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JUNE 5. THE LIBERATOR. 91
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[[column 1]]

PARK STREET CHURCH.

On leaving the Melodeon after the Thursday morning session of the New England Anti-Slavery Convention, we found posted at the door a written notice, 'Christian Anti-Slavery Meeting at Park Street Church this afternoon. Addresses by Rev. A. L. Stone, Rev. Dudley A. Tyng of Philadelphia, and Rev. George B. Cheever of New York.'

It was gratifying to know that another Christian Anti-Slavery meeting was to be held in the city, besides the one whose faithful testimonies and eloquent appeals we had been hearing through the sessions of that morning and the previous day. But though we had designed to attend the Melodeon again that afternoon, and though we are accustomed there to hear eloquence not less than that of the eloquent orators above mentioned, these considerations yielded to the attraction of the very remarkable and unusual *place* for the holding of *such* a meeting. The tautological terms of the announcement showed that it was made by a person not familiar with Anti-Slavery; moreover, Anti-Slavery and Park Street Church have always seemed rather antagonistical than kindred to each other; and we knew that there had been recently carried on there a successful revival of that same sort of religion which, many years ago, (when Dr. Edward Beecher was pastor of the church,) had driven a colored man, without even the allegation of any reason, except that he was colored, out of the pew which he had bought and paid for on the floor of that house. Various circumstances combine to render it proper to recal the exact features of that transaction to the memory of our readers, and we therefore ask their attention to

1 Chapter in the History of Park Street Church.

In the year 1830, a colored citizen of Boston, who had bought a pew in Park-Street meeting-house, paid for it, received the deed, and occupied the pew part of one Sunday, was prevented from entering it for the next service on the same day by a constable or police officer EMPLOYED BY THE CHURCH COMMITTEE. This occurred in February, probably the 21st. What followed may be seen in the statement below, consisting partly of

Extracts from the Church Records.

'Feb. 22d, 1830. W. T. Eustis and eleven others called a meeting of the Church, which assembled Feb. 23d, and was opened with prayer. The object was stated to be the consideration of the adoption of measures to prevent individuals who would disturb the peace and harmony of the society from procuring deeds of pews. After discussion, no vote being taken, the meeting was closed with prayer.'

'Wedn. Mch. 3d, 1830. Meeting was opened with prayer. Voted, That henceforth it shall be the duty of the Prudential Committee for the time



being, to prevent the intrusion into the meeting-house of all improper persons, or persons who may disturb or incommode the congregation, and to remove all such persons who may at any time be found in the house, and for this purpose that they be authorized to employ a peace-officer or officers, and such other assistance as they may deem necessary or expedient.

'After prayer by the Pastor, adjourned.'

[On the Saturday following this last church-meeting, the colored man in question received the following letter, and saw that it was useless to attempt any defence of either his property or his rights:—

BOSTON, March 6, 1830.

MR. FREDERICK BRINSLEY: SIR—The Prudential Committee of Park Street Church notify you not to occupy any pew on the lower floor of Park Street Meeting House on any Sabbath, or on any other day during the time of divine worship, after this date; and if you go there with such intent, you hazard the consequences. The pews in the upper galleries are at your service.

GEORGE ODIORNE,
For the Committee.

We now continue the extracts from the church records.]

'March 24th, 1830. Meeting was opened with prayer. Moved and seconded that the Prudential Committee be requested to consider the expediency of so altering the deeds of pews as to prevent colored persons procuring deeds of the same. Meeting closed with prayer.'

[At a subsequent meeting, opened and closed with prayer, it was voted that a new form of deeds of pew be prepared for the examination of the church; and at a still later meeting, opened and closed with prayer, the following was reported, as the amended form, with the accompanying 'Explanatory Remarks.']

'Article —. No sale, transfer, or assignment of a pew shall be valid, unless by and with the approbation of a majority of the Prudential Committee, certified in writing on the back of the deed; and no pew, or part of a pew, shall be let to any person or persons without the consent of two of that Committee certified in writing.'

[[*Explanatory Remarks,* following the Deed.]]

'The principal object of the above provision was that the church might secure the control of the pews, and be able to prevent a person who might from any cause be obnoxious to them, from becoming the proprietor or occupant of a pew.'

'Oct. 11th, 1830. Meeting having been opened with prayer, Voted, that the new form of deed be adopted, and printed for use. Meeting closed with prayer.'

It thus appears that the church (not merely the congregation, or that majority of the attendants in Park Street meeting-house whom that church were accustomed to stigmatize as 'the world,') but the church, acting in their official capacity through their Prudential Committee, did these three things, and did them with the full co-operation of their pastor, Rev. Edward Beecher.

1. Adding their influence to the stigma with which 'the world' branded this colored man as belonging to a 'low caste,' and thus unworthy to associate with them, they refused to let him even worship God on equal terms with themselves.
2. Taking advantage of their strength and his weakness, they proceeded to rob him of his property, the pew which he had bought and paid for.
3. To perpetuate the stigma of *low caste*, with which their official action had thus branded this colored man, and to extend it permanently to every individual of his race, they framed this iniquity into *a law*, the operation of which continues to the present hour.

With such an attitude, constantly maintained up to the noon of May 28th, 1857, towards the *free colored people*, of course the announcement of a 'Christian Anti-Slavery Meeting' to be held in that meeting-house, and addressed by its pastor, the official successor of him who presided over the wicked transaction above mentioned, was suited to awaken deep interest. Had the church decided, after its recent 'revival of religion,' to repent and reform? Was the pastor commissioned to make public confession of this great in and scandal—to appoint a day of humiliation, fasting and prayer, on account of it—to make public proclamation for the injured man or his heirs to return, and receive the property of which he had been plundered—and to pave the way for a consistent protest against the late iniquitous decision of the Supreme Court, by annulling the unjust law made in 1830 by Park St. Church, and still standing on her records?

These considerations and possibilities gave intense interest to the announcement above mentioned, and account for the fact that people were waiting outside the door of the church a full hour-and-a-half before the commencement of the meeting.

An aggravated crime demands a repentance and reformation as conspicuous as the offence, before the offender can be restored to the confidence of the community, and especially before he is entitled to claim credit for *eminently Christian* character. Since Park Street Church has always held, *and still holds*, the position recorded above, her claims to hold an Anti-Slavery meeting—as if that were to be more Christian than any Anti-Slavery meeting must necessarily be—should be carefully watched, and if found spurious, should be exposed not less faithfully than the iniquity of the 'Dred Scott decision.'

The house was crowded to its utmost capacity. The pulpit seats and stairs were occupied by numerous[[column 1]]

[[column 2]]

ministers, and the meeting (like the meetings in 1830, above recorded) was 'opened with prayer,' in which Rev. Dr. Leavitt, of Providence, implored the Divine forgiveness for 'our brethren, *[[italics]]nominally Christians[[/italics]]*, who hold slaves in the South.'

The appearance of Rev. Professor Stowe, of Andover, as the first speaker, was suited to excite the expectation that he had been commissioned, in the absence of his brother-in-law, the Rev. Edward Beecher, to read a confession for him, of penitence for the grievous sin above mentioned, and of exhortation to his surviving accomplices in the church to bring forth fruits meet for repentance.

Professor Stowe, however, seemed not to have been commissioned to make any such statement. He spoke for himself only, and though the statements which he made respecting himself showed a long-continued and wicked complicity with slavery, he said not a word of acknowledgement or penitence for himself. He had been *[[italics]]eighteen years[[/italics]]*, he said, 'IN IMMEDIATE CONTACT WITH SLAVERY.' Of course then, (since slavery does not allow any real minister of the Gospel to live in contact with her a single week after the utterance of a faithful rebuke,) Professor Stowe for eighteen years played the part of an unfaithful watchman; yet, when he came, thus late, to speak in what assumed to be a 'Christian Anti-Slavery meeting,' he had the cool self-complacency to denounce the sins which 'our fathers' committed in this respect, and to utter the following excellent sentiments with an air as if he had all his life believed and practised them, instead of having spent the greater part of his professional existence in open and gross violation of them:

'By compromise with wrong, the right loses its essence, and changes to the nature of wrong.

'The Scriptural "beast" of this country is slavery; and "the false prophet" is the Scriptural defence of slavery.

'We must make no compromise with wrong, and no connivance with it, in any case whatever.'

Out of his own mouth shall Professor Stowe be judged. His life at the South was an eighteen years' compromise with slavery, giving silent connivance, and receiving disgraceful safety; and he has ever since been, and is now, in full ecclesiastical communion with those whom he has now designated as 'false prophets,' Drs. South-side Adams and Blagden, of Boston, not to speak of others of the same sort nearer Andover.

The next speaker was Rev. A. L. STONE, pastor of Park Street Church, who bears in some quarters the reputation of being an Anti-Slavery man, and who is well known to be 'Republican' in politics. If he really holds *[[italics]]Anti[[/italics]]-Slavery* principles, if even his Republicanism be any thing more than advocacy of the 'rights of white men,' he has, of course, set before his church, during the recent 'revival,' the guilt of that persecution and robbery of an unfortunate colored man, in which they have persevered, without confession or amendment, to this day; and the greater guilt of 'framing iniquity by a law,' made to operate against all colored men, because they are colored, which still stands on their Church Records—and has earnestly exhorted them to bring forth fruits meet for repentance.

Dr. Stone, however, without even looking on these topics, at the meeting in question, passed by on the other side. He was not commissioned, it appeared, to read any confession for his pro-slavery predecessor, Rev. Edward Beecher. He was not authorized, on the part of the church, to make a confession before the community, as public as their guilt had been, nor yet to make either an open apology, or the offer of restitution, to the individual robbed and insulted, or to his family; on the other hand, instead of expressing such sentiments as a *Christian* minister would of course feel, and feel with painful intensity in that which purported to be a *Christian* Anti-Slavery meeting, in regard to his pastorship over a pertinaciously pro-slavery people, he had the hardihood to claim an Anti-Slavery character for them and for himself, and even to utter such denunciations, and to imply such a contract between Park Street and Essex Street, as this:—

'Do you know that men defend slavery from the Bible, and write South-side views in favor of it? Let this abominable slander have ventilation before the Christian public. To sell a man, with an assertion of his piety, in order to get a higher price for him *is selling the Holy Ghost*.'

It appears, then, that, however desirous Dr. Stone may be to cover up the sins of his church, and however guilty in openly attributing to them an Anti-Slavery character, while he knows that the persecution and robbery of Frederick Brinsley remain unatoned for—he now declares that the defender of slavery from the Bible commits an abominable slander, and defends the selling of the Holy Ghost. Let us try him by his own statement.

Rev. Dr. George W. Blagden, pastor of the Old South Church in Boston, has always been a defender of slavery from the Bible; and his colleague, Rev. Jacob M. Manning, (according to the recent public *boast* of an Orthodox minister of Boston,) as is proslavery as he. Yet Dr. Stone has, within the past year, publicly recognised both these men as *Christians* and as *Christian ministers*, by uniting with them in ordination and installation services, when he would have promptly refused such co-operation with a Universalist, or a Unitarian, or a pickpocket, or even a layman of undoubtedly pious and excellent character, on the ground that such services require not only Christians, but Christian ministers, for their proper performance.

REV. DUDLEY A. TYNG of Philadelphia next spoke. His youth, taken in connection with his birth and education in the South, and the manly stand which he has taken in his own pulpit against slavery,—a position not yet shared by any Episcopal clergyman in the country,—takes from us all disposition to make a harsh criticism on the faults of his speech;—such as his disclaimer of abolitionism—his recommendation merely to agitate, without professing a definite end to which the agitation should be directed—his not even *wishing* to break the chains at the South until the North should be emancipated—and his error in still supposing that it was a *Christian* church in Philadelphia, out of which the Slave Power drove him. A *Christian* church would have adhered the closer to him for such frank and noble boldness. Besides these imperfections, Mr. Tyng's speech made many good points, and showed an excellent spirit.

REV. GEORGE B. CHEEVER's address came last, and by its eloquence, energy, fervid Scriptural style, and entire control of the attention and sympathies of the audience, justified the eagerness of the great assembly to hear him. The press of matter in THE LIBERATOR, this week, will allow us to give but a few of the admirable things that he said; but these were among them:—

The fact that a man is a slave confers not the slightest title upon the master to enslave that man's child; every such instance is as directly man-stealing and kidnapping as the original seizures of slaves in Africa. But, under our government, the son of a slave woman must follow the condition of the mother, instead of the father; and by the late decision of the Supreme Court, the son of the freeman is as thoroughly deprived of his rights as the son of the slave.

There is no intimation in God's word that slaves owe any obedience or allegiance *to government*. No one does so but he who receives *benefit* from government. God requires the obedience of citizens as free men, not as slaves. We may lawfully submit to injuries in our own person's, for Christ's sake, but we must not abandon our weaker brethren to such injury; we are commanded to *defend* them, and their rights.

Every slaveholder is a man-stealer, and every nation of slaveholders is a nation of man-stealers.

Unjust judges are worse than drunken pilots. [[column 2]]

[[column 3]]
If the judges themselves pervert justice, they destroy themselves and the people also. This iniquity, so largely practised in this country, has so deeply corrupted us, that our very Christianity becomes so far lunatic that the opponents of slavery are called insane and fanatic.

If the church and the ministry keep silence under such circumstances, they consent to sin. There is no apology for silence. They were instituted to testify plainly against all iniquity, and to proclaim the whole counsel of God; and His command now says--'Let my people go, that they may serve me--with their little ones.'

GOD HAS A CONTROVERSY WITH THIS NATION!

This is never to be settled but by repentance and obedience, and there never was a grander opportunity for the church and ministry to act.

If God's word had been faithfully applied by the churches and ministers forty years ago, the whole evil and sin would have been removed before this time. We ought all of us to have done this long ago.

This last expression, this 'we' in the last sentence, was the only intimation given by Dr. Cheever that he himself has been committing this great sin of silence for eighteen or twenty years previous to the two or three years last past. He preached faithfully and thoroughly on this most important subject in Salem, twenty-three years ago. Ever since, until a comparatively recent period, commencing after the mass of the people had begun to be aroused by causes outside of the church and the

ministry, to the guilt and the danger that belong to slavery, through possessing, all that time, the transcendent eloquence which we have now listened to, Dr. Cheever has chosen either entirely to keep silence, or so to speak that not one in a nation of slaveholders has been disturbed. We submit that a sin so aggravated, and so long persisted in, demands more explanation from Dr. Cheever than a single 'we', unmarked by any emphasis, and slid into a long series of statements of the short-comings of the church and the ministry, as if it were them, not us, of whom he was speaking.

Still further: taking advantage of the public knowledge of the dissatisfaction felt by a certain proportion of his own people, in view of the energy of his recent sermons, he adroitly uses a form of expression which seems to imply, not only that he has no past guilt to confess, but that the churches are the retarding influence, but for which the ministry would now lift up, and would long ago have lifted up their voices, like trumpets. He says:

'Our beloved churches and congregations MUST BEAR WITH US, and not say that in preaching these things we omit Christ, and Him crucified'-as if the congregations would ever have thought of such an imputation, if multitudes of clergymen had not long ago preached and printed pro-slavery sermons, asserting and elaborating that idea, and undertaking to prove it from the Bible!

Dr. Cheever was quite right in objecting to Mr. Tyng's excuse for the slaveholders, and in saying--'There is no apology for them.' But as little can he be excused--a man who assumes to take his stand upon conscience, right, justice, the commands of the most high God, and who, prophet-like, thrice declares, with ascending energy and emphasis, GOD HAS A CONTROVERSY WITH THIS NATION, and who thunders and lightens against reservation and compromise--for saying that the voting that all children of slaves should be born free after forty years would be 'the simplest remedy of the whole iniquity that could be conceived of.' This specimen of compromise--though not quite so bad as the declaration of Henry Ward Beecher in the same place a few years ago, that he would cease from all agitation of the subject of slavery, and allow its unmolested continuance as long as the slaveholders could retain it, if they, on their part, would refrain from extending it beyond its present boundaries--is, still, much more like Henry Clay than Habakkuk. In making that assertion, is he remembering those now in bonds 'as bound with them'? And will he agree that arrangements now made by slaveholders, for freedom to such children of their slaves as may be born forty years hence, shall be considered a 'remedy of the whole iniquity'? To us, the doctrine of immediate emancipation seems more just and more Christian than this.

We would by no means deny, or undervalue, the great service rendered to the cause of the slave by words so thrillingly eloquent as Dr. Cheever's, addressed to points of such vital importance as the inherent wickedness of the whole claim of property in man, and all its constituent parts, and also the absurdity and falseness of the pretence that such a claim is sanctioned by Christianity. We rejoice also to see the promptitude with which he takes up the new aspects of the slavery question which successively come before the public, and tries them by right, justice, the Golden Rule, the law of love. But we rejoice with trembling. A large experience, relieved by but few exceptions, has shown us that the tendency of the clerical function is first to compromise and then to defection, where the cause of the slave is concerned. We

know that Dr. Cheever recognizes the Orthodox Church of this country as the church of Christ, in spite of its practice of slaveholding at the South, and consent to slavery at the North. We know that he regards it as God's chosen instrument, and its method as God's chosen method of reforming men, in spite of its complicity with this great sin. We know that, being entangled in an ecclesiastical system which is permeated and saturated with this defilement, he yields to the entanglement, shrinks from the painful effort of cutting himself loose, and, in dealing his blows at slavery, spares the guiltiest and most efficient of its defenders, because, though they hold slaves, they also hold the belief of the trinity and the atonement. Knowing these things, and interpreting by their light the sentence with which Dr. Cheever closed his address--'Let the system [of slavery] go on, if it cannot be stopped in God's method, and for his glory'--we cannot but feel a painful apprehension that, valuing the church more than the slave, he may be expected, in any emergency, to cleave to the former and forsake the latter.

This meeting, in our judgment, did not fulfil the pretension of its title. But the immense throng in attendance shows that the people are ready enough to come, when the clergy call them. We trust they will try again, and come nearer to holding a Christian Anti-Slavery meeting.--C. K. W.

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UNITARIANS AND SLAVERY. At the recent meeting in Alton, Illinois, of the Western Unitarian Association, Rev. M. F. Conway, of Cincinnati, introduced a series of resolutions against slavery, which, after discussion, were referred to as a committee. This committee reported, through Rev. Mr. Haywood, of Louisville, Ky., that as far as they knew the opinion of the members of the Conference, there was 'entire unanimity in regarding the system of slavery as evil and wrong, and doomed by God to pass away through the influence of the truths proclaimed by his Son,' but that as the Conference is simply a voluntary assemblage of such Unitarians as choose to unite with it, it had no power to prescribe a course of action for the churches represented. But even this mildness of criticism was offensive to the Unitarians of St. Louis, who thought the Conference ought not to meddle with the subject at all, and had no right to do so. Therefore Rev. Dr. Elliot, Hon. Judge treat, Hon. Waymon Crow, and four or five other gentlemen, members of the Church of the Messiah in St. Louis, respectfully withdrew from membership in the Conference.

[[^Image: line drawing of hand pointing to the right]] The Cleveland correspondent of the Cincinnati Gazette states that a separation of the New School Presbyterian Church, on the question of slavery, at or immediately after the present session of the Assembly, is anticipated. Such a separation would leave this branch of the church without any slaveholders in its communion.

[[flourish]]

[[^Image: line drawing of hand pointing to the right]] Last week, two men were run over and instantly killed by a train on the Harrisburg and Lancaster Railroad, who were found, by documents on their persons, to have been notorious counterfeiters, burglars and thieves.

[[/column 3]]

[[column 4]]

M. R. Hull. Mr. M. R. Hull, of Indiana, for [ye]ars known as an able advocate of the slave's [em]ancipation, visited Salem, last week, and deliv[ere]d three lectures on the subject in the Town [Hal]. Mr. Hull is a Republican, but deeply im[pres]sed with the importance of elevating the Repub[lica]n standard to the level of Abolitionism, and for [that] he seems to be earnestly laboring. Whatever [is to] be the result of such an

effort, Mr. Hull should [??] the earnest sympathy and zealous co-operation [of a]ll friends of freedom in the party and out of it. [He] certainly has ours.

[It] was not our good fortune to listen to his ad[dres]ses, as we were absent attending meetings in [Colu]mbiana. A correspondent, who is very enthus[ia]stic in his admiration, sends us the following no[tes?] of his addresses:--

[?]teel-pen' once said, in the Canfield [*Sentinel*] v[?] doggerelly, 'Salem, you are some.' If his appr[?]ation of truth bears any decent proportion to hi[s] [?]unny proclivities, he would say of three lectu[re]s delivered by M. R. Hull, had he heard them, th[?] were 'some,' and the audience 'some,' in ot[her] than a sarcastic sense. He would have heard th[e] [s]peaker uttering naked truth, earnestly and ste[nt]oriously, in such connection that every listener wo[ul]d be compelled to appreciate such parts as were ap[pli]cable to his own condition.

[Th]e lecturer is no abstractionist; great as is his fu[?] of ammunition, he is too much of an economist to [w]aste it on vacuity or nonentity.

[It] will be conceded by some who felt hit, there sel[do]m is so much important truth brought to light in [th]ree addresse[s].

The miseries of intemperance--the destruction, the bereavements and the criminality of war, the unspeakable in[j]justice, cruelty and entire demoniacal character of sl[a]very, we had often heard, but never before were th[e]ir magnitude so accurately placed before us, or t[h]e portraiture drawn with such life-like coloring.

Some one m[a]y say, 'Hull talks too fast; he vociferates and g[e]sticulates painfully, if not to himself, to the au[d]ience.' Be it so; but, bear in mind, critic, that ea[c]h workman does best with his own tools. The lawyer could not plead successfully without his pack [?]hread; and how could the Yankee think without his stick to whittle?

But examin[e] carefully, fastidious one, and ascertain whether [i]t is not the matter, rather than the manner, that offends. Bear in mind, there will come a day af[te]r to-day, and have a care that, on that day, the memory of inertness and apathy does not, as in th[e] case of Randolph, of Roanoke, require that '[R]emorse' be pencilled on both sides of your card.--[S]alem (Ohio) Anti-Slavery Bugle.

Mr. M. R. Hull, of Rush Co., Indiana, addressed a meeting at the Court House, on Tuesday evening of this week, on the present condition of political parties. Mr. H. is an eloquent and effective speaker. He is a native of Virginia; and from his own experience drew a striking picture of the effect of slavery upon the non-slaveholding whites of the South, and pointed out the causes of the ignorance of that class of Southern citizens with great clearness and effect. We have never listened to a more effectual exposition of the fallacies of Know Nothingism, than that given by Mr. Hull, and especially the absurdity of assailing our foreign-born citizens on the ground of ignorance, while in some sections of our country, through the depressing influence of slavery, so large a share of native Americans are unable to read or write.

The anecdotes and illustrations given by Mr. Hull are novel and original, and both his matter and manner are well calculated both to instruct and amuse audiences. At this time of general apathy on political matter, such speakers as Mr. Hull, by arousing attention to the subject of Slavery, will do great good to the Republican cause. Mr. Hull will pursue his tour eastward, and we bespeak him a cordial reception from the Press.--[[italics]] Orleans (N.Y.) American. [[/italics]]

MR. HULL'S MEETING. We are not in the habit of complimenting speakers above their deserts, and do not intend to now; but it is due Mr. HULL to say, that we never listened to a more powerful effort than we heard last night from the eloquent Virginian.

Mr. HULL's subject was 'The position of political parties in the United States.' He showed, in his own masterly style, the relation that each sustained to American slavery. He drew a striking picture of its crippling, humiliating and debasing influences upon the government and the church--upon the black and the white races--and appealed most powerfully to the people of the North to bear a bolder and more effectual testimony against the 'peculiar institution,' in both Church and State.

Mr. H. drew a striking picture of the effects of slavery upon the non-slaveholding whites of the South, and pointed out the causes with great clearness and effect. We have never listened to a more effectual exposure of Know-Nothingism. It would have cheered the hearts of all adopted citizens to have heard that speech, so full of liberal principles to our foreign-born citizens.

Mr. HULL's illustrations seemed all to be novel and original, and both his matter and manner are calculated to instruct and amuse. His anecdotes are rich beyond conception; he brings down the house in roars of laughter and thundering applause.

At this time of general apathy, Mr. H. cannot but do great good wherever he goes, in arousing the people of the North against the murderous aggressions of the South. We understand he speaks Monday night in the Congregational Church. Every man, woman and child in the city should go and hear him. Turn out [[italics]] en masse.--Grand Rapids Eagle, Michigan. [[/italics]]

MR. HULL AT RIUGUEBERG HALL. The Address of this gentleman at Riugueberg Hall, last Friday evening, was full of interest. Being a native of Virginia, he spoke from personal knowledge. His delineation of facts was highly interesting, and the callous doughfaces in view of them would be obliged to admit that the miserable condition of the poor whites in the Old Dominion was caused by American Slavery, and nothing else. White men, then, have something to do with this very 'peculiar institution,' now struggling to curse the Territories with its infernal presence.

Mr. Hull showed the great danger to be apprehended from the spread of this scourge over territory now free--to say nothing of Kansas, in which it is now fixed by law, and to be sustained by Northern Democracy, Know Nothingism, and Southern Border Ruffianism, combined.

He reviewed very ably the action of the Southern religious bodies, and showed that, like the baggage and sutlers of our advancing army, they were in [[italics]] the rear [[/italics]], instead of being in the van; and they

were professing love for *heathen* *thousands of miles off*, and at the same time *heathenising* *the* *heathen* *in their own families--not even allowing them to learn to read the Bible.*

Mr. Hull is an able and interesting speaker, and his heart and soul are in the work. He is entitled to a warm reception by the friends of equal rights. Lockport Journal.

R. I. REPUBLICANISM AND MR. HULL. Mr. Hull has recently delivered two Anti-Slavery lectures in this city.

Mr. Hull is a brave, uncompromising, Anti-Slavery Republican. He is for open, unceasing, earnest war upon Slavery, as well as upon Slavery extension. Born in Virginia, where his childhood and youth were passed, he seems to have inherited a large share of those noble qualities of mind and person, which so eminently distinguished her Revolutionary heroes. Knowing by experience, as well as by close observation, what Slavery is, and what it does, and to what it is tending, his hatred of the accursed thing is equalled only by his intense love of universal liberty. Gifted in an unusual degree with the powers of oratory, and inspired by sentiments of the purest patriotism and the broadest humanity, his speeches fall upon his auditors with magnetic and telling effect.

If Republicanism in Rhode Island has vitality enough left in it to put itself within the reach of Mr. Hull's influence, we hope it will take the earliest opportunity to be shaken into life, by his clear and just criticisms of its short-comings--Providence (R. I.) Daily Transcript.

FUGITIVE SLAVE CASE--A CONFLICT BETWEEN THE U.S. AND STATE AUTHORITIES--GREAT EXCITEMENT

From the Cincinnati Gazette

There has been great excitement during the last two days in Greene County, in this State, in consequence of the arrest of four individuals charged with aiding a slave to escape. On Tuesday, United States Deputy-Marshall Churchill, accompanied by eleven assistants, left this city for Mechanicsburg, Champaign County, Ohio, eleven miles from Urbana, having with him a warrant issued by Commissioner Newhall, for the arrest of Charles and Edward Taylor, brothers, Russell Hyde and Hiram Guttridge, who, says the warrant, did, about the 21st day of August, 1856, harbor and conceal one Add White, a person owing service and labor to Daniel G. White, of Flemingsville, Ky., who had, previous to said date, escaped into the State of Ohio, and was then a fugitive from such service and labor, so as to prevent the discovery and arrest of the said Add White. The offence charged, it will be observed, is not that the slave was aided in his escape from his master in Kentucky by the four accused persons, but that they sheltered and protected him in Ohio; or in other words, they 'put him through' on the Underground Railroad. The penalty for the offence is a fine of \$1000 and imprisonment.

On Wednesday morning, the Deputy-Marshall left Urbana with his posse, in hired carriages, and in Mechanicsburg and the neighborhood succeeded in arresting the four accused individuals. While the arrests

were in progress, the most intense excitement was created in the vicinity. The news spread rapidly, and a determination was expressed to use every means the law provides to rescue the prisoners from the hands of the Border Ruffians, as the officers were called, whose sole object, it was confidently (though erroneously) asserted, was to take them over to Kentucky and lynch them.

A writ of habeas corpus was procured from a Judge in Champaign County, and the Sheriff attempted to serve it; but before he could do so, the officers had conducted the prisoner beyond the bounds of the county. A second warrant was then procured in Clarke County. The Sheriff in this instance pursued and came up with the party; but they refused to obey the writ. The Sheriff not having force to compel obedience, they proceeded on their journey to this city. A third writ was the obtained in Greene County, and the Sheriff of that county, with his posse, served it upon the United States officers at 6 o'clock yesterday morning, in Jamestown.

The United States officers resented the act of the country officers in seizing their horses' reins before making known their business. A warm altercation ensued. The Sheriff and his men were assisted by an excited crowd of two or three hundred persons. Rifles and pistols were displayed. The Marshal and his men drew their weapons, and several shots were fired. Mr. Churchill discharged his revolver at the crowd, but no one was injured.

The conflict was sharp and stubborn, but superior numbers prevailed, and the Deputy Marshal, and all his posse, were made prisoners, and a dispatch received yesterday afternoon stated that they were to be sent last night to Springfield for trial.

At Springfield, at 1 o'clock yesterday, Deputy Marshal Kiefer arrested Isaac Sargent on a similar charge to that made against the others and brought him to this city, where he was held by Commissioner Newhall in \$1,500 bail for examination next week.

When the Sheriff seized the horses of the carriage in which the United States Marshal was riding, the Marshal with great show of authority shouted out, 'Hold on there, old man!' Sheriff--'I intend to hold on.' Marshal--'I am an officer and doing my duty.' Sheriff--'So am I, and doing my duty.'

The broad grin of earnestness, determination and coolness which marked the old General's countenance, together with the suspicious looking implements of his formidable posse (about 20 persons,) by this time made the redoubtable Marshal and his crew soon conclude to surrender without further ceremony. One fellow (Bunker,) however, during the melee, jumped out of his buggy and made his escape into the woods, and has not yet been arrested. The rest were brought back to Xenia about noon.

The Constable and his posse took the Marshal and his comrades back to Charleston on the 1 o'clock train, to answer to the charge of assaulting Sheriff Layton. And the other four men from Champaign County were taken to Ubana by the Sheriff of that county, in obedience to the 'habeas corpus' where the legality and sufficiency of the warrant on which they were arrested will be duly investigated. The people of Champaign County, like the people of all other parts of Ohio, do not like

to see their neighbors seized, handcuffed and marched off to a distant city, for the offence of not helping a pack of slave-catchers to do their dirty work, and we do not believe they will permit it, Fugitive Slave Law or no Fugitive Slave Law. The force of that law's infamous provisions is [abaw.] is about done in Ohio.

We have

We have learned some facts in regard to the conduct of the United States Marshal and his accomplices towards the prisoners while in their custody, which go very far toward showing they were engaged in a scheme to kidnap these men under color of legal authority, take them into Kentucky, and deal with them as their depraved passions might dictate. They not only had handcuffed the prisoners, but they treated them with all matter of indignity; as, for instance, remarking when a convenient limb of a tree projected over the road, that would be a good place to hang such d----d Abolitionists as they were. They also threatened to instantly blow their brains out if they opened their mouths to tell anybody that they were under arrest, or what for.--Xenia News.

CINCINNATI, June 2. The habeas corpus, issued by U. S. Judge Leavitt, in the Mechanicsburg slave affair, has been served, and the prisoners, (the U. S. Deputy Marshal and his posse,) brought here for trial. The examination was commenced yesterday, but the case finally adjourned for a week, to allow of the production of affidavits. It is probable that the prisoners will be discharged by Judge Leavitt, but that will not prevent their indictment by the Grand Jury of Clarke County, and their re-arrest for trial.

LECOMPTON, K. T., May 28. Gov. Walker arrived yesterday, and was received very quietly. He read his Inaugural, which is lengthy. It declares the Territorial laws shall be enforced; criticises the action of the free State men; and declares the Constitution shall be maintained by the whole force of the Government. Gov. Walker passed through Lawrence on his way here, and assured the people there that everything should be fair. Gen. Lane was arrested on Tuesday, for assault and battery, with intent to kill--an old affair. He made a political speech in the evening to 1500 persons.

The 9th of June is the time fixed for the re-assembling of the Legislature of Kansas, elected under the Topeka Constitution. Gov. Robinson, Judge Conway, and other officials, have issued a Circular to the members, urging their prompt attendance, to complete the State organization, preparatory to admission into the Union.

NEW ORLEANS, May 28. Gen. Walker's friends confidently assert that he will go back to Nicaragua in 30 to 60 days, with plenty of men and means. He and his staff attended, by invitation, this evening, Spaulding's Amphitheatre. The house was densely crowded, and when Gen. Walker appeared, the audience rose and cheered him most enthusiastically, the bands playing the National airs.

Gen. Walker will address a public meeting here tomorrow night, on 'Neutral Ground.'

NEW ORLEANS, June 1. The steamship Louisiana was burned in Galveston Bay yesterday morning. Eleven lives are known to be lost.

Besides these, 31 others, including Col. Bainbridge of the Army, are missing. Twenty-five persons were picked up by the steamer Galveston.

BLOODY RIOT AT WASHINGTON. The municipal election in Washington on Monday resulted in a Democratic victory, but was accompanied by a terrible riot, the result of an effort of clubs of fighting men in that city and Baltimore to give the victory to the Know Nothings. The military were called out, and fired upon the mob, killing some half dozen, most of them, as usual, innocent spectators, and wounding several others.

Dred Scott, his wife and two daughters, have been emancipated by Taylor Blow, Esq., of St. Louis, to whom they had been conveyed for that purpose by Dr. Chaffee, M. C., from Springfield district to this state

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FRANCIS JACKSON, Treasurer

MEETINGS AT ABINGTON.--WENDELL PHILLIPS and C.L. REMOND will address the inhabitants of Abington, in the Town Hall, on Slavery, on Sunday, June 14. There will be three meetings. JAMES N. BUFFUM, also, and other speakers from abroad, are expected on the occasion.

WANTED--In order to complete four sets of the series of Annual Reports of the Massachusetts Anti-Slavery Society for permanent preservation in four of the largest and most valuable public libraries in Massachusetts, the following numbers are wanted, for which an appeal is now made to the liberality of individual owners. Any person, having one or more of these numbers to spare, will be using them wisely, and for the benefit of the Anti-Slavery movement in this country, by giving them for the benefit of the above specified object. They may be sent to the care of SAMUEL MAY, Jr., 21 Cornhill, Boston:
First Annual Report, (1833.) Second, (1834.) Fourth, (1836.) Fifth, (1837.) Sixth, (1838.) Seventh, (1839.) Twelfth, (1844,) and Thirteenth, (1845.)

BOSTON, May 15, 1857.

A graduate from the Boston Normal School, who has had some experience in teaching simply the English branches, would like a

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GIVE HIM A CHANCE.--A colored young man of good family and character desires to learn the art of shoemaking. Any one who can afford such an opportunity will please address WM. C. NELL, 21 Cornhill.

MARRIED--In Manchester, N. H., May 7, by Judge Cross, NATHAN PAGE, Jr., of Danversport, to MARY H. SAWYER, of Herkimer, N. H.

DIED--IN Roxbury, on the 10th inst., Mr. JEPHTHA C. BRUCE, aged 39 yeras. 'He died!' has been pronounced of all the by-past human race from Adam downward to the present day. Some, 'like a shock of corn fully ripe,' depart when age and infirmity no longer render existence desirable; and some, like our friend, go the way of all our race in the prime of life and the flush of health, when he might well have looked forward to many years of usefulness and happiness. But by those who knew him best, he will be kindly remembered, and many will sympathize with his afflicted family in their sudden and painful bereavement.--Investigator.

LIFE OF A SEER

Just published, the Autobiography of ANDREW JACKSON DAVIS, entitled 'The Magic Staff,' One Volme royal 12mo. 552 pages. Sent by mail, postage free, on the receipt of the price, \$1.25. BELA MARSH, Publisher, June 5. 4w 15 Franklin street.

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May 22. tf

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ROBERT R. CROSBY, formerly of the Groton House, 10 Sudbury street, has taken house No. 6 ALden street, a few doors from Court street, where he can accommodate a few transient and permanent Boarders.

Boston, May 8. tf.

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