable,
It blows itself up as big as it's able,
And like the vain creature in time it will burst;
'Tis the end of all men who in vanity trust.

Then away with all fakeism,
May the Old Church stand firm in the nation,
For with truth she is fixed in her station,
And stands at the top of the tree.

SEND BACK THE MONEY.

Send back the money! send it back!
'The dark, polluted gold;'
'Twas rung from human flesh and bones,
By agonies untold!
There's not a note in all the sum
But what is stained with blood;
There's not a mite in all the sum
But what is cursed of God.

Send back the money! send it back!
Let not a mite remain
Who buy and sell, and trade in men,
Accursed gains to win;
There's not a mite in all the sum
An honest man may claim;
There's not a mite but what can tell
Of deeds of deceit and shame.

Send back the money! send it back!
'Twill strike the fatal blow,
That, soon or late, must yet be struck
Unto the Negro's wo:
There's not a mite in all the sum
But what will prove to be
As iron in the soul of him
Who has enslaved the free.

Send back the money! send it back!
Tempt not the Negro's God
To blast and wither Scotland's Church
With his avenging rod!
There's not a mite in all the sum,
But cries to Heav'n aloud,
For wrath on all who hold the man
That trade in Negroes' blood.

Then send the money back again!
And send without delay;
It may not, must not, cannot bear
The light of British day.

MISCELLANY

From the New York Tribune.

MAGNETIC MARVELS—LETTER FROM PROF. BUSH.

To the Editor of the Tribune:

The account given in the Tribune of the 10th, of young Davis's announcement of the existence of an 8th planet in our solar system, and even intimating that its elements had already been calculated, months before anything was known of it in this country, must be admitted to be, in any mode of explanation, exceedingly remarkable, especially when it is considered that the young seer, he knows almost nothing of Astronomy, or any other science. As to the asserted fact that this announcement was made in March last, I can testify that I heard it, at the time, and numerous gentlemen in this city are ready to bear witness that I informed them of the circumstances several months before the intelligence reached us of Le Verrier's discovery.

This fact, alone, if there was nothing else extraordinary in this case, would be sufficient to excite the wonder of the world. But this is only one item of the many marvels which distinguish his Mesmeric developements, and with which the public will in due time be made acquainted. The circumstances which it is unnecessary for me to recite, having brought me into a peculiar relation to his revelations, I have spent almost daily intercourse to me by my friends respecting them, I am induced to seek an opportunity of stating, through your columns, that my forthcoming work on the Revelations of the Phenomena of Mesmerism to the Doctrines and Disclosures of Swedenborg,' will contain a communication addressed to me by Mr. Davis, written by him in his Mesmeric or somnatic state, and made up of a series of quotations, for the most part verbal, from a work of Swedenborg which he had never read, and which, when I received it from the amanuensis, I was astonished at the testimony adduced, and if any thing is lacking on this score, it is supplied from the fact that he is continually giving forth in his Lectures, matter scientific, historical, theological, and philosophical, of a character so astonishing as to make entirely credible the narrative which I have related. On this last point I remark as follows:

'I can solemnly affirm that I have heard him correctly quote the Hebrew language in his Lectures, and display a knowledge of Geology, which would have been astonishing in a person of his age, even if he had devoted years to the study. Yet he neither of these languages has he ever devoted a day's application in his life. I can moreover testify that in these lectures he has discussed, with the most signal ability, the profoundest questions of Historical and Biblical Archæology, of Mythology, of the origin and affinity of Language, of the Progress of Civilization among the different nations of the globe, besides an immense variety of related topics, on all which, though the style is somewhat faulty, the results announced would do honor to any academic sage, even if in reach of the libraries in Christendom. Indeed, if he had acquired all the information he gives forth in these lectures, not in the two years since he left the shoemaker's bench, but in his whole life, with the most assiduous study, no prodigy of intellect of which the world has ever heard would be for a moment to be compared with him. Yet not a single volume has he ever read, nor, however intimate his friends may be with him, will one of them testify that during the last two years, he has ever seen a book of science, history or literature in his hand. His daily life and habits are open to inspection, and if any one is prepared to gainsay in any point the statement now made, I will pledge myself to make a recantation as public as I now make the statement.'

But this is not all; I say, moreover: In this state, I do not perceive that there is any definite illumination to his power of imparting light on any the *people* shall force me my error to own,— subject, or any of the sciences, or even of the arts. The range of his intuitions appears to be well nigh boundless. I am satisfied that if he were his mind directed to it, he could solve *any* problem in *any* science. But he goes simply as he is led by supernatural guidance. On this head I observe:

The manner in which Mr. D's remarkable gift is, so to speak, managed and directed, is very peculiar. He does not give his gift itself. It is uniformly held in entire subordination to some *important use.* He makes no revelations, offers no advice, expresses no opinion, which would give one person an unfair advantage over another. Though evidently possessing, in his almost state, supernatural knowledge, his intellectual faculties, he has the effect toward persuading him to exercise it for any purpose which would not conduce to the good of the whole. The most urgent solicitations have been made to him, to aid individuals in the accomplishment of schemes of private interest, but all in vain: He invariably turns a deaf ear to all such propositions. He refuses, because he says it would not be right, and because it would endanger the continuance of his clairvoyant power for higher and holier purposes.

As to the Lectures in which he is engaged, he maintains that their grand scope aims directly at the regeneration of society; that a great moral crisis is impending in this world's history; and that he is selected as a humble instrument to aid in a particular sphere, in its accomplishment.

Perhaps the most extraordinary circumstance connected with these developements is the fact, that, without ever having read a page of Swedenborg, he has reproduced, in the course of these Lectures, the leading features of his philosophy of the Universe, and in several instances the coincidence is all but absolutely vertal. Of this, I give a striking example in my letter, Yet Swedenborg's philosophical writings, as distinguished from his theological, are of exceedingly rare occurrence in this country, and have been but very recently translated into English, and as the exact number of copies imported is known, as also in whose hands they are, it is easy to reduce the matter to a moral certainty, that he has never consulted one of them. Indeed, I should feel entirely safe in offering a reward of one thousand dollars to any person who will exhibit evidence, that Mr. Davis has ever read or seen the copy of the 'Principia,' the 'Animal Kingdom,' or the 'Economy of the Animal Kingdom' of Swedenborg, which are the works containing the ideas that he most frequently echoes in his Lectures. He has, moreover, in several instances, quoted from his works by their Latin titles, some of which are not known to be in existence in the original on this side of the Atlantic, and of which it is utterly incredible that he could previously have known any thing at all.

Viewed in any light whatever, the case of this young man presents a problem of the most astounding character, and the solution of which will be seen to be indissolubly involved with that of the question of the truth of Swedenborg's alleged revelations of the spiritual world. The question, I am persuaded, cannot be much longer staved off from consideration. It is pressing upon the general mind of Christendom (in every direction with an impetuosity that cannot be resisted) and there are a calmly-waiting few who ask for no assurance beforehand as to the manner in which the question will be decided.

Respectfully, yours, &c.

GEO. BUSH.

From the Signal of Liberty.

HUMAN MAGNETISM.

This science is comparatively of recent date, and like all its predecessors, has been compelled to force its way through the fiery ordeal of relentless bigotry, superstition and prejudice. Like all other sciences, it has been obliged to contend against powerful hosts of conceited and interested enemies, and the equally injurious procedure of mercenary pretenders, who prostituted the sacred knowledge of Mesmerism, to the purposes of selfishness, they possessed of the science, to mere purposes of gain, regardless of the consequences which might follow from their mal-practices. But, despite of all these adverse influences, it will triumph over every form, of opposition, and take the highest rank among the sciences.

Mr. Lebon Allemon, of Salina, (formerly a subject of De Bonneville,) has of late been repeatedly magnetized by Mr. E. H. Sanford, editor of the 'Gem of Science,' for the cure of several chronic diseases, and has been eminently successful in describing the disease of a large number of persons, many of whom he had never before seen, and some of whom were absent at the time of investigation—correctly pointing out the causes and symptoms, and prescribing suitable remedies.

A class was formed on the 5th instant, for the purpose of thoroughly testing the merits of the science. At first, the usual experiment of exciting the muscles of the arm was resorted to, for the purpose of testing the truth of Phrenology and Human Magnetism. Mr. A., on being questioned while in the magnetic state, informed us that he was blind, and that his organs of vision had impaired the functions of the mind—that God made our faculties for wise and noble purposes, and that his sight was in no manner impaired, when the organs of merriment.' Since that, he has been several times magnetized by Messrs. E. H. Sanford and Dwight Kellogg, who have strictly followed the directions of Mr. Allemon, while in the magnetic state, and the result has proved the soundness of his advice.

On the evening of Nov. 11th, Mr. A. was thrown into a state of clairvoyance, and continued (it is his) mind was entirely independent of the will of the magnetizer, and all other persons. In answer to interrogatories, he discoursed upon our minds important truths from the vast storehouse of unexplored knowledge. But a faint outline, only, can be given at the present time, and this is given in advance of the publication of the case, that the public may see, and to induce all its friends to enter at once into a thorough investigation of its merits. What has been accomplished in the case of A. J. Davis of New York, has been realized here, and in other portions of our country, and the results are such as to fill the world with the expression of Mr. Alverson, 'we have barely explored the vast ocean of knowledge which God has spread before us.'

Yours, &c. Dwight Kellogg.

NOTE.—Concerning the Electricities, which he denominates Positive and Negative. The former he defines as immaterial, spiritual, and an integral portion of the Divinity, or God. The latter is a material substance. These two Electricities are found in the human brain, but no creature possesses more than one Positive. The Negative Electricity in the human system proceeds from the brain, blood, and spine, and is the mere animal life. The Positive is a direct emanation from God, and is the source of all mental and all life breathed into man, when he became a living soul, previous to which man lived as other animals, though possessing a greater share of Negative Electricity, which gave him greater will and energy; yet he could not then contemplate God and his attributes, the Universe and its minutiæ, and perform offices upon the Great Positive Mind, and predominate in the man whose chief desire is to adore and contemplate the Supreme Being. The Negative predominated in the man who was given to vice and wickedness, and disciples upon the goodness and mercy of God. The Negative, in man, will die, but the Positive, which is a portion of God, is immortal. At the death of the body, the Positive leaves it, retaining its identity, and enters into the world of spirits. Every human being possesses a portion of the Positive, and will enjoy immortal life, until you arrive at the lowest grade. Some of them, which change their form, possess less in one state than in another. For instance, the Electricity in the Caterpillar is increased in fineness when it becomes a Butterfly, yet it cannot progress beyond this, and die.

In future lectures, Mr. A. promises to explain and elucidate the theory of light, the origin and nature of the Sun, and its various effects upon the Earth, and planets of our system. He will also unfold to us what spirits are, how they see us, and how they influence us.

When in the normal state, Mr A. possesses no extraordinary powers of mind, and is slow of utterance, but when thoroughly magnetized, he readily solves the most intricate questions, though involving principles which have puzzled the profound philosopher years of unavailing research. His powers of investigation when in the state of independent Clairvoyance are truly astonishing, and almost incredible to those who have not seen and heard him.

This science will evidently revolutionize Society, by searching out the sources of disease, applying the proper remedies, and enforcing the laws of health, and unlocking the storehouse of useful knowledge, and by exposing the dens of vice, and ferret out the felon of every grade, who is plotting against the peace and harmony of society, for there is nothing hid from the spirits of earth, which may not be thoroughly searched by the Independent Clairvoyant.

D. M. BAGLEY.

Ann Arbor, Nov. 17, 1846.

☞ The following article from the Puritan, though intended to be wittily admonitory to those who spent themselves from church, is really a capital sermon on the wickedness and emptiness of the pulpit, which naturally enough make empty houses.

THANKSGIVING PROCLAMATION,

The Governor of Massachusetts, in his Proclamation for Thanksgiving this year, says—

'Most earnestly do I request the people to suspend the pursuit of business and of pleasure, and, on that day, with their ministers of religion, go up to their places of public worship, and present themselves before the altars of the living God, and there to him the offerings of grateful, humble and contrite hearts.'

Whereupon a correspondent of the Puritan comments thus:—

1. Our Governor is a man of some *observation and discernment*. He perceives the desire, that '*the people* would go up to their places of public worship.' This implies that they needed to be a little reached in this subject. He perceives that he has been inside of some of our houses of worship on this interesting day. And if so, he has made some very interesting discoveries. He has seen the people, (if, as usual, he has kept his eyes open,) what horrid chasms have been visible on every hand! A few of the fathers, a few of the elderly ladies in spectacles, a few young men who have lived in this here and one there, with sorrowful gaps between, and all done asleep! I say, the eyes of our Chief Magistrate have been open to these facts, and if he has obeyed his own exhortation about people's attending worship of a thanksgiving day, and he has not been an observer in vain; for with the exception of the Governor, and those before him, he must have made the 'request' implied in his proclamation.

2. And *a tender-hearted man* also, I take him to be. He seems to have been very sensitive about the idea of our forsaken sanctuaries. Nothing but that could have impelled such an effort, to have those forlorn chasms filled. Do but see—*Most earnestly* I request the people to go up to their places of public worship.' What a sad thought, I have been thinking, that so many sanctuaries, in his own dominions, should be lonely and forsaken, like the ruined castles of the old world! Sad while we think of the idea of the desolation and loneliness wiped away. Here is the *superlative* degree, 'Most earnestly.' Just think of that! And, right glad am I, that there are those in the high places of the earth, that yet have pity on the forlorn condition of our temples on a thanksgiving day, and be so much in earnest to have the solitary places glad.

3. There is another thing in this Proclamation that comforts me, in *our Governor's kindness to ministers.* Perhaps some have been in doubt whether the fact I shall state, proves that he means to perpetuate a union of Church and State, but the good *will* is what I am expounding. He requests the people, '*with their ministers of religion*, to go up to their places of worship.' Now it is notorious that most ministers have a very solitary walk on thanksgiving day, for most of them, they have locked around the streets and high ways, to see if they could not look up somebody bound the same way with themselves. Only here and there, and there a traveller of that sort. Now our kind Governor has found it out; which is another proof of his discernment. And, in pity, he means to use the great influence of his office in such a 'most earnest request,' to have the preacher have company to the place of worship. He requests 'our pastors,' you will consider. And that means more than Deacon Constant, and Judge Lawful, and Esq. Statute, and the Widow Thankful, and two or three female communicants. I think whether the people' does not go farther than just those I have named; and if it does mean a good many folks of all ages and sizes, then the preachers, next Thanksgiving, will have considerable company on the way to their houses of worship; that is, if the people will hearken to the voice of their Chief Ruler.

Yours, &c. Chief Magistrate will have the joy himself, and that his subjects will have the joy with him, of seeing this most earnest request complied with. Thousands will be happy first and throughout the Commonwealth on thanksgiving day, I am thankful our Ruler is sensible enough not to hold them up in terrors as an ancient ruler did a 'seven-headed' monster, and say that he has not said any thing about sending off to Mexico, the people that won't mind him. But, though he has kindly omitted this, yet, I am sure, from the earnest request of his, will come home with sweetness and power to the people, and be honored by their yielding and obedient hearts.

The people will do it, I believe. Only think of it, Messrs Editors, the people, not some of the old standards, and a sprig or two of juveniles, but the people (meaning of course a Thanksgiving day) actually entering into the sanctuary. Only think of disheartened preachers fixing their rejoicing eyes on the 'Ministers of religion,' and completely filled houses! What a thanksgiving they will have of it!

NATIONAL MUSEUM.

A walking cane made out of the north pole.
The wings of the Flying Dutchman.
A stone from the mountain that brought forth a mouse.
A spoke from the wheel of fortune.
Tarcarpaed from the deck of the ship of State.
One of the knots used in pulling Cæsar across the Rubicon.
Small pocket handkerchief used to wipe away the tears of Napoleon.
Portrait of the boy who run for the doctor at the young earthquake's birth.
A spoon from the dish that Time got when he tried men's souls.
A leg from the stool of repentance.
One of the buckles used to fasten on the spur of the morning star.
A bandbill advertising an auction sale of the *effects* of the late *gale*.
Bottle of Nectar, vint of '76.
Lid of one of the cases that circumstances altered.
Bottle of the cordial understanding between France and England.
Finger nail from the hand of a damaged timepiece.
All the instruments used by those persons who murder the King's English.
The hammer with which Joe Miller cracked his jokes.
One of the wheels which belonged to the machinery of the American revolution.
Cuticle taken from the skin of the land.
The hem of a bad cough.
A drop which fell out when the moon was full.
The tune performed by the morning stars when they 'sang together' at the creation.
The 'nitwhelf of insignificance.'
The world of Dominoes.
The point of a theological controversy.
The man who did not want to be richer.
The man of 'Progress' stopped by the Pope's bull.
The Pittsburg minister who wanted to reduce his own salary.
A foot yet free from the head of the tide.
A pillow from the bed of the river.
A molar tooth from the mouth of the Mississippi.
A spark from the fire of Genius.
Three or four drops from the spirit of Yankee Enterprise.
The core of the apple that Adam ate.
The straw that a man who drowning will cling to.
A whistle which once belonged to 'Old Boreas.'
An old sword which belonged to the ghost of Hamlet.
The *manuscript* of Madam Rumor—highly valuable.

Good Advice. Dow, Jr., in a recent sermon, gives the following very excellent advice to the young ladies of his flock:

'The buxom, bright-eyed, rosy-cheeked, full-breasted, bouncing lass, who can darn a stocking, mend trousers, make her own clothes, command a regiment of pots and kettles, feed the pigs, chop wood, milk cows, wrestle with the boys, and be a lady without being a nuisance, is worth a dozen of the pale, wishy-washy, lean, and lean mock-modesty; more corned beef and cabbage, less French; more substance, less bias. Loosen yourselves a little; enjoy more liberty, and less restraint by fashion; breathe the pure atmosphere of freedom, and become something more than a lovely and beautiful as the God of nature designed.'

A PATRIOTIC APPEAL.

The following is an extract from a circular issued by Gen. Santa Anna, the Minister of War, and Santa Anna's right hand man, addressed to the Mexican people, Oct. 21. It is a gem among Mexican proclamations. The tone of this appeal does not look much like a man ready to run off to Santa Anna to betray his country to the United States:

'This war demands great sacrifices of the republic, and these sacrifices are to be attributed to the necessary expenses of the war, the sanguinary act which can be perpetrated among civilized and christian people. To the scandal of the whole world, the Mexicans find themselves attacked, and are reduced to unite together, and to see their cities reduced to ruins, rather than to submit to the ambition of the people which seeks to make itself the Colossus of the New World. The ambitious views of these men are as ancient as they are notorious—to extend their territory over the vast expanse comprehended within the Mexican nation, destroying our temples, our race, and our nationality; and this conflict, which is one of life or death for Mexico, she must maintain with glory, or she must perish. In the war, she risks everything, a people numbering eight millions, which achieved their independence against the might of a powerful nation, consolidated in a new waged upon them by the North Americans. Our efforts to come out of the war gloriously will be as extraordinary as our sacrifices, since on every side the citizens are arming in defence of the Supreme Government in defence of the country.

Upon all classes in the State, it has made, and it will continue to make great demands to place Mexico in an attitude to maintain her dearest rights, and Heaven, which always protects the right, is upon our side, and will be propitious to us, without doubt, because we are struggling for the religion of our fathers, for our independence and our firesides.'

From the Pennsylvania Freeman.

THE ANTI-SLAVERY CONVENTION.

This tiny, which met last week for the first time in this city, contributed somewhat in its way to help on the good cause of anti-slavery. Some sound speeches were made on the subject, by men of ability and weight. We were most pleased much of the time, but have understood that James Freeman Clark, of Boston, and Mr. Hedge, of Bangor, were present, and spoke well. They who acquitted themselves well, and bore a faithful testimony. The most radical men of the Unitarian body, such as Messrs. Ellis, Clark, Osgood, Mr. Stetson, and Samuel J. May, were not in attendance; much to the disappointment of many who were expecting them. It is generally understood that the effort of the convention's proceedings, in a practical way, upon the Unitarian congregation in this city, is considered salutary, and that Mr. Furness, the faithful pastor, feels his hands strengthened by the occasion.

The Convention did itself credit by an act of liberality which we frequently remember to have in the history of ecclesiastical assemblies. On motion of Wm. H. Furness, Lucretia Mott was admitted by a unanimous vote to a seat in the house, with the privilege of speaking, if she should 'be moved.' Mrs. Mott so far availed herself of this invitation, as to take occasion, in a neat and forcible speech of about forty minutes in length, to give utterance to some important truths bearing upon ministerial efficiency and moral reform. Her address was received with the attention and the audience, and handsomely acknowledged by Dr. Parkman, the presiding officer of the meeting.

The Deed of Blood.—It requires, oftentimes, says the N. H. Statesman, a task of the mental faculties, at this distance from the scene of slaughter, to realize the full extent of the United States has been engaged in a war of conquest, and in defiance of our own scrutiny; that our armies have traversed more than half of a neighboring republic, laid waste its territory; partially, at least, destroyed its cities; slain thousands of its inhabitants, and are still carrying desolation and misery into a thousand human habitations. An involuntary shudder cannot but seize the frames of a great majority of the people of New Hampshire—it does seize them, if the feelings of nature and Christians—when they reflect upon the origin and purpose of this war, and the vast amount of misery and suffering, which has caused, together with the vices of which it cannot fail to be the source. And when they consider the origin of the contemplated, and probably purpose to be, which it is continued, and compute, if they be able, the fearful catalogue of its woes, they cannot but become indignant against the author of the calamity, and demand, by every consideration that can be addressed to the rulers of a nation claiming to be a Christian people, that the bloody strife be brought to a speedy close.

BOOKS.

Bela Marsh, No. 25 Cornhill, sells the following:

Parker's Sermon of War, 4c.
Ditto Sermon of the Perishing Classes, 6c.
Arnold's Sermon on Peace, 6c.
Ditto of Jonathan Wright, 6c.
Ditto of Lewis and Milton Clarke, 6c.
Ditto of Douglass, 6c.
Spooner's Work on the Unconstitutionality of Slavery,
Ditto Work on Poverty—its illegal causes and legal cure,
Dr. Alcott's Water Cure for Debilitated Females,
Ditto Work on Marriage,
Anti-Slavery Almanacks and Liberty Almanacks for 1847,
Mr. Fairchild's Work on the authenticity of the Scriptures, being Lectures on the origin of the various writings of the Bible,
Also, a general assortment of Anti-Slavery, Theological and other Books of a Reformatory character.

Dec. 4. 3w.

VOICES OF THE TRUE HEARTED.

Just received and for sale at 21 *Cornhill*, by order, Twenty Fifers, fifteen, sixteen, seventeen and eighteen of this interesting work. Price 25 cts. the four number.

ISAAC CALDWELL'S Genteel Boarding House,

Removed from No. 20 *Bowdoin-street*, to No. 19 *Hancock-street, near Cambridge-street.*

I. C. would respectfully inform the public, that he has fitted up the above house in the most modern date with Board and Lodging those who may favor him with their patronage. He respectfully solicits a share of public patronage. He expects to carry on the business in a liberal and agreeable house. Terms moderate. Sept. 8

Abdominal Supporters.

NEW-ENGLAND

TRUSS MANUFACTORY,

JAMES FREDERICK FOSTER

CONTINUES to manufacture and dispense the improved *TRUSSES* at his old stand, No. 3 Washington street, opposite No. 264, cotton & Temple Avenue, Boston, where he has been for the past ten years—and his residence and business being both in the same building, he can be seen at any hour of the whole of the time, day or evening. It has more room and better convenience for the Truss business than any other person engaged in it in this or any other city.

ALSO—Abdominal Supporters, for Prolapsus Uteri; Trusses for Prolapsus Uni; Supporters for Rupture, Back Braces, Shoulder Braces for stooping and feet; Trusses repaired at one hour's notice, as often times made to answer as well as new. To subscriber has been in the trade for the last twenty-five years, and fitted so many for the last 10 years, feels confident in being able to suit all manner of persons who may call.

Convex Spiral Trusses, Dr. Chase's Trusses, for Rupture, Dr. Hull's Improvement of Trusses, at that will not rust, having wooden springs, Read's Spiral Truss; Rundell's do.; Salmon's do. and Sexton's do.; Dr. Hull's and Sexton's patent French do; Bateman's do, double and single; Stone's Trusses; Also, Trusses for Children, of all sizes. Marsh's Truss; Dr. Hull's do; Thomas' Ratchet do, and the Shaker's Rocking Truss, as he had at this establishment. Whispering Tubes on Bar Transport, that will enable a person to converse low with one that is hard of hearing.

All Ladies in want of Abdominal Supporters, Trusses, will call on his wife, Mrs. CAROLINE F. FOSTER, who has had ten years' experience in the business.

CERTIFICATES.

From Dr. John C. Warren, of Boston.

Having had occasion to observe, that some persons afflicted with Hernia, have suffered much for want of skill and attention in accommodating Trusses to the peculiarities of their cases, I have taken pains to inform myself of the competency of Mr. J. F. Foster, who is highly recommended by the death of Mr. Heath. After some months of observation of his work, I am satisfied that Mr. Foster is well versed in the principles of the construction of these instruments and ingenious in accommodating them to the variety of cases which occur. I feel myself called upon to recommend him to my professional brethren, and to the public, as a person well fitted to their wants in regard to these important articles. JOHN C. WARREN, M.D.

From Dr. Robbins, Roxbury.

Since the death of Mr. John Heath, I have used a preference to all other Trusses, those made by Mr. F. Foster of Boston. P. G. ROBBINS, M.D.

From Dr. Green, Boston.

I have sent many persons to be fitted with Truss and Abdominal Supporters, by James F. Foster, and have uniformly given full satisfaction in my recommendation.

The benefit of such instruments is often lost, or concealed, from the ignorance, inattention, and the neglect in properly fitting them; on this account, I am in the habit of sending patients to Mr. Foster, confidently believing that he will do them a good article, and see that they are well fitted.

H. B. C. GREENE, M.D.

Boston, April 27, 1846.

The undersigned is familiar with the ability of Mr. J. F. Foster, to manufacture Trusses, and other kinds of supporters, and other apparatus prepared by Dr. Hull, and fully believes that the character of his work will favorably compare with that of others.

J. V. C. SMITH,

Editor of the Boston Medical and Surgical Journal.

Boston, Aug. 9.

DENTAL SURGERY.

THE subscriber would invite particular attention to his improved method of Dentistry, as one of a place among the late improvements in Dentistry. He engages that the compensation of his Dentistry shall be Ten Dollars, for the whole of the Teeth, to that of a whole Upper and Lower Set, and for one half the amount charged by other Dentists, under the cost of Dentists generally. He agrees, further, that after sufficient time has elapsed to test the work, should the same prove to be inferior to the Dentistry, to the satisfaction of a Dentist, the money paid will be returned. The subscriber also states that he has permission to refer to Leonard Cutler, Esq. Boston, who has whom all kinds of Dental Operations have been performed, and to the work that he has had occasion to perform in the Dental business, for the last ten years, and having made the establishment of Dr. N. C. Keep, and having made with Dr. Richards's Dental Plate Work in the 3d Dr. D. Richards's (excepting that made by students,) for two or half years—also the entire direction and supervision two specimens of Dental Plate Work exhibited at the Mechanics Institute, and subsequently sent to the Emperor of Russia and the Sultan of Turkey, and one exhibited at the Mechanics Institute, and subsequently sent to the Mechanics Association at Quincy Hall, and received a premium.

JOHN C. WARREN, Surgeon Dentist,

115 Cornhill (corner of Scholl's) street.

AGENTS FOR THE LIBERATOR

New-Hampshire—Samuel Chase, *Milford*.
Vermont—Rowland T. Robinson, *North Ferrisburg*.
Massachusetts—Milton Bonney, *Lowell*—Kelley Adams, *Fall River*—Isaac Austin, *Nantucket*—Elias Richards, *Hingham*—George W. Benson, *Northampton*; John Cassidy, *Lynn*.
Rhode Island—Amariah Paine, *Providence*—William Adams, *Pawtucket*.
New-York—S. H. Gay, *New-York City*; Amos Hall, *Schenectady*—Thomas McClintock, *Farmington*—John B. Parker, *Perry*.
Pennsylvania—Thomas Preston, *West Grove*; Thomas Jr., *McWilliamstown*; *Andrew's Bridge*; *Bloomsbury*—E. Bonsall, *Lewis*—James M. Kim, *Philadelphia*; John Cox, *Hennepin*; James Pelton, *Pennsylvania*.
Ohio—Lot Holmes, *Columbiana*.