

Accessions  
314, 046

PRESENTED TO THE

E 449. B96

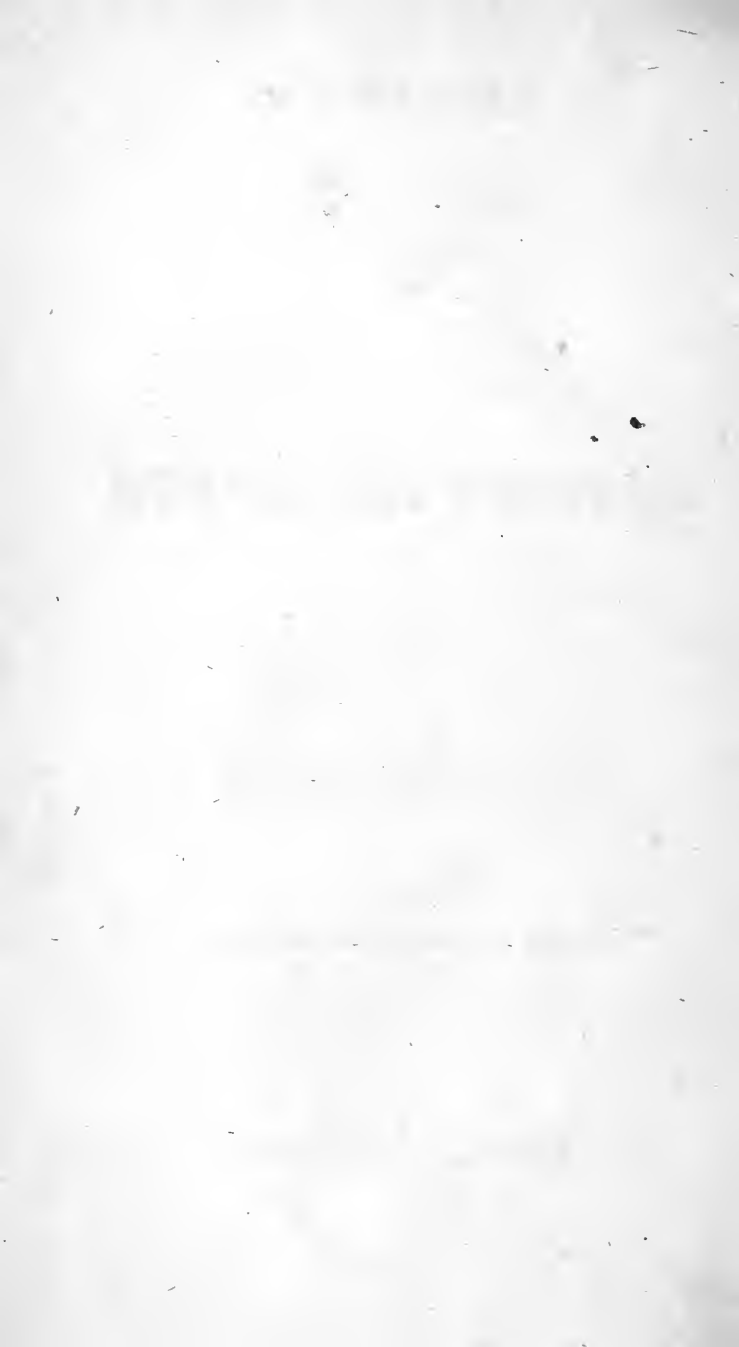
Copy 2



By Wendell Phillips

Received July 13, 1882. No.





RECEPTION

OF

GEORGE THOMPSON

IN

GREAT BRITAIN.

[Compiled from various British Publications.]

By Charles Celistus Burleigh.

BOSTON:  
PUBLISHED BY ISAAC KNAPP

1836.

E449

.B96

copy 2

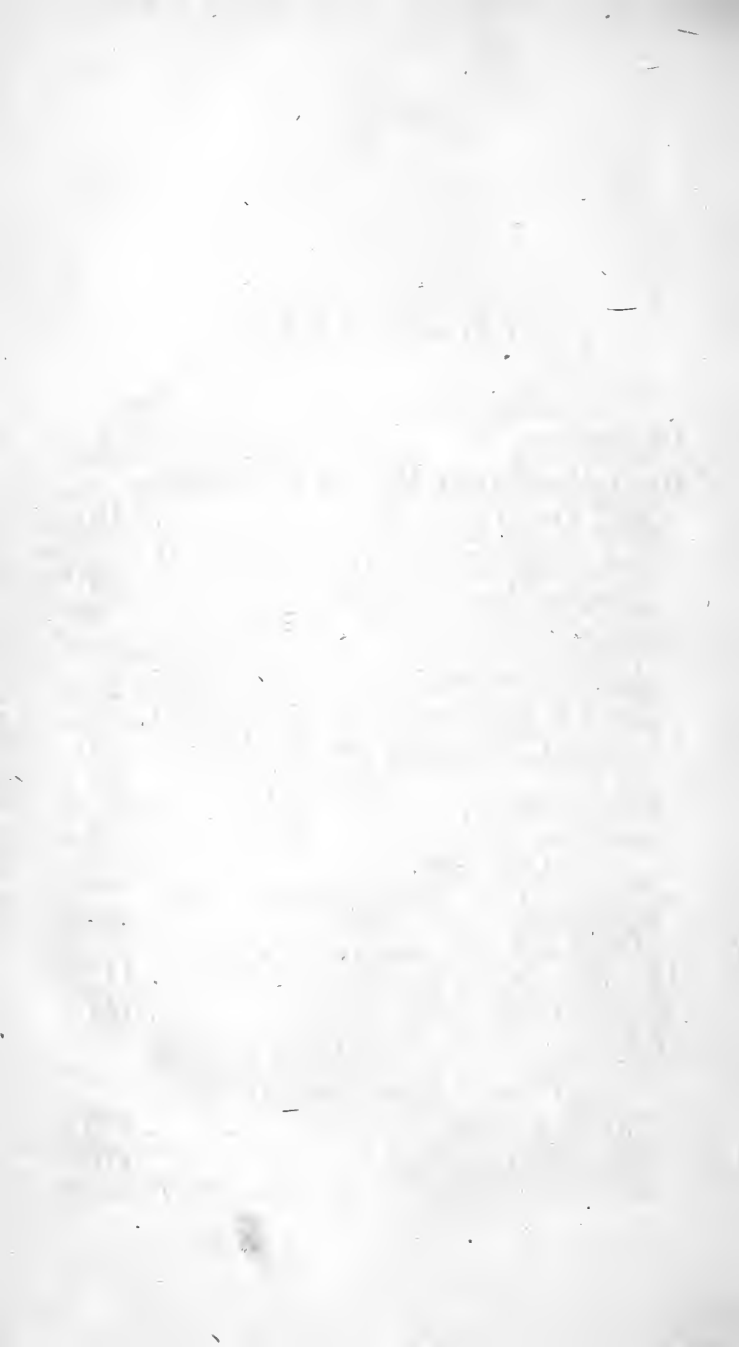
314.046

Wendell Phillips

July 10, 1852

## CONTENTS.

	Page.
Introduction, . . . . .	5
Great Anti-Slavery Meeting at Birmingham, Oct. 14, 1835, . . . . .	13
Soiree, in honor of Mr. Thompson, at Glasgow, Jan. 25, 1836, . . . . .	33
Address presented to Mr. Thompson at An Entertainment given by the inhabitants of Edinburgh, Feb. 19, 1836, . . . . .	58
Lecture at Edinburgh, Jan. 27, 1836, . . . . .	64
“ “ Jan. 31, “ . . . . .	77
“ “ Feb. 8, “ . . . . .	85
“ at Glasgow, . . . . .	96
Remarks at the Newcastle-upon-Tyne Peace Meeting, . . . . .	108
Lecture at Glasgow, Jan. 29, 1836, . . . . .	117
Address to Ministers, . . . . .	141
Proceedings at the 2d Annual Meeting of the Glasgow Emancipation Society, March 1, 1836, . . . . .	150
Meetings in London, . . . . .	176





## INTRODUCTION.

While Mr. Thompson remained in this country, it is well known that one of the favorite accusations of the pro-slavery press against him, was, that he came hither a fugitive from justice—that *obliged* to leave England, he visited America to avoid transportation to Botany Bay. To his persevering slanderers it signified nothing that he had the attestation of some of the best men of Great Britain, to the excellence of his character as a man and a Christian, and the incalculable value of his services in the cause of humanity; it mattered not that he came as the representative of a noble body of Philanthropists—including men illustrious for their talents and attainments, learned divines, able legislators, good and wise and pure-minded men—highly esteemed on both sides of the Atlantic, for their sterling worth, their ardent piety and active benevolence and devotion to every

good word and work. It mattered not that his own deponent here, was such as corroborated the favorable testimonials of his British friends—that he bore himself as a gentleman and a Christian—that he exhibited not only those qualities which dazzle and delight, and extort admiration, but those also which command respect and enchain affection. All this went for nothing. Enough was it for the enemies of impartial liberty—the apologists of legalized man-stealing, that Mr. Thompson's unrivalled eloquence was enlisted on the side of justice, truth, and the equal rights of man—enough that he was an enemy and a formidable enemy to that iniquitous system which they had set themselves to excuse and defend. By unwearied efforts in the work of calumny and abuse, by constant reiteration of gross falsehoods and inflammatory appeals to passion and prejudice and national jealousy, they at length succeeded in arraying against him a feeling of such bitter hostility that he could no longer, without exposing his life to imminent peril, continue to prosecute the purposes of his benevolent mission among us, and his friends here, though reluctant to part with him and relin-

quish the anticipated advantages of his co-operation, felt constrained to counsel his departure from our shores.

And whither did he fly? Why, verily—he returned directly to that land which his calumniators declare that he was forced to leave, that he might escape an ignominious punishment. And how was he received there?—Were the officers of justice standing ready to seize him, the instant he should again set foot on British soil? Was the convict ship waiting to receive him on board, and then hoist sail for New Holland? The answer may be gathered from the following pages, which describe the manner of his reception in his native country, and contain accounts of various meetings which he has attended, and reports, more or less full, of the speeches he has delivered, since his arrival there.

A more full refutation of the foul slander which represented him as ‘bankrupt in reputation’ in his own country, could not be desired, than is furnished by the warm and cordial—nay, the enthusiastic welcome which has met him in every part of the island which he has yet visited. Glasgow, Edinburgh Newcastle and London have given loud and

united testimony to the fact, that George Thompson is indeed the man whom the people of Great Britain delight to honor. He has in truth, made a triumphal progress through the United Kingdoms, everywhere hailed with acclamations of joy, loaded with caresses and greeted with the hearty congratulations of all classes of people, on his safe return from his arduous, and to a very good degree, successful mission. Especially has he been honored with the highly favorable notice and friendly attentions and commendations of those whose friendship is peculiarly valuable—of those ‘whose own high merit claims the praise they give.’

First after his arrival, comes the splendid Soiree in Glasgow, on Monday, the 25th of January, at which the large hall used on the occasion, was at an early hour, ‘crowded with a brilliant assembly’ convened to do him honor. The most eminent persons in the city, clergy and laymen, were present and active in the proceedings of the evening—eloquent addresses were given, and spirited resolutions adopted, condemning in strong terms the slavery and prejudice against color existing in America, and expressing the ‘high admira-

tion' which the meeting entertained 'of the blameless propriety, distinguished talent and noble self-devotion' exhibited by Mr. T. in prosecuting the objects of his mission to this country; as well as the gratitude to God which was felt for the success that had attended his labors, and for his safe return.

The demonstrations of applause with which Mr. Thompson was received on entering the hall, and when he rose to speak, as well as repeatedly in the course of his remarks, are represented by the Glasgow papers, to have been enthusiastic and vehement beyond description. A most unusual and unaccountable reception truly, for a man just returned from a voyage made to escape transportation as a criminal!

We next find Mr. T. at Edinburgh, to which place he went on the 26th of January, and where on the evening of the 27th he met the ladies and gentlemen forming the Committees of the Edinburgh Emancipation Society, and gave a narrative of his doings in America, which is declared in the Edinburgh papers, to have been 'to every one present far more than satisfactory.' Resolutions highly complimentary to himself, and decidedly ap-

proving his conduct in the United States, were unanimously adopted. [See page 74 of this volume.]

On the next evening—Thursday, Jan. 28th, at a public meeting of the members and friend of the same Society, which consisted of more than two thousand persons, admitted by tickets, he gave an account of his mission, and was received with the same indications of unqualified approbation, as at Glasgow. His first appearance called out ‘several distinct rounds of applause,’ and the cheering was frequently repeated during the evening.

The next day Mr. T. returned to Glasgow, and in the evening gave a lecture on American slavery, in Dr. Wardlaw’s chapel, to a large audience. Such was the anxiety to hear him, that long before the hour of meeting, the house was filled. His reception, as on the former occasion, was such as evinced that he was the universal favorite. The remarks made by the Chairman of the meeting, Rev. Dr. Heugh, at the close of the lecture, and greeted with unequivocal tokens of approval by the assembly, [See page 140] will serve to show the estimation in which they held their ‘*excellent* Missionary.’

From Glasgow he again went to Edinburgh, and on Monday evening, Feb. 1st, addressed an adjourned meeting of the Edinburgh Emancipation Society, in continuation of the preceding Thursday's discourse, on the subject of his American mission. As before, he was loudly and repeatedly applauded. At the conclusion of his address, Rev. Dr. Ritchie moved, and the meeting unanimously adopted, a series of resolutions, couched in language of the highest commendation of Mr. Thompson's character and conduct, and expressive of deep sympathy with the Abolitionists of this country, and at the same time rebuking with kindness and Christian fidelity, the churches, ministers and professors in America, who give their support to the iniquitous system of slavery.

The next Monday evening, Feb. 8th, Mr. Thompson attended and took part in a public meeting of the inhabitants of Edinburgh, held for the purpose of expressing their views of slavery in the United States. The Lord Provost of the city presided, and a large number of the most distinguished citizens, among whom were nearly twenty clergymen, appeared upon the platform. When, after several

other gentlemen had spoken, Mr. T. rose to address the meeting, he was greeted, as usual, 'with tremendous applause.' Among the resolutions adopted, was one which spoke in laudatory terms, of his talents and services in the cause of emancipation.

The inhabitants of Edinburgh, not yet satisfied with what they had done to honor him, gave Mr. Thompson an entertainment, on the evening of February 19th, at which an address, signed on behalf of the meeting, by R. K. Greville, L. L. D., Chairman, was presented to him, full of the warmest expressions of admiration, esteem and affection; eulogizing his eloquence, zeal, prudence and truly christian spirit; and expressing ardent wishes for his future prosperity and happiness.

Mr. Thompson was in Glasgow on the first of March, at the second annual meeting of the Glasgow Emancipation Society, and of course participated in the exercises, and was greeted by the assembly with the customary tribute of applause. Honorable mention was made of his name, both in the speeches delivered, and the resolutions adopted on that occasion, and also in the Society's 'Address to the Ministers of Religion and the Friends



of Negro Emancipation,' dated on the 10th of the following month.

On Monday, the 28th of March, he arrived at Newcastle-upon-Tyne, and in the evening, lectured to a very numerous audience, on American slavery. It may not be amiss to state here—since one of the charges against Mr. T. is, that his whole employment in England is to slander and vilify this country—that 'in every lecture,' as he declares in a letter to Mr. Garrison, he strives 'to do full justice to America, by referring to the many noble and mighty institutions to which she has given birth, and to her unexampled and unbounded facilities for greatness and usefulness.' In the lecture just mentioned, a Newcastle paper says, that 'he spoke of the United States, in terms which, if transferred to his own country, would be a high panegyric.'

A few brief extracts from the letter to Mr. Garrison, will show his farther operations in Newcastle.

'Tuesday, 29th. Had the unspeakable honor of being entertained as the advocate of the negro, at a splendid tea-party in the spacious Music Hall. About 600 persons were present. The widely known and justly beloved bard of Negro Freedom, James Mont-

gomery, was present and delivered a thrilling address.'

'Wednesday, 30th. By particular request, pleaded the cause of the London Missionary Society, with special reference to the Society's operations in the West Indies.'

'Thursday, 31st. Attended a great meeting of the Anti-Slavery Society, at which the Society was re-organized, and became the 'Newcastle-upon-Tyne Society for the extinction of Slavery and the Slave Trade throughout the world.'

'Friday, April 1st. Had the privilege of advocating the cause of Temperance in the Friends' meeting-house, which was far, very far too small for the numbers that flocked to hear.'

At this meeting too, the British papers speak of the high praises which he bestowed upon America—especially for her zeal and success in the Temperance reformation.

'Monday, April 4th. By special request, attended two meetings of the Wesleyan Missionary Society.

Wednesday, 6th. Held a very numerous meeting of ladies in the Friends' meeting-house. After an address of nearly two hours, a Society for promoting Universal Emancipation was formed, and a host of ladies enlisted on the spot as contributors, collectors, distributors of tracts, &c. &c.'

On Tuesday evening, the 5th, I went over to Sunderland, and again spoke on behalf of the Wesleyan Missionary Society.'

'Thursday, 7th. Attended the annual meeting of the Peace Society, in Newcastle, and spoke for nearly two hours in favor of *radical* peace principles.'

Of all these addresses, this volume contains only that given to the Peace Society, which will be found commencing on the 109th page. From the marked and emphatic expressions of approval with which this was received, and from the comments upon the speeches and the speaker, contained on page 108, the reader may infer what the people of Newcastle think of Mr. T.'s character, intellectual and moral.

On the 1st of June, and again, by adjournment, on the 30th, Mr. Thompson addressed a very large assembly at Rev. Mr. Price's chapel in London, on the subject of his American mission, and in vindication of his treatment of Dr. Cox, at the second Anniversary of the American Anti-Slavery Society. Here, as everywhere else, he was received with the strongest manifestations of approbation, and the verdict of the audience was evidently most

decidedly in his favor, and condemnatory of the conduct of Dr. C. which, on the occasion just alluded to, he had so severely rebuked.

Besides the meetings at which Mr. Thompson was present, this volume contains the proceedings of one held at Birmingham last fall, (while he was still in this country,) at which the West India Apprenticeship was discussed, and its abolition, and the substitution for it, of immediate and entire emancipation, was strenuously advocated by the several speakers.

The contents of the volume having been received from time to time in detached portions, and very irregularly, and put in type as they came to hand, are not arranged in the chronological order of events. To supply, in some measure, this deficiency, the several meetings have been noticed in this introduction, in the order in which they occurred.

C. C. BURLEIGH.

*Boston, Sept. 1836.*

G R E A T  
ANTI-SLAVERY MEETING,  
AT BIRMINGHAM, ENGLAND.

At a public meeting of the inhabitants of the Borough of Birmingham, held at the Town Hall, on Wednesday, October 14, 1835, PAUL MOON JAMES, Esq. High Bailiff, in the Chair, 'To take into consideration the cruel oppressions and aggravated sufferings to which the negroes are still subjected in our Colonies under the name of Apprenticeship, notwithstanding the enormous sum of twenty millions sterling granted to the West Indians by the British Parliament—also to consider' the propriety of presenting a Memorial to Lord Melbourne, and the adoption of such Resolutions as the Meeting may deem expedient.'

The Chairman, in opening the business of the meeting said, whatever difference of opinion might have existed, as to the mode of getting rid of slavery, there was none whatever as to the necessity of the measure itself. All were agreed that slavery ought to be abolished altogether. It was this feeling unanimously expressed throughout the nation that operated on a willing government, and which induced them to proclaim the triumph of humanity in the emancipation of the

negroes. Many excellent men blamed the government for the money given in compensation. He, for one, must say, he thought the compensation just to this country—England had been a guilty nation, and it appeared but just that she should share a portion of the punishment. Entertaining these sentiments he agreed to the measure as a sin offering for the guilt of the nation. It had been the habit of his life to endeavor to pursue a *moderate course*, and after long experience he had found it the best; therefore, on this occasion he would recommend a course of moderation. In a few short years the slaves would be entirely free, and in the possession of all those blessings to which they were entitled. The government were of this opinion, and if the people did their duty, and called upon the Legislature to do theirs, they would, no doubt, do it fearlessly, and after all, the event was in the hands of Providence. (Loud cheering.)

JOSHUA SCHOLEFIELD, Esq. M. P. in presenting the first resolution, expressed the regret he felt, and that of every friend of humanity, at the disappointment of their just expectations with regard to the clause respecting apprenticeships. It was the understanding on the part of the abolitionists that the period of apprenticeship was to have been *coercion of labor in its mildest form, similar to what constitutes the service of apprenticeship in this country*; whereas, it had been made, on the contrary, by the planters, a period for *an increased exaction of labor*, by which the slave-owner gets out of the bones and sinews of the negro, the labor of fourteen years. He differed in opinion with those who thought no compensation ought to have been made to the owners of slaves, for the

laws of the country had sanctioned the traffic in human flesh and human blood, and the man who had invested his money in the horrible trade, was as much entitled to the protection of the law, as he who made an investment in any other article of legalised commerce, although, for his own part, so great was his abhorrence of this inhuman dealing, that he should prefer to be a slave rather than be an owner of slaves. (Cheers.)

The Rev. Mr. MARSH seconded the resolution, and after a few prefaratory remarks, said, there was but one feeling pervading that meeting, and that was, that their fellow-men and their fellow-citizens should enjoy the same liberties as themselves. (Applause.) Why was the balance of power in Europe considered so essential—why, to prevent the power of the multitude from trampling upon the rights and liberties of the few.—(Cheers.) What, he would ask the Chairman, was the object of the meeting? Were they met that night to advocate the liberty of the Slave? Why he thought that the public opinion of the nation and twenty millions of money had secured it; but it appeared he was mistaken: *the Negro was still in slavery, and all their labor had been in vain.* It had been asserted, that there was a danger in emancipating the Slave, because he was likely to abuse his liberty. This he considered most fallacious reasoning, because it was applicable to every man who abused any favor conferred upon him. In the committee, the other day, they had had a discussion on the word *indignation*, supposing it to be too strong a term, but he did not vote for the omission of the word; for, he felt the utmost indignation on reflecting that after the sacrifice of twenty millions of their money the same state

of things existed in the Colonies. *He stood not now in America, where the professors of liberty would not allow him to open his mouth.* (Cries of 'shame, shame.') He stood before John Bull, who was an honest and right-feeling fellow. He would give more money to do good than the rest of the world, but he did not like to be cheated. (Hear, hear.) They had met together that evening to ask what had been done with their money, and to declare publicly that if the twenty millions which they had given for the liberty of the Negroes was not properly applied, they would not sit down content under the injustice. [The Rev. gentleman, after an appropriate speech, concluded by seconding the resolution, which was carried unanimously.]

Mr. GEORGE EDMONDS came forward and was received with loud cheering. He agreed with the High Bailiff that the abolition of Slavery had been determined upon by the people of England, but what was the fact? Was Slavery abolished? *No, it was not.* He was quite sure they would hear that night from gentlemen in the meeting, that so far from its being abolished, they had still *an apprenticeship of slavery*, and that the friends of the negroes were now in that position which rendered it necessary to start again. He was surprised to hear the chairman talk of the triumph which they had achieved. It was true it was a triumph of virtue on the part of the people, who had determined on the emancipation of the slaves; but if all he had heard and read upon the subject was correct, there could be no doubt but *all their efforts had been frustrated.* The slavery now practiced was *real slavery*, and hence he was warranted in saying that in point of fact the peo-



ple had not obtained any triumph: *it was nothing more than a mere delusion.* The chairman had said that England was a guilty nation. To this, in the sense implied in the observation of that gentleman, he could not subscribe. Were the people of England guilty, because they stood by before the passing of the Reform Bill, when they had no voice in parliament, and saw the system of slavery carried on? No, they were not. Where, he would ask, was his, (Mr. Edmond's) guilt, when he had been incessant in his efforts to rouse the public feeling against it? Where was the chairman's guilt when he was writing eloquent poems upon the subject, and would, if possible, have inspired every human being with the same detestation of the system which he himself felt? (Cheers.) *Would he not have given pounds to have been able to abolish slavery, and in doing so to gratify his own heart? Although, as he had said, it was a triumph of virtue, still he did not think that the people ought to have paid twenty millions of money for that triumph.* (Cheers.) *What a villanous government it was, and what an atrocious villain Lord Stanley was, to propose to give such a sum of money. The original intention was to give fifteen millions, and from some reason only known to the actors in the scheme, it was raised to twenty millions. He should like to have the whole affair investigated, and the reasons fully ascertained, why the people were compelled to pay that money. But they were a guilty nation! In what did their guilt consist? Why, they eat the sugar. Well, but did they not pay for it? They were a guilty nation only in not compelling the government to emancipate the slaves free of any expense either to themselves or the British public. He asserted the government*

were the only guilty party, and not the people. (Hear, hear.) Well, they paid twenty millions, and this was called a sin-offering, and the people were consequently the sinners. Did the people ever inflict the whip, or did they ever sanction such an inhuman practice? No! they never did,—and he defied any man to show any connexion between the people and the system; only that they did not rise up and knock down the Government who had dared to perpetuate such a disgrace to the nation. (Applause.) The people, however, so far from participating in the crime, were willing to make any sacrifice to remove the evil; and hence their tacit consent to such a lavish expenditure to effect the object. They knew, it was true, that *the slave-owners were devils, actuated by the basest avarice*; still, they thought that twenty millions would have satisfied them; but what was their reward for thus liberally rewarding them? Why, a new and systematic plan of punishment had been adopted by them, and acted upon with the utmost cruelty. According to the present system, the child might now be separated from the mother! The negro who happened to lose half a day was compelled to work three days as a punishment; and the most villanous part of this regulation or law was, that the three days' labor thus imposed on the unfortunate being went to the planter, who often struggled to find out imaginary faults in order to inflict a real injury. (Hear, hear.) If an unfortunate mother sat down in the fields, and was so inhuman as to spend half an hour in ministering to the wants of her infant, she was subject to punishment,—if one of the negroes rambled in the fields, he was to be punished,—if he got drunk, he had to work four days as a punishment; although, perchance, it might

happen that the planter, for the base purpose of getting this additional labor, might have made him drunk for the purpose. (Shame, shame.) By this base system of giving to the planter the fruits of the delinquencies of the negroes, every inducement was held out to the vilest schemes, to entrap them into the commission of what was termed an offence. Again, if the negro used what was termed insolence, or expressed what might perhaps amount to no more than a genteel expression of dissatisfaction, he was subject to twenty-nine lashes. (Shame.) Again, if one of them took a sugar-cane, he was liable to 250 stripes, or three months' imprisonment, and as a wind-up to this infamous system, if one of them was found carrying a knife in his pocket without the permission of his master, he was subject to thirty-nine lashes. These were some of the laws under the new system, and he would now put it to the meeting to say whether or not the people of England had not been completely humbugged out of the money which they had paid. (Applause.) Notwithstanding, however, all this, *gentlemen had talked of moderation*. He was free to admit, because he believed it to be the fact, that the Chairman and Mr. Scholefield, who had talked of moderation, were influenced by a desire to conciliate all parties; but he unhesitatingly said, that if those gentlemen said what they really thought upon the subject, they would not have talked of moderation. It was impossible for any man acquainted with the history of negro slavery,—who knew that a sacrifice of twenty millions had been paid to get rid of it,—and who, after all, saw the system carried on with refined cruelty, *to speak or think with moderation upon the subject*. In conclusion he would say, Why did not the Government at once exer-

cise their power, and put an end to the system? Was it to be endured, that *a set of villanous planters* were to receive twenty millions of British money, and still persist in inflicting cruelties, which outraged every feeling of humanity? (Cheers.)

The Rev. J. RILAND briefly proposed the next resolution.

The Rev. J. BURNETT next presented himself, and was received with loud cheers. He said that he felt pleasure in seconding the resolution that had just been moved, and in attempting to do so, he ought in the first place to apologise to the people of Birmingham for appearing before them as a stranger, upon a subject which has called together so much both of the body and mind of this great town, although that subject was of such a character as must necessarily interest those who were strangers to them as well as those who were numbered among themselves. He had not, however, appeared to-night as a volunteer, for he had been requested to come forward by the Society, that had convened the present meeting. He trusted, therefore, to receive all the kind indulgence that this meeting would accord to one of its own fellow-townsmen, although he had not the honor to rank amongst them. (Cheers.) Indeed from every thing which he knew of Birmingham, he should at once conclude that the mere circumstance of seconding a resolution connected with the rights of his fellow-men would be sufficient to secure to him their indulgence. (Hear, hear.) Without flattering them, for to flattery he had ever been an adversary, he would say that the kindness of Birmingham extended to every thing

but despotism and tyranny, and long might Birmingham against those combined powers of darkness, raise its manly voice, until the sun shall cease to set upon a slave or rise upon a tyrant. (Loud cheers.) Having offered these reasons for at all appearing upon this occasion, he felt disposed to take their advice, *and be moderate*, but he hoped they would allow him to be moderate in his own way. (Cheers and laughter.) He held it to be *moderation* to CRY OUT when he saw men in possession of the minds and bodies and souls of their fellow-creatures—he held it to be *moderation* to CRY OUT when he saw the wretched females still subjected to the lash—he held it to be *perfect moderation* to CRY OUT when he discovered men attempting to throw something like the guise of a political creed over eight hundred thousand of his fellow-men laboring under oppressive bondage. So far from remaining silent, had he a voice loud as the Atlantic wave, as it lashed those islands so long stained with blood, *he would give that voice its loudest emphasis in CRYING OUT against the abominations of slavery.* (Immense cheering.) *These were his views of moderation*; and when he discovered gentlemen sitting down with all the coolness of arithmeticians, calculating the prices of men and the value of blood;—looking to the children rising into life, and to the aged moving towards the tomb, and exclaiming with the voice of oppression, these are the men to be disposed of, and counting the number of their victims as they would the bricks and stones of the palaces in which they dwelt; (cheers) when he discovered this, and found the result of their calculations translated into memorials, and submitted deliberately and coldly to the Legislature—when he discovered this, he held it to be

*moderation to DENOUNCE the cool and deliberate wickedness of such men.* (Cheers.) It might be asked if all those proceedings were really going forward, whether they had thus been carried on in past generations, and how it was that this crying iniquity had been so long winked at? There was a time, and Birmingham knew it well, when with those matters the nation had nothing to do—when men stood in the high places of honor behind the throne, directing the machines of government, and when the nation was never consulted, and never knew any thing about the matter. But the British lion has at length been roused—he had shaken the dew-drops from his mane—the people had at length asserted their rights, and now, should any attempt be made to violate the liberties of the human race, he would at once acknowledge that the nation were guilty of the crime. (Cheers.) Now that they could see, and could hear and could give their opinion on what was doing—now that the curtain had been drawn, and that they could approach the pavilion of the Constitution, should they allow such injustice to be perpetrated, then indeed would they be verily guilty. It was to wipe away those stains that would otherwise rest upon them that they were assembled there that night, for the purpose of telling the Executive that *they were moderate*, but that in the West Indies there were men so *immoderate* that they could bear with them no longer. (Cheers.) Their fathers knew nothing of the slave question, compared with the present generation; but had they been ever so well informed upon the subject, and had their voice been heard in the Legislature, some whipper-in would have been found to gather a majority against them, and the system would have gone on.

(Cheers.) He would ask this meeting in its sound thinking as well as sound feeling, why the Act referred to that night had been allowed to pass into a law? The reason was this—the nation was but arousing itself from its slumber—*they were taken unprepared at the moment*—they were led on by a few, who felt their weakness, and stood undecided and trembling, not knowing how far a people in these new and embryo circumstances would consent to support them. He had no doubt if the friends of the Negro had felt the advance of the main body of the people at their back, *they never would have accepted such an act as had been passed*, nor would the legislature have had the temerity to propose it, and never have attempted to pass it. (Cheers.) Under these circumstances, therefore, the act must be regarded as a matter of compromise—*of compromise arising out of the timidity of one party, and the cupidity of another*. He did not wonder, therefore, that the act had found its way into being, but he was truly delighted to find such an assembly had come together for the purpose of revoking it. (Cheers.) Could there be greater criminals than those who persecuted their fellow men? Why in legislating for the slaves did they enter into something like a commercial bargain, as if they had to do with honorable and honest men? In the West Indies, society was not like that of this country—there it had risen out of scenes of blood and generations of bondage—in blood it attained its maturity, in blood it ‘moved, lived, and had its being.’ (Loud cheers.) It was necessary that this should have been taken into account; but the question was, with the framers of the measure, whether they should offend the planters by throwing surmises into the act against them. Common

sense should have told them not to insult them, but common prudence should have taught them enough of their history to take care of them. (Cheers.) Taking this view of the act, they might have expected that it would present something calculated to benefit the Negro. The act had for its object *the freedom of the slave*, compensation to the masters, and the industry and good conduct of the slaves for a time. These were the objects as stated in the act; and in dealing with such men, it might have been supposed that the Government would have taken care to prevent them from abusing its provisions—one half of the act was occupied about the compensation of the planters, but the same degree of care was not adopted to secure equal benefits to the negroes. Were Gentlemen aware that slaves could be sold, and were actually sold at the present moment? Were they aware that they could be handed over in legacies like money and cattle from one proprietor to another by the act itself? This was, however, the fact, for the law still sanctioned the sale of human beings in the West India Colonies, under the name of apprentices. (Cries of 'shame, shame.') It was said that the apprenticeship was for the benefit of the slave, inasmuch as it secured him employment, and it was asked what would become of him if he had not masters on whom he could depend? The idea of sending them abroad about their business was considered horrible, and it was gravely asked under such circumstances what would become of them? Why, they would do precisely as the men of Birmingham would do if they were sent about their business by their employers. Seek employment elsewhere and procure it, leaving their masters to starve upon the unwrought materials. There



must be a working population or a starving one, and it was quite evident that the planters and slave-owners of Jamaica could not subsist without the labor of the slave, no more than the slave could live without the capital of his employer. The Rev. Gentleman here entered into an analysis of the Act of Parliament, relative to its operation on the Slaves, and clearly proved that it was an Act framed for the exclusive benefit of the planter, to the injury of the unfortunate negro, whom it professed to relieve. The Rev. Gentleman next detailed in eloquent and affecting language, the worthlessness of the Act, alluding particularly to the cruelties inflicted on the Slave through the medium of the Special Magistracy, who, in nine cases out of ten, were willing instruments in the hands of the slaveholder. In proof of this, he read an extract from the letter of a slave-owner to one of the Magistrates, in which he endeavored by every argument to induce him to resort to the most violent and brutal measures, for the purpose of punishing some unhappy Slaves, against whom he had conceived a dislike, for having neglected his orders. He thought, on the whole, the conduct of the friends of the Negro, in now demanding the final abolition of the system, was *perfectly moderate*. They had done every thing in their power to conciliate the planter, but they had found him incorrigible, and the British public must never again consult them in reference to the interests of the Slave. The planters had said, they had no right to take the Slave without paying them. The people consented, and gave them an average of nearly thirty pounds a-head, and yet these fellows turned round and said they were *robbed*, because they were not allowed to do as they liked with them.

He considered it now the bounden duty of the friends of the Slave to unite as before, from one end of the kingdom to the other, and to demand from the Legislature the fulfilment of the bargain which they had entered into, and never to cease from their exertions until they had effected the full, complete, entire, and unqualified emancipation of the Negro. (Loud cheers.) The Rev. Gentleman, after a powerful speech of which the above is but an outline, concluded by seconding the resolution.

The Rev. ROBERT B. HALL, of Boston, was here introduced to the meeting, as one of the original twelve who had formed the first Abolition Society in the United States. After a few observations, the Rev. Gentleman proceeded to say that he was an American. (Cheers.) He was proud of his country, but he had no sympathy with her crimes, and least of all that crime which converted the image of God into a brute. He was grieved to acknowledge that his own country stood prominent in this guilt; and in making this acknowledgment he did not love America less, but he loved the cause of liberty still more. (Cheers.) He could not but recollect there were that night two millions of his fellow-citizens groaning in bondage, who expected him as a consistent American, to be their advocate. He should now go into some facts interesting to the audience before him, in reference to the state of slavery in America. The Rev. Gentleman here entered into the history of Anti-Slavery Societies, which commenced immediately after the declaration of American Independence, and had since continued to increase in numbers and in influence. He gave a melancholy picture of the enormities at

present perpetrating in that country, the particulars of which have already appeared in the public prints. He came before them as the advocate of the American Slaves, and he trusted that the example now set by England would operate upon America, and at last compel them to the adoption of a full and complete measure of emancipation. If England would but do its duty, slavery would soon cease to exist. [We regret that our limits preclude the possibility of giving more than a faint outline of the Rev. Gentleman's speech, which was received with marked approbation throughout.]

The Rev. J. SCOBLE, Secretary to the London Anti-Slavery Society, in an animated speech, spoke to the resolution; and in doing so referred to the history of Slavery in the Colonies. He took a rapid view of the measures brought forward by Government, and deprecated in strong terms the trickery resorted to by Lord Stanley, for the purpose of obtaining the enormous sum of money of the disposal of which they had that evening heard so much just complaint. The Rev. Gentleman concluded by drawing an affecting picture of the present wretched state of the Negroes in the West Indies, from which it appeared that their condition was in many respects worse than under the old system.

The Rev. T. SWAN, in seconding the resolution, said that, on this question there could not be a dissentient voice. All who were in the least degree acquainted with the subject must be of one mind, and make known to the friends of the Negro throughout the empire the dark and affecting circumstances of the case. Blessed be God,

in their highly favored country the friends of the Negro were to be found. Britons were anxious that Slaves might cease to breathe in any part of the world ; *they were unacquainted with an aristocracy consisting merely in the color of the skin,* AND THEY DESPISED THAT CANTING AND DASTARDLY REPUBLIC ON THE OTHER SIDE OF THE ATLANTIC, which boasted its love of liberty, and respect for the rights of man, whilst at the same time it held in the most degrading bondage, and shut out from celestial knowledge, from two to three millions of its subjects. (Loud cheers.) In reference to the new system of Slavery in their own Colonies, he would say—what a delusion! How mortifying! how miserably had they been disappointed—how completely had the benevolent designs of the humane been thwarted on that day, when the slaves were brought under the hated Stanley scheme of Apprenticeship—(loud cheers)—a system which had proved to be worse than Slavery, *more vile than slavery ;—a system of the most refined cruelty.* Such was his opinion of the system, *that he believed Satan himself must have been at the right hand of the man when the infernal plan presented itself to his disordered imagination.* (Cheers.) The horrid facts in the case must be blazoned forth throughout the length and breadth of the land—facts which required only to be known to call forth general indignation. He concluded by expressing his conviction, that the Christians of Birmingham would not be silent—they would speak out—they would cry aloud, and their voice would be heard in the Senate ; it would enter the ears, and he trusted, would move the heart of their King ; it would go out to the ends of the earth ; it would be heard in the islands of the West ; it would cause the slaves

to rejoice, the missionaries to triumph, and the tyrants to tremble—(cheers)—*it would be heard in slave-cursed America, and the PAINTED HYPOCRITES would quail, and be convinced that they required A REVIVAL indeed.* (Cheers.) To the men of Birmingham, as the principal agitators, Britain was indebted for the Reform Bill, and would they be silent so long as Slavery continued in any part of the world. No! the thunders of their united voices, raised in indignation, would roll onward till the slaves were freed from the galling yoke of an unnatural despotism. [The Rev. Gentleman concluded amidst loud applause.]

The Rev. J. A. JAMES next presented himself to the meeting, and was received with enthusiastic cheers. He said that the resolution which had been moved by Mr. Swan, and which he was requested to second, arose by natural and necessary consequence out of that which preceded it, for if it were indeed a fact, which abundant evidence from various and independent sources proved that it was, that the Apprenticeship Act, instead of being a measure of relief to the Negro, had been used as an instrument of cruelty; if the stipendiary Magistrates sent out to be the expositors and defenders of his rights had become his oppressors; if females were still exposed and flogged, and the men suffered corporeal punishment contrary to law; if the Colonial Legislators were pertinacious in resisting all the beneficial operations of the Imperial Act, and discovered a perverse ingenuity in thwarting all the benevolent intentions of the mother country—then what remained for that meeting to do, but to be satisfied no longer with remedial palliatives and half measures, but to go back at once to the po-

sition they formerly occupied, *from which they had been lured in an evil day*, and demand for the Negroes, *immediate, complete, and unconditional emancipation.* (Cheers.) He was quite aware that it was a bold, decisive, and to many doubtless, a startling requirement, to ask for the abolition of an Act, which had cost this country twenty million sterling, which had so recently been passed with all the most impressive formalities of a British Legislature, which had been considered the great charter of Negro liberty, and a mighty achievement of English benevolence. (Cheers.) But, *he was bold enough to ask for this bold measure*, and he wished the meeting distinctly to understand, that this was the object of the resolution now waiting its adoption. He was quite aware that he should be met with the objection that such a measure would be a direct breach of national faith, for so indeed it was viewed by some. He would be one of the last men to advise the attempt to do away with the Act, if such a step involved any compromise of principle, or brought any stain upon our national honor. (Cheers.) It is true when he first read the plan of Lord Stanley, he threw it down with indignation and exclaimed, rather than accept so partial a measure, he would fight the whole battle over again. (Cheers.) But still, had the Colonists faithfully and with good intention fulfilled their part of the contract, he would never have asked for its being set aside, but would have quietly waited for the expiration of its term. But when instead of this, they received it in the first instance with *the surly growl of disappointed tyranny*, and since then they had *extracted much of the little honey it contained, and envenomed its poison*; since they had employed all the subtleties of law

and all the chicanery of legislation to nullify its beneficial provisions, since she had passed acts contrary to its spirit and design, he felt no delicacy in going up to the Legislature, and asking them *to tear it in pieces, and scatter it to the winds of heaven*. Faith had been broken, notoriously, publicly and shamelessly broken; but by whom? By the Colonists. *The apprenticeship Act had failed in its object, and ought to be repealed*. For what was that object? let it be loudly repeated, and emphatically declared, that this object was not to pay twenty millions to the planters. This, it is true, was one of its provisions and enactments, but not the main object of the bill; but its great design was, to give a measure of substantial freedom to the Negro, and to impose no more restrictions than were necessary to carry it into safe and easy operation. This then had signally failed, and the delusive statute ought to be immediately annulled. He congratulated his fellow-townsmen on the honor, of which they may be almost proud, of being the first town in the empire that had raised its public and indignant voice against the present state of our Negro fellow-subjects; they had given the key-note to that chorus, loud and deep, of sympathy for the Negroes, and resentment against their oppressors, which was about to be raised, he hoped, through the length and-breadth of the land. Let them go on to take an interest in this cause. They had liberty, they enjoyed it, and would suffer no man to take it from them.

Captain C. R. MOORSOM, R. N. said, that after the statements which had been submitted to them that evening, of the effects which had resulted from the Apprenticeship Scheme, he could not

refrain from saying a word or two upon the subject. The good-natured Lord Althorpe had assured them that whenever the measure was brought forward, it should be a useful and satisfactory one. And was it so? (Cries of No, No.) He was happy to perceive, however, the determination manifested by the meeting to persevere until the system was totally abolished. He trusted, when the gentleman who had given the notice of a motion, on the subject in the ensuing Parliament, brought the question again before his country, that he would be backed by the moral sense and moral power of the people; and should he encounter *that subtle enemy of the colored race*,—that apostate Whig,—*that recreant to liberty*,—STANLEY;—hand to hand, foot to foot, with an unflinching mind, and unfluttering heart, he shall there meet him and convince him that it is as futile as dishonorable, to attempt to stop the progress of negro emancipation. (Cheers.) While he felt fully confident of the triumphs of justice and of mercy, he also felt assured that every contrivance would be had recourse to by the planters to weave round the negro the meshes of slavery; and would he not have the power to do so, as no doubt he would have the will? (Cheers.) Capt. Moorsom concluded by moving the fourth resolution.

The meeting occupied from six in the evening until ten, and during the whole time the utmost interest was manifested by the immense assembly.



## SOIREE.

Monday, a Soiree was held in the Monteith Rooms, Buchanan street, in honor of Mr. George Thompson, the enlightened and uncompromising advocate of Negro Emancipation. At seven o'clock, the large and splendid hall was crowded with a brilliant assembly, awaiting in anxious expectation the illustrious individual whom they were met to honor. Shortly after the hour, he entered the room, accompanied by several members of the Glasgow Emancipation committee and their friends, among whom were the Rev. Dr. Kidston, Rev. Messrs. Anderson, King, and P. Brewster, of Paisley; Messrs. James Johnston, R. Kettle, &c. &c. The reception of Mr. George Thompson was beyond description, and forcibly exhibited how highly the assembly appreciated the valuable services he had rendered to the glorious cause of emancipation. The applause having subsided, it was moved that on account of the absence of Dr. Wardlaw, W. P. Paton, Esq. should take the chair, and the motion having been carried by acclamation,

The CHAIRMAN said he was exceedingly sorry that Dr. Wardlaw had been prevented by domestic affliction from presiding among them, as had been intimated. He regretted the absence of an active and zealous friend of the cause, which they were met to honor, in the person of one of its most distinguished advocates, because he would have filled so much better the honorable office to which they had appointed him. For himself if he might lay claim in any degree to the honor, it was from his having long been the advocate of freedom—universal freedom. (Cheers.) And if any thing could encourage him to undertake the duties of the office it would be to see, on looking round him, so many countenances in which he could read that their sympathies were united in the same holy cause.

The Rev. WM. ANDERSON, in rising to move the first resolution, was received with loud cheering. He spoke nearly as follows. When our excellent guest first appeared among us, it was with a warm heart; he came to hearts as warm—warm with sympathy for the afflicted Negro, and warm with zeal for the breaking of his bonds. In these circumstances, one meeting was enough to unite us, one stroke was enough to weld the glowing materials into an indissoluble brotherhood. The sentiments of friendship we have conceived for him, are, no doubt, to be ascribed chiefly to that community of sympathy to which I have just adverted. But I feel I would be doing injustice to Mr. T., were I to ascribe it entirely to that cause. His personal, individual, qualifications have, undoubtedly, had great influence in the matter. I refer not to his intellectual qualifications. Such

gifts, unless connected with moral qualities, make no conquest of the heart. What, then, is the case of our friend in this respect? He came among us with powers of discussion, powers of debate, powers of analyzing evidence, powers of classifying evidence, powers of exposing it, powers of confirming it, powers of reasoning, powers of declamation, powers of humor to make us laugh, powers of pathos to make us weep, powers of fire to stir us up to vengeance, powers as varied as those of the lyre of Timotheus, and of greater strength—(enthusiastic cheers.) Such powers, that we all at once gave way, and put him in the first place, that of the elder brother of our Emancipation family—the Captain of our great moral enterprise. (Renewed cheering.) And how did he bear himself under these honors? Did his morality break down? Did any of us ever see any symptom of self-conceit in him, or of nurtured vanity? Did any of us ever feel he had cause for complaining of his presuming over him? Never. We have indeed seen his eye, that which his Maker gave him to be used for holy purposes, gathering fire and sparkling with the consciousness of the power of the thunderbolt which he was forging within his bosom for the destruction of his adversary; but when he had launched it, and scathed him, and prostrated him, could we gather from any expression either of word or look, that he took personal consequence to himself for what he had done? (Cheers.) No, all the expression was, the Slave has done this for you, Sir; but for him I would not injure a feeling of your heart. It is this destitution of personal vanity, I am convinced, in very trying circumstances, which has won for our friend the peculiarly tender endearment with which we all regard him. The time

came, when the battle having been fought for the Negroes of our own Colonies, that spirit which first carried us into the field, and which acquired strength during the conflict, sought for other adventures of benevolence. It is a spirit which will not be at rest, so long as there is a slave on the earth. (Cheers.) Our attention was turned to America, and dearly as we loved Mr. Thompson, and perilous although the adventure was, we grudged him not to the oppressed of that land. It appeared perilous from the beginning. In these perilous circumstances we sent forth our friend; and now that he is with us again in health and life, let us bless God for his preservation. What has he accomplished? We expect much. We had had experience of his talents, his zeal, his fortitude, and of his prudence too. For, notwithstanding the ardor of his mind, and the provoking circumstances in which he managed our own cause, who ever heard an ungentlemanly expression drop from his lips? High as our confidence was in him, he has labored to an extent far beyond our calculation; and far beyond our calculation has been his success. He has kindled a flame in America, it is said, which will not be extinguished. This is not the correct representation. He has gone with the torch of liberty throughout its forests, kindling it at a thousand points, and soon it will be a universal conflagration. According, then, to the motion which I am about to make, let us unite in blessing God for our friend's achievements, and that, through perils he is among us to be employed as God, and we under God, may afterwards see fit to determine. (General cheering, which lasted for some time.)

The motion was seconded by Mr. Patrick Le-  
them, and agreed to by enthusiastic acclamation.

Mr. THOMPSON, on rising, was greeted with the most enthusiastic applause, which was renewed again and again. On its subsiding, he observed that he well recollected the feelings which, on a similar occasion to the present, about two years ago, had embarrassed and well nigh overpowered him, nor were his emotions on the present occasion less calculated to embarrass and paralyse. You have been listening with delight, continued Mr. T., to the extraordinary eloquence of my friend—if there be anything by which I am more affected than another—if there be any sounds that fall on mortal ears, which thrill my mind more than others, they are the sounds of eloquence, and such eloquence as that to which we have now been listening. But in proportion to the delight with which, under other circumstances, I should have listened to my friend, has been my distress on this occasion. His eloquence has been devoted to the multiplication and to the magnifying of my merits and my abilities. His splendid tribute I know not how to acknowledge, because, in sincerity, I renounce all claim to the panegyric; but while I renounce all claim to the praise our friend has bestowed on me, let it not be supposed that I am insensible to the kindness and to the confidence in me that has prompted it. There is only one thing which, next to the approbation of my conscience, and the approbation of my God, I prize above your approbation, and that is what I believe I have obtained—the blessing of the perishing. (Applause.) O, Sirs, if there is one thing which has rewarded me more than another, more even than your smiles and your repeated assurances of support, sent to me across the Atlantic, by those who have so steadfastly, so zealously, so undeviatingly managed the affairs of this Society,

it has been when traversing the streets of Boston, and New-York, and Philadelphia, to meet the black man with the tear of gratitude standing in his eye—to see and to feel that I had his blessing out of a full heart. I do not say more than what I feel when I say I would rather have the blessing of the outcast, the perishing, the persecuted negro of America, than to walk o'er rose-strewed paths, under triumphal arches, with the oppressor of the black man, crying Hosanna, Hosanna, in the highest. (Great applause.) That reward was what I sought, and I hope I did not do it even for that. I trust that in all my labors in America I have gone upon the principle upon which all here act when they do act, viz: because they are obliged to do it—obliged by their consciences, by a constraint which is far higher and stronger, even by that great principle to which the apostle refers when he says, 'The love of Christ constraineth us, because we thus judge,' &c. (Applause.) Our friend has well said that the Mission was a perilous one. It was a perilous one, and you, at this moment, I believe, have no just conception of the perils to which all the friends of Abolition are called to pass through. They have not alone to sacrifice reputation, and honor, and fame, for they who have been at the very pinnacle of popularity suddenly fall into the depth of infamy; but they have to face positive dangers, and the malice and false accusations of all the prejudiced and interested. I was particularly marked out for their attacks because I was a foreigner, because I had come from a distant shore. In vain did I appeal to their splendid Missionary enterprises so deeply fixed on the affections of the American citizens. In vain did I point them to those who were endeavoring to stop the rolling car, and quench the

funeral pile, and make the resplendent glories of the cross eclipse the crescent of Mahomet. (Rapturous applause.) They contended that I was a foreigner, attacking their political institutions, and they sought to banish me as a traitor and an incendiary. Yet, remembering what I had promised to you, and to my God, and to his suffering children, I went forward. (Cheers.) Our friend has said, it has been a successful mission. Thank God it has been so. This night I call upon you devoutly to render thanks to him who has honored our efforts with so much success, and who has blessed the humble endeavors of the humble individual whom you now honor. I keep within the bounds when I say that my mission has far transcended my most sanguine expectations.

When I last parted from you I expected to be absent for a period of three years, but during the one year I have spent in America, much more has been effected than I believed would have been done at the end of three years—(loud cheers.) The whole country is aroused—every newspaper is discussing the subject—many of them ably and fearlessly taking the right side of the question. I may mention one, the New-York Evening Post, one of the ablest supporters of the existing administration. The whole population is roused; every class, every condition, upon that wide spread territory are discussing the question—(cheers.) I did not think to see at the end of one year upwards of three hundred Anti-Slavery Societies, all energetic, composed of men and women devoted beyond the powers of any language I can employ to describe. I did not expect so soon to see the servants of God of all denominations rising and putting on the harness in this sacred cause; I did not expect, Sir, to see

christian America, at the end of one year, already in the attitude of Sampson feeling for the pillars of the temple, that, lifting it from its foundation, it might tumble for ever to the earth. (Vehement cheering.) And yet that is the attitude of America at this moment, nor will it be long ere this Sampson grasps the columns of this blood-stained fabric. (Continued cheering.) The other evening when I was speaking of what the Methodists, and Presbyterians, and Baptists, and Congregationalists were doing, and what the Unitarians were going to do, I did not recollect to say that those ministers of different denominations who have been brought over, were once prejudiced as strongly as were those whose documents I read to you, and the reading of which caused, I doubt not, your very flesh to creep. To corroborate this sentiment, Mr. Thompson read one or two extracts from a letter which he had received from a respected minister in Boston, in which he solemnly renounced his former prejudices against the colored population, and pledged himself henceforward to engage heart and hand in the great question of immediate emancipation. Mr. T. then concluded his eloquent speech, which was listened to throughout with the most intense interest, with the following well merited tribute of respect to Dr. Wardlaw and other zealous laborers in the same noble cause. I must, however, before I sit down be allowed to express my unfeigned regret that a domestic calamity should prevent us from having amongst us to-night our beloved friend Dr. Wardlaw, who has stood by this cause through evil and through good report, and who, though calumniated, defamed, traduced, has meekly, yet boldly, unostentatiously, yet unflinchingly, advocated this cause. Oh, Sir, let us



prize such men, let us love them, let us remember that the great and the good are on our side, that the greatest and the best are with us, that the Wardlaws and the Heughs, and the Andersons, and the Brewsters, and the Kidstons, and the Kings, are on our side. You will remember, when I referred, at that tremendous meeting in another place, to the striking contrast between the supporters of him who has been endeavoring to accomplish your wishes in a distant land, and the supporters of another gentleman who has now the cabalistic initials of M. P., appended to his name. (Great laughter.) Then, I could stand forth and say, 'I am supported by those whom God supports,' and I am still so supported. I do not think I have lost a friend in Glasgow. I can only say I have done nothing to deserve to lose one; and if I have offended by being too faithful, I would still be faithful, and if I saw my friends on earth dropping off like leaves in autumn, and I had no one to support me, I would still stand upon the rock of truth and confide in the God of truth. I know, however, you are still with me, you still richly reward me, and I believe you will continue to labor along with me till not only the Antilles shall be free, but until the Southern States of America shall be free, and all the other Slave-cursed districts of the world shall be free, until there shall not be on the circumference of the globe, one man yielding to the ruthless hand of a despot, an unwilling and sorrowful labor. (Loud and long continued cheering.)

Mr. JAS. JOHNSTON rose for the purpose of reading a letter addressed to the Ladies of Great Britain, by the Ladies Anti-Slavery Associations of New-England, signed by the accomplished, pious, and heroic President and Secretary, who

so-admirably conducted their meeting, when surrounded by the *gentlemen savages* of Boston. The letter was addressed to the Ladies, but he did not think that it would be necessary for the gentlemen present to shut their ears while he read it. It contained nothing which would be likely to make them esteem the fair sex less.

---

### TO THE WOMEN OF GREAT BRITAIN.

*Dear Friends,*

We write to you from the heat of a commotion, unparalleled in our remembrance, and the scene we witness, and wish we could find adequate words to describe, is one of awful sublimity.

But how can we embody so vast a subject in so slight a sketch as time permits? How can we in a few words picture to your minds the awakening of a nation from a dream of Peace, and Freedom, and Glory, to a reality of Strife, and Slavery, and Dishonor?

Here are the noble few, half-spent, yet strong in heart, struggling to stay the headlong descent of the many. Here are the frantic many rushing down to the abyss, with eyes yet closed, and brains yet under the influence of their feverish dream. Here are the miscalled wise and prudent, the mistaken, benevolent and compassionate, the imbecile and office-seeking Statesman, the time-serving and timid Clergy—the Wealthy, the Fashionable, the Literary, the blind-leaders of the blind, the self-styled religious, all joining to heap opprobrium and persecution upon those who would fain save them from the swift-walking destruction that threatens our noon-day.

Foremost among this band of steadfast hearted stands George Thompson. We fervently thank God who put it into the mind of Great Britain to send him to our aid. His piety and eloquence, his incorruptible integrity, his devoted self-sacrifice, his unrivalled talents, have given a wonderful impulse to the cause.

In proportion to his usefulness has the cry been raised that he should 'depart out of our coasts.' Now that his life is in danger from the assassin every moment that he remains in this country, we, too, think it is time that he should depart. What a revelation has the past year flashed upon our minds.

Slavery has infected the life-blood and inflamed the heart of the nation. It is a literal fact that never among the bloodiest race of the most persecuting age, was concealment more necessary to preserve the life of a defender of unpopular truth. Such a one has not merely assassination to apprehend—he holds his life and property at the mercy of a mob of those who call themselves the 'wealth and standing, the influence and respectability of the country,' who are striving to establish an aristocratic order of things, without those adjuncts and circumstances which in Europe seem to justify such an order. Scenes of outrage have become so common as to follow regularly upon the expression of our opinions. The spirit of northern Liberty is commanded to yield to the spirit of southern Slavery, and we are made to feel in our own persons that the violation of the rights of the black man has made the rights of the white man insecure. So simple a matter as the annual meeting of our society, caused the representatives of the slave interest in this city to rush to the spot in numbers, not less than 4 or 5,000, for the avowed purpose of putting a stop to the meeting, by taking the life of Mr. Thompson, who they conjectured was to address us. Not finding him, they seized Mr. Garrison, and his life was hardly saved by the most desperate exertions. Mr. Thompson has been for weeks a prisoner to his room. The abolitionists dare not allow him to risk his life further. Notwithstanding their wrongs, they are true patriots, and independently of their fervent friendship to the man, and the deep sense of the value of his life to the cause, they shudder at the probability, that his blood may be upon the head of this people, if he remains longer. Even his wife and little ones are unsafe. These are horrible truths. We can

find no words to express our sense of grief and indignation; therefore, we make no comments. We are obliged to bear the sense of them constantly in our minds, and this is a severity of infliction which compels us to confess them. We do so with the hope that we may have your sympathy and your prayers, and in the confidence that every contemplation of the present crisis, will strengthen us to renewed exertions. One of your authors justly observes, 'the time of preparation for a better order of things, is not a time of favorable appearances. We see on reflection, that the state of a nation has changed for the better, when it has passed from deathly lethargy, though to convulsive life.'

These considerations are for the present grievous, yet shall they yield the peaceable fruits of righteousness to them that are exercised thereby. It is not until the Angel troubleth the pool that it has virtue to heal the impotent who lie about it. Not until men's minds are hot in the furnace, that they yield to the weight of evidence and argument; and we must not wonder that the blows of these appointed instruments bringing out sparkles of fiery indignation.

While the strong are thus engaged in endeavoring to soften and influence, we who are weak, are yet strong in purpose, to continue to use all righteous, christian, and suitable means, to effect the same great objects. Amid our many afflictions, we are sorrowing most of all, that we must see his face no more, whom you have sent to give us aid, strength, counsel, and courage. He has done all this most effectually, and is hunted for his life as his reward. But a different reward awaits him—the blessings and the thanks of every friend of human freedom, that now breathes, or ever shall breathe, on this Globe—the joy of the host of heaven over the multitudes his ministrations have blessed—the command which, if ever mortal could, he may confidently anticipate, to enter also into the joy of his Lord.

Dear Friends, we boast a common ancestry and language; our hearts and our hopes too are one. You,

as well as ourselves, claim kindred with those 'devout and honorable women,' the puritan mothers of New-England. They were wont to commend themselves to their friends in 'the love of Christ.' Do we not the same when we say, yours in the love of freedom.

In behalf of the Ladies' Anti-Slavery Associations  
in New-England.

(Signed) MARY S. PARKER, President.

MARIA W. CHAPMAN, Sec. For. Cor.

---

The Rev. D. King moved the second resolution, expressive of indignation at the conduct of America, with regard to the slave population. In moving this resolution, he wished it particularly understood that the indignation expressed, was solely on account of their errors. He disclaimed on his part all personal enmity to the American anti-abolitionists. He wished to act in accordance with that great scripture doctrine, which teaches us to hate sin, but to love the sinner, and endeavor through this affection to turn him from the error of his way. And certainly there was much room for compassion with regard to the erroneous notions entertained in America on this head. He pitied the slave master, for he was in a state of slavery more degrading than that of the poor negro. His bondage was that of the mind, and consequently was as much greater than the other, as mind was superior to matter. But however much he might speak thus of the offender, he would not in any wise spare the offence. For should he speak in an indifferent spirit of the conduct of the anti-abolitionists, then would he show that he had not a proper love for the benefits of freedom. He would protest therefore against the

conduct of our brethren on the other side of the Atlantic, not alone on account of the evil itself, of which they were guilty, but also on account of its consequences—on account of the injury to the cause of freedom from these acts being attributed by the enemies of human liberty, to their free system of government. When acts of cruelty are perpetrated in despotic countries—in Turkey for example, we would at once place it to the account of their system of government; but in America this could not be said with truth, and thus it came that their good was evil spoken of. Looking to the immediate results, it might seem as if it would be better to say less about this foul blot on the American character, but he was in this matter, as in every other, determined to state the truth, and leave the consequence in the hands of the divine will. (Cheers.) Truth could afford to make many sacrifices, and although deserted by many ministers of christianity! though Republican America was acting in express violation of the obvious dictate of its own constitution, yet still they could remember that there was one to defend the right cause—He, who in coming into this world said he came to bear witness to the truth, and with Him on their side, they had no reason to be afraid. (Cheers.) But America had an excuse to make for her sin. It was ever so with sin; there was always some excuse. If no other, there was at least that old one, ‘the woman gave it me and I did eat.’ (Cheers.) The Americans, then, defending themselves, resorted to this excuse; that it was not the fit time yet for emancipating their slaves. They were quite willing to make them free, but the slaves were not prepared for freedom. Here was a double wrong committed; for not only did they keep men in bondage, but pre-

tended that it was because they were not able to use their freedom aright. But if slaves in America were unfit for freedom, who had been the cause of that? If the slave masters were unwilling to use exertions in preparing them for acting as freemen, who was to blame? If they would not take pains to instruct them, so that they might exercise with propriety the simple boon of liberty, then the guilt and the folly rest upon their own heads. (Cheers.) But it was impossible to believe that the Americans were speaking in earnest when they spoke thus, for surely we might think that if they hated slavery, and considered that the want of education was the only objection, they would endeavor to remove it as speedily as possible. But it was easy to see that their pretensions to liberality on this score were quite unfounded, as they had, instead of endeavoring to enlighten and expand the minds of these poor members of the human family, enacted that no one should teach a slave to read or write, under a very severe penalty. They also pretended that it was impossible for us on this side the Atlantic to form an idea of what slavery is in the United States. It was only by going over to that country, that they could view it as all very proper to maltreat the black population. (Cheers.) Among the many arguments by which the common people in America seek to justify their conduct; it was said that the skin of the blacks gave out an offensive odour, and that this was one cause of the prejudice entertained against them. But with regard to this point, we are not left to gather all our intelligence of them from the American slave owners. Some of them occasionally reached the shores of this country, and so far as he had learned of them, those who came here

did not contaminate the atmosphere as they were charged with. Indeed, *it was utterly impossible there could be any thing in the effluvia proceeding from their bodies, or else the nobility and gentry would not be so fond of black servants.* (Cheers.) The fact was that what they complained of, did not belong to *slaves* at all; *it was after they became free that the smell was felt to be disagreeable.* There was one thing, on account of which he felt glad, that they were able to stand up and feel in condemning the sin of America, that we were not self-condemned; that they could not say to us with truth, 'Physician, heal thyself.'—The Americans were ill pleased at this, however, for it showed from the example of our colonies, how safely emancipation might be effected, without any of those frightful consequences which were predicted as likely to follow the emancipation of the slaves in the West Indies. For surely it cannot be said now, that there will be any danger from that quarter; and as little cause have the Americans to fear any of these terrible results, which, according to many authorities among them, would most certainly follow the immediate emancipation of all the slaves in the United States. (Cheers.) If America would follow his advice, he would let the example of this country be copied by America in every thing save the clogging restrictions. One galling circumstance with regard to slavery in the United States was its being so frequently held up by the Tories as an argument against liberal constitutions, *and this could never be satisfactorily answered, until immediate, complete, and unconditional emancipation be obtained for the negro.* (Cheers.)

Mr. KETTLE said, is it not a melancholy spectacle, Mr. Chairman, that in Republican Ameri-



ca, which owes its origin as a nation to its having been the refuge of the oppressed and persecuted puritans, and laying claim as it does to being a land of freedom—I say, Sir, is it not heart-sickening, that in such a country, claiming such a character, practical oppression, civil disability, and social despotism, should be found legalized and domesticated as if to hold up to public derision all that is sound in its civil polity, and all that is sincere in its profession of christianity.—The fact, Sir, at first, no doubt, excites our astonishment, and perhaps our indignation; but if we look back to its origin, we shall find more occasion for our pity and compassion. I do not stand up, Sir, as the apologist of Slavery or of Slaveholders; were I to do so, every line of my motion would frown upon me, as well as every feeling of my nature. But, Sir, we should keep in mind that America had become a Slave-dealer, before she became her own mistress, and that her present circumstances are a part of the Colonial inheritance left her by us. Would, Sir, that she had had the principle, and the wisdom, to do with Slavery what she did with her allegiance to this country—to have cast it away from her forever, as unworthy of a land of freemen. Had the first act of her independence been the total abolition of slavery,

‘Hail, Columbia, happy land,’

might then, Sir, and might now, have been said or sung with tenfold more truth. The love of mammon, however, unhappily overcame the love of justice; and as in every case, where the laws of God are set aside, the perversity of man breeds and brings to maturity its own punishment, so has it been, and so will it be with America. As long

as she continues an oppressor, she may increase her population, she may extend her commerce, but there is a worm in the bud, which, if not destroyed, will blast her beauty, and bring her down to the dust of desolation. Her bondmen, like those in Egypt, have now increased, and the difficulty of their liberation, viewed as a mere matter of profit and loss, has also increased; and, however much we in this country may be convinced of the propriety of their immediate emancipation, yet, we must keep in mind that many of the Americans view the matter through a very different medium. They look at it, Sir, through a pair of moral spectacles, having one lens compounded of interest and avarice, and the other of pride and prejudice, both of which meet in a common focus causing crooked things to look strait, and abominable things bright and beautiful. It is upon no other principle that I can account for the views and sentiments of Governor McDuffie. They could not otherwise have come out of any human head living in a christian country, in the 35th year of the 19th century of the christian era. What, Sir, is America to be told,—busy, bustling, canal-cutting, rail road-making, forest-clearing, city-raising, ship-building, everywhere-penetrating America,—that domestic Slavery is the corner stone of her commercial and political prosperity? Is the sapient Governor to put on the spectacles I have referred to, and after reading certain select portions of the bible with them, to tell America, the country of Cotton Mather, and Jonathan Edwards, and Timothy Dwight, and Edward Payson, besides a host of pious females, whose biography has shed on it a lustre brighter far, in our estimation, than that of its politicians and philosophers—that it is one of the

plainest appointments of God, an ordinance so distinctly instituted that it cannot be misunderstood, that they must buy and sell, and beat and buffet their fellow creatures, and fellow christians, provided they happen to be a little dark in the complexion; and harness them like oxen, and put out the eyes of their understandings, and shut up their souls in perpetual darkness! Nay, Sir, that they are chalked off, by the the great father of the human family, the God of the universe, for that special end, colored and shaped for the very purpose; and were they placed in any other position than that of slaves, the order of nature would be disturbed, and there would be an immense chasm in personal, social, and national morality! After all, Sir, I feel a kind of respect for this Theological Governor. There is something downright and straightforward about him, and *I would far rather have a man honest in a bad cause, than one who acknowledges its badness, and after a few extenuating buts, either pleads for, or passively submits to its continuance.* This latter class of persons are the protectors of nearly all the legalized evils that exist in the world. They are the very body guard of corruptions, moral and political. They are always in the way of reform, raising their barricadoes of opposition, admitting all the while, the correctness of your statements, the truth of your principles, yet holding in dread abeyance the application of the measures sanctioned by them. Such persons may be compared to 'damaged clocks, whose hands and bells dissent—conduct sings six, when conscience points at twelve.' Truly, Sir, they are objects of pity; what an uncomfortable world this must be to them! They are doomed to a constant warfare betwixt custom and conscience. They are governed by

something extrinsic to themselves, apart from their reason, and must go where the public opinion of their own little selfish circle may lead them. It is but natural, Sir, that a man's speculative opinions, or I might say, admitted principles, should be a little in advance of their full practical exhibition. We are so much creatures of habit, and so averse to condemn ourselves, by altering our opinions and practices, that conscience must raise a pretty loud clamor, before we listen to, and obey it. Let us therefore hope, Sir, that those who now remain neutral on this great moral question, will, without much further delay, disband their prejudices, and take up a position more becoming American citizens, to say nothing of christian character.

I now come, Sir, to the last part of my motion, which refers to a class who at all times demand our esteem and affection, and who at the present time have a peculiar claim on our aid, our admiration, our sympathy, and our prayers. I mean, Sir, the Christian Abolitionists of America. Upon them, under God, lies the work of ridding their country of this moral and spiritual pestilence. It was the Christian principle of this country that carried Emancipation here, and I am widely mistaken in my opinion of the religion of America, if the same cause produce not the same effect there. Who can read the writings of GARRISON, and BIRNEY, or hear of the faith and fortitude of the female abolitionists of Boston, and call this in question? We cannot but admire them, or rather I should say, admire the grace of God in them. We have only to think what was lately our own circumstances, in order to sympathise with them, and to keep in mind that the heat of the furnace of their trial is seven-fold that of ours; and oh,

let us not forget that as Christian brethren engaged in a delicate and difficult, but clearly defined duty, they have a special claim on our prayers—that God may direct and sustain them—that they may carry about with them the spirit of Christ—pity for the oppressed, and prayer for the oppressor. We are far removed from them, and can help them but little, but God can help them. Prayer moves the hand that moves the world. He helped us in our late successful struggle, and has done great things for us, whereof we are glad. He can do the same for them. Let us therefore lift up our individual and united intercessions to Him, in the name of our Great High Priest, on their behalf, resting assured that if we put our trust in Him, in this matter, he will not allow our expectation to perish, and that America will yet stand forth among the nations of the earth, with head erect, free, not in name but in reality, religious and happy.

Mr. THOMPSON, on again presenting himself, was received with deafening cheers. Sir, it falls to my lot to close the proceedings of this joyous evening by acknowledging the compliment to myself, and the individuals with whom my name is associated, in the resolution just passed. It would be vain for me to attempt to pronounce a suitable eulogium upon the names of ARTHUR TAPPAN and WILLIAM LLOYD GARRISON, names now covered with infamy and reproach, but ordained to stand out in imperishable characters amidst the annals of American philanthropy. Mr. Tappan, though neither an orator nor an author, but a modest Christian, and a respectable merchant—had by his munificent donations been one

of the main props of the cause of Abolition in America. Mr. Thompson then gave a very long and interesting account of the commencement of Mr. Tappan's acquaintance with Mr. Garrison, and their joint labors down to the present time. When the latter, five years and a half ago, lay incarcerated in a dungeon for exposing the horrors of American Slavery, the former, who, up to that time, had never seen Mr. Garrison, and scarcely heard of him, entering deeply into his wrongs, sent forward to Baltimore the amount of the fine, and redeemed the man who subsequently became his closest friend, and the acknowledged champion of the glorious cause of American Emancipation. (Great cheering.) Mr. Thompson related a number of anecdotes illustrative of the zeal, sufferings, and danger of Mr. Tappan, and then proceeded to speak in terms of the loftiest admiration of his friend and fellow-laborer, Mr. Garrison. Mr. Thompson also read a part of a letter sent to him by Mr. Garrison, while he was at St. John. These extracts produced a deep sensation in the audience. The christian temper—the martyr-like intrepidity, and devout gratitude which breathed in every sentence, must have placed the writer high in the esteem and affections of all who were privileged thus to become acquainted with him. Mr. Thompson expressed an earnest hope, that the man whose burning words he had just read, would one day speak for himself and his cause, before a Glasgow auditory—(tremendous cheering.) After relating a variety of anecdotes, many of them highly interesting,—illustrating the safety of immediate emancipation—the capacity of the negro—his pacific disposition—his gratitude towards his benefactor—and the folly and wickedness of

the prejudice that seeks to sink him below his legitimate rank amongst the family of God, concluded by reminding his friends around him, that they were enlisted in the cause of universal Emancipation—Emancipation for all, in every clime, who groaned under the fetters of domestic slavery. He also entreated his friends constantly to bear in mind that their battle was to be fought upon Christian principle, and by christian means, their object being identified with the glory of God, and the spiritual freedom of the human race. Thus fighting for God, and looking constantly to him for direction and support, they could not err. They could never be defeated,—yet, a little while, and the monster would be slain, and when their holy triumph was attained, Angels in Heaven, with the ransomed and the victors upon earth, would join in shouting, ‘Hallelujah, Hallelujah, for the Lord God omnipotent reigneth.’ (Loud and long continued acclamation.)

It was twelve o'clock ere the assembly broke up, and so highly delighted did all seem that not the slightest symptom of weariness or anxiety to get away was manifested to the last. Indeed, Mr. Thompson, who was the last to address them, was warmly cheered, and encouraged to go on in his last speech.

At a PUBLIC SOIREE, given in honor of Mr. GEO. THOMPSON, on the evening of 25th January, instant, and most numerous and respectably attended, the following Resolutions were unanimously adopted:—

1st. That this Meeting, with unmingled delight, welcomes the return of Mr. THOMPSON from America—seizes this early opportunity to express its high admiration of the blameless propriety, distinguished talent, and noble self-devotion, with which he has prosecuted the great object of his mission to the United States, in the face of national prejudice, interested denunciations, and lawless violence—and feels devoutly grateful to that God who, amidst such opposition, has crowned his labors with signal success, and through many perils, brought him again safely to these shores.

2d. That this Meeting has heard, with deep grief and indignation, of the misrepresentation, calumny, riot, and blood-thirsty violence employed against the friends and advocates of freedom in the United States of America by many of their people in maintainance of their criminal prejudice against their fellow-citizens of color, their wicked and extensive system of iron-bondage, and their unhallowed trade in human beings, and this Meeting most solemnly declares its belief that such a prejudice, such a system, and such a trade, are not only opposed to the great principles of their free constitution, but are an open and awful defiance of the rights of humanity, the principles of justice, and the obligations of the Divine law—a perpetuation of ignorance, oppression, cruelty, and the ruin of immortal souls—fearfully provoking the judgments of the Almighty against their land and nation.



3d. That whilst this Meeting deeply laments the conduct of many Christians in the United States who, active in other fields of Christian duty, remain neutral in this momentous conflict, or lend their influences to the enemy, it has also great cause of thankfulness to God that many able, enlightened, and pious philanthropists in all parts of the United States, have organized themselves with heroic firmness in the cause of immediate and universal Negro Emancipation—that this Meeting affectionately proffers its friendship and co-operation to these kindred Societies—desires to strengthen their hands and to cheer their hearts, and pledges itself to aid them by its active exertions, its sympathies, and its prayers.

4th. That this Meeting, whilst it highly appreciates the labors of all who have attached themselves to the cause of the Negro in the United States, cannot resist the loud call for a special tribute to the three men pre-eminently honored under God, by their high talent, their great sacrifices, their bold defiance of every danger, and their fixed high principle, to originate, sustain, and carry to its present strong position, the National movement in America for immediate Negro Emancipation, and it does, therefore, tender its most heart felt thanks to WM. LLOYD GARRISON, ARTHUR TAPPAN, and GEORGE THOMPSON,

WILLIAM P. PATON, Chairman.

# ADDRESS

PRESENTED TO

GEORGE THOMPSON, Esq.

*At an Entertainment given to him by the Inhabitants of Edinburgh, in the Assembly Rooms, George Street, on the Evening of the 19th February, 1836.*

ESTEEMED AND HONORED FRIEND :

This Meeting have come together for the purpose of testifying the regard in which you are held by the friends of liberty and humanity in this city, we cannot content ourselves without doing something more than merely offering the homage of our presence and respectful attention to what you may address to us ; and though the manner in which you have been received and listened to by the numerous and intelligent audiences you have had an opportunity of addressing since you last arrived among us, as well as the resolutions which have been unanimously passed on several of these occasions, must have satisfied you, not merely as to the estimate formed by the inhabitants of Edinburgh of the value of your recent services in the cause of freedom, but also as to the place which you continue to hold in their

warm and affectionate remembrance; yet we cannot refrain from availing ourselves of the privilege afforded by the more unrestrained and social character of the present Meeting, of conveying to you in a more direct manner the expression of our feelings in reference to these points.

It is now about three years, since the inhabitants of Edinburgh had first the pleasure of forming your acquaintance, and listening to your addresses on behalf of the oppressed and deeply injured slaves of our own colonies. To the events of that period our memories revert with a peculiar vividness of interest. Arriving at a moment when the public mind was beginning to be fully awakened to the injustice, impiety, and cruelty of which our nation had so long been guilty, in tolerating the continuance of Negro Slavery in our Colonial possessions, you were at once welcomed as a champion in a good cause, and became the instrument, in the hand of Providence, of informing and directing our rising zeal, and of bringing our best energies to bear upon the advancement of the great cause of Negro Emancipation. We can well remember the effect produced upon the crowded audiences to which you then spoke, by the copious and well-arranged evidence which you adduced as to the actual state of the Slaves in the British Colonies, by the clear and well established principles of morality, policy, and religion, which you so successfully applied to the question of Slavery, by the consummate skill with which you baffled the efforts, and exploded the specious sophistries of the agents and apologists of oppression, and by the resistless torrents of eloquence with which you enforced your appeals to the hearts and consciences of those whom your arguments had already convinced.

Since then the great work, to the advancement of which your exertions were directed, has, by the Divine blessing, been accomplished; our country has been relieved from the odious and accursed stain of Slavery; and the great truth that '*man cannot hold property in man*' has been recorded in our statute-book, as one of the settled principles of British Law. To that result the people of Edinburgh may justly claim the honor of having in no mean degree contributed; and to them it will ever be a duty, as it always has been, and is still, a pleasure to confess how much of the zeal, energy, and intelligence with which they were enabled to urge their wishes on behalf of the slave, was owing to the effects produced upon them by the unwearied, talented, and impressive exertions of the gentleman they have now the satisfaction to address.

During the interval which has elapsed since the auspicious day on which you joined with the inhabitants of this city in celebrating the carrying into effect of the Bill for emancipating the Slaves in the British Colonies, it has been your privilege to advocate the cause of the oppressed in another country, nearly related to our own by the ties of a common descent, a common language, and a common religion, but where your labors have unhappily not met with that triumphant success with which they were crowned here, or which we might have expected them to receive in a land that boasts the possession of such peculiar privileges as America. Your visit to that country we have watched with no incurious or uninterested eye; and, while it has grieved us to learn how the force of an unreasonable, and unnatural prejudice against color, oppresses the minds of our brethren in that country; while we have heard

With sorrow and with shame of the gross and glaring inconsistencies into which this prejudice has led men whom we cannot but regard as fellow christians; while we have been filled with horror at the recitals you have given us of the injuries, indignities, and cruelties which the unhappy African is doomed to suffer in that land of boasted liberty and piety; and while we have seen with mingled sensations of indignation and pity, the ungenerous and even barbarous manner in which you, our beloved friend and trusted representative, have been treated by these republicans of the West; we would nevertheless rejoice in your having engaged in that mission, and congratulate you on the important results which you have been enabled to effect in that country in reference to the object that carried you thither. We thank you for having so ably, so zealously, so prudently, and in a spirit so truly Christian, represented to our brethren on the other side of the Atlantic our views and feelings in regard to this important subject. We offer our thanksgivings to God on your behalf in that you have been preserved and protected amid the many labors you were called to endure, and the threatening dangers to which you were exposed. We rejoice with you on account of the auspicious circumstances in which you left the cause of Liberty, in that vast and powerful continent. And we pray that the seed you have there sown with much difficulty, and even at the peril of your life, may be watered by the dews from heaven, and may grow up and bring forth an abundant harvest of blessing to mankind, and of glory to God.

It has afforded us the sincerest pleasure to see you again, and to welcome you back to the scene of your former exertions and triumphs; and now

that we are about once more to part, we would solemnly and affectionately commend you to the God of all grace, in whose service you have been laboring, and by whose blessing your labors have been crowned with such gratifying success. That He may watch over you and keep you in health and happiness for many years,—that He may abundantly bless you in your future engagements and undertakings,—that He may bestow his peculiar favor upon your partner in life, and the children he has given you,—that He may be the breaker up of your way and the guide of your path,—that He may comfort you with the privileges and enjoyments of his reconciled presence,—and that when his wise and all-gracious purposes with you here are finished, He may receive you with the commendation of a faithful servant, into the rest and glory of heaven, are the objects, dear and honored Friend, of our earnest desire and unceasing prayer on your behalf. With these desires and prayers we will follow you whithersoever it may please Providence to direct your steps; and while we remember you, we will not forget the cause in which you have been engaged, and with which your name is now inseparably connected. In the spirit of our holy religion, and in obedience to one of its express precepts, we will seek to ‘remember those that are in bonds as bound with them;’ and pledged as we consider ourselves to be by the most solemn obligations to continued exertion in this great enterprise of Christian benevolence, we would take occasion from all that you have recently detailed to us, to go forward with increased alacrity and zeal, believing that the time is not far distant when our principles shall be acknowledged wherever the Bible is revered, and when from every nation in

Christendom the foul blot of Slavery having been washed away, the liberated bondsman shall cease to groan, and rising from the degradation into which he has been plunged, shall, (to use the words of the eloquent Curran,) 'stand redeemed, regenerated, and disenthralled by the irresistible genius of UNIVERSAL EMANCIPATION.'

Signed in behalf of the Meeting,  
ROBERT KAYE GREVILLE, L. L. D.,  
*Chairman.*

# AMERICAN SLAVERY.

## MR. GEORGE THOMPSON.

On Thursday evening, a public meeting of the Edinburgh Emancipation Society, and its friends, was held in the Rev. Dr. Peddie's chapel, Bristo Street, when Mr. Thompson gave an account of his Anti-Slavery Mission to the United States of America. The admission to the meeting was by tickets, sixpence each—each ticket admitting two persons, and as there were upwards of a thousand of these sold, there must have been more than two thousand persons present. We know, also, that a great many persons were disappointed in procuring tickets, so speedily were they all disposed of. About seven o'clock, Mr. Thompson made his appearance in the pulpit, and was received with several distinct rounds of the most enthusiastic applause. John Wigham, Jun. Esq. was called to the chair, and in opening the meeting said, that from the manifestations which he just witnessed, he was sure they were all animated by one common feeling of delight and satisfaction to find that their able and distinguished friend Mr. Thompson had performed the object of his mission so energetically and successfully, and



that he had returned to them in safety, under the extraordinary circumstances in which he had been placed. (Great cheering.)

Mr. THOMPSON then rose and was received with a fresh burst of applause. He should not, he said, attempt to describe the feelings of satisfaction with which he gazed upon the large and intelligent audience which he beheld assembled once more within these well known walls, for the purpose of listening to him who had now the honor to appear before them, and to hear from his lips the progress of those principles which they had there together enunciated and espoused, and the triumph of which they had there together celebrated. He dared not trust himself even to attempt an expression of the joy and gratitude which filled his bosom when he beheld them still feeling a deep interest in the cause of human freedom, and found that not only had they not deserted that cause, but that they were rallying in even greater numbers around the standard which, they, in by-gone days, had planted and promised to sustain, while there was a fetter on the heel of a single human being on the face of the globe. (Cheers.) He begged to assure the meeting that his own attachment to the cause which he had the honor to advocate remained undiminished—and not only so, but that it had never even wavered or been weakened; that it still continued as strong as ever, and that what he had witnessed in a far-off land, had but the more deeply convinced him of the potency and omnipotence of those principles by the advocacy and enforcement of which we had succeeded in slaying the monster on our own borders; that it had only more deeply convinced him that nothing was

wanting but the unceasing, the persevering publication of those principles, to put an end to slavery wherever it curses the soil and degrades humanity on the face of the earth. (Immense applause.) He had that night to draw their attention to the subject of slavery in the United States of America—to the incongruous institution of domestic slavery in a land of freedom. He wished it to be understood that they were not met there that night, guided and influenced by a mere desire to know what was going on in the United States, as a matter of mere history of contemporaneous events; but that they were there to feel a deep interest upon many grounds, in the great question of human rights which was now agitating that wide spread territory. (Cheers.) The history of the Anti-Slavery question in America was deeply interesting, as developing the best, the holiest, and the mightiest means of carrying forward a moral revolution; by the simple enunciation of the principles, the supremacy of which was sought to be obtained, without resorting to physical violence; by the simple action of man upon man; by opinion operating upon opinion; by merely enlisting the pulpit, the press, and the platform, in the work of that reformation. (Cheers.) The history of the American slavery question was as interesting as it was plain, as displaying the mighty influence of truth when outspoken and fearlessly enunciated without regard to human wisdom or expediency; these having been the means by which a mighty change had been effected in America in reference to this question—a change so mighty that, he might venture without hesitation to say, no change so great, without the interference of miraculous power had ever been effected in any era of the world. (Great

cheering.) He repeated that it had been effected not by human wisdom, by rank, nor wealth, nor politics, nor learning, nor expediency, but by the mighty lever which is fated to overturn the world, and place it as it should stand, with its apex upwards—it was by ‘the foolishness of preaching.’ (Great applause.) That was the mighty agency which he employed in America. The history of the Anti-Slavery question was also highly interesting, as bringing us acquainted with some of the noblest specimens of human nature—with some of the boldest and purest Reformers that ever lived. He spoke unhesitatingly when he said so; and he should demonstrate the truth of this assertion ere he left the subject. He begged to state, that he was not there that night to make the gulf of feeling and sentiment between Great Britain and America wider than it is—he was not there to publish an act of divorce between them—but to unite them in one common object, one common sympathy, one common principle, and one common plan, to put an end to slavery wherever it exists. He wanted to bring the friends of the slave in this country, in contact with the noble and sublime spirits who were waiting to embrace them over the blue waters of the Atlantic, and to join them in one indissoluble compact never to relax their moral energy, until they shall have seized the pillars of the blood stained fabric which despotism has reared, and like another Samson, brought it to the ground. (Tremendous cheers.) Oh! it was something—and it was his rich reward—to become acquainted with men in a distant country, having one common language and one common ancestry, working with us in the same common cause; it was something to know that the blue waters did

not divide us ; that we are one in principle ; one in faith ; one in effort ; that we have the same common object in this world, and the same anticipation hereafter ; it was something, he said, to know that we were engaged with these wise, holy, and uncompromising men in America, in accelerating the cause of Universal Emancipation. (Great applause.) It was not alone the cause of Anti-Slavery in which he was embarked ; it was the cause of Anti-Ignorance—the cause of anti-every-thing which degrades, crushes, withers, and destroys the spirits of mankind. Again, once more ; the question was interesting, because in its developement it made us acquainted with the men and women engaged in it ; their principles and their conduct ; and thus called upon us first to admire them, next to commend them, next to imitate them, and adopt the principles by which on the other side of the Atlantic they advance the great work. The Anti-Slavery question in this country was very different from that in America ; the struggle was never so sublime here as he had witnessed in America—our sacrifices were never so great ; our temptations to swerve were never so strong ; our interests when at the closest were never so close, as in the United States. It was never necessary that we should suffer in our reputation ; that we should lose our friends ; the value of our property deteriorated ; or that we should be deprived of the substance and amount of our profitable trade. But hard as this was, those now engaged in carrying on this cause in America—men and women without exception—were subjected to it, and sustained by high religious principle, they firmly bore up against all these accumulated evils ; and nothing lower, and nothing less, than that

mighty principle could sustain them in a cause, by espousing which they had every thing to lose, and nothing but infamy to gain. (Cheers.) He stood there not to defame America. 'Twas true they persecuted him, but that was a small matter; 'twas true they hunted him like a partridge on the mountains; that he had to lecture with the assassin's knife glancing before his eyes; and his wife and his little ones in danger of falling by the ruthless hands of murderers. All this was true, and much more, but he came not there to tell of aught that he had suffered or done, except in so far as it illustrated the progress of the mighty reformation to which he had alluded. (Cheers.) He dared not speak slightly of America. 'Twas true he hated her sins—but 'twas not less true he loved her sons. His object was not to overthrow the institutions of America, and bring her constitution into disrepute. Slavery might sink, and that constitution still live; slavery might fall, and that constitution stand; slavery might die and be buried in a grave of infamy, covered with the execrations of mankind, and witness no resurrection; yet the constitution of America might stand out in unsullied, and more than pristine beauty, because of the blessing of the world. (Great cheers.) He should like to have an opportunity to speak of America in other respects; to speak of her as being exalted in arms, and as rich in wealth; to speak of her extended commerce—of her agriculture—of her unparalleled means of education—with the volume of Revelation in the hands of all her families but those of her degraded bondsmen; with the ordinances of religion in abundance; of her 50,000 ministers, and of her Missionary exertions; on all these he could dwell with pleasure, after he

discussed the question of slavery. But the damning plague spot of America, Christian America, Republican America; America, the land of bibles, and tracts, and missionary societies; America, who boasted herself on being the freest country on the face of the globe, America had her slave ships—types of Pandemonium—gliding on the surface of the ocean, and put forth her presumptuous hand and traded in the lives and the souls of men! (Cheers.) Would it be believed that the slaves formed a sixth part of the American population; every sixth man and woman were slaves—their bodies, their souls, their skill, their energy, their posterity, their every thing was under the dominion of slavery.

It was not true that the slave-trade was abolished in America; slave auctions were still to be seen—men and women were still to be seen sold like so many cattle. It was to abolish that system he went to America. He did not deny that the weavers of Paisley, that the peasantry of Ireland, and many others of our countrymen were bordering on starvation. He could not deny this; but these individuals, poor and miserable as they were, were still free; to them the wheel of fortune was still revolving; the starving of to-day were not the starving of to-morrow; hope beamed on all; they may die, but they bequeath liberty to their children, and they, guided by the way-marks which their parents had missed—became the favorites of fortune, and rose to honor, competence and prosperity. He did not seek to exempt the slaves from poverty; he wanted only to give them freedom. (Great cheering.) But this was not his only mission to America; he went also to attack a sin not surpassed by slavery—the inherent prejudice that prevails against color. So deep

was this prejudice, that the colored people were denied a pew in the church, a place in the steam boat or coach; his body is even denied a corner in the usual place of repose for the dead; and they would deny his soul a place in heaven if they could. The first thing to be done in America, is to plead for the slave as for a man; to establish his title to humanity; and make him stand before their eyes as a human being. There was one test which he always applied to a man about whose title to the full honors of human nature there was some dispute. He asked not of his clime, his color, or his stature, of the texture of his hair, or the conformation of his limb; he asked not if he issued from the majestic portals of a palace or from the humble door of a miserable wigwam—he asked but one question,—‘Could he love his God?’ And if he answered that in the affirmative, then he recognised his humanity, claimed him as a brother, and elevated him to the position which he himself occupied. (Tremendous cheering.) Well, how did he go to America? He went without name and without influence, and without wealth. Well, did he flatter them? No. He could not call them the freest people, for he did not believe it; he did not call them the wisest people, for he had left Edinburgh, and he could not say so. (Laughter and cheers.) After describing the reception he had received, Mr. Thompson proceeded to say, he had been punned upon, sneered at, and pitied. Even in Edinburgh, he understood, he had been called an amiable enthusiast—a title which he begged to disclaim. An enthusiast was one who sought to obtain an end without using the means; and therefore the term applied more to the person

that used it than to him. He (Mr. Thompson) went leaning upon the arm of the Almighty, and trusting in the enunciation of truth, believing that God is ever with the truth, and that truth is God. He was not an enthusiast, therefore, who by the enunciation of truth seeks to overcome prejudice, and interest, and superstition, but he is an enthusiast who seeks those ends without using the means. (Cheers.) Mr. T. went on to show the degraded state of the American slaves, and that even Church dignitaries and ministers were slaveholders. One of the Professors, he said, put to some slaves the revolting question, not of *who* are you? but *whose* are you? One answered, I belong to Mr. —, and another said I am Mr. such a one's, and another said I am the Congregations. This was explained by stating that certain pious persons bequeathed their slaves to the Church by way of endowment, to keep up the preaching of the Gospel! And it was well known that no slaves were so wretched as those that belong to the Congregation, which arose from their being hired out like hacks for short periods of three or six months to persons, who, having no interest in their future welfare, only strived how they could make most out of them for the time. He affirmed also that the slaves were denied the blessings of religion, and that in the State of Louisiana the second 'offence' of teaching a slave to read the Bible, was punished with death. To show that the slave trade still existed, he stated that in the District of Columbia, the license for dealing in slaves was 400 dollars, and that the revenue derivable from this source was applied to the formation of canals and the education of the white youth of America. In this same dis-



trict, a poor man was taken up on suspicion of being a slave; he was advertised as such, but no one came forward to claim him. In these circumstances what did his oppressors do? Did they give him compensation for false imprisonment? No, he was put up to public auction, and sold to be a slave for life to pay his jail fees! After some further illustrations of American slavery, Mr. Thompson turned from what he called the dark side of the picture, and showed the rapid progress which the principle of slave abolition was making in the number of Societies embarked in the cause, and the extensive funds raised in collections for promoting it, into which particulars we have neither time nor space to enter.

At the conclusion of the lecture, the Rev. Dr. Ritchie stated that the committee, instead of calling upon the meeting to adopt any formal resolutions on that occasion respecting the character and conduct of Mr. Thompson, considered it better to draw up the resolutions leisurely, and bring them forward at the next meeting.

The meeting then separated about half past nine o'clock.

## GEORGE THOMPSON.

This highly esteemed and intrepid advocate of human freedom, arrived in this city last Tuesday evening, and on Wednesday he was met by the Ladies and Gentlemen forming the Committees of the Edinburgh Emancipation Society, in the Saloon of the Royal Hotel. The statement then given by Mr. Thompson with regard to himself, throughout his visit to the United States, was to every one present far more than satisfactory. Of his every movement they highly approved, while his account of America in regard to the subject of slavery, and the prospect of its ultimate extinction, was at once deeply affecting, and most encouraging. At the close of his narrative, the following Resolutions were proposed, and unanimously adopted by both the Committees in union, as conveying their sentiments on the first occasion on which they enjoyed the pleasure of meeting with their friend.

1. That it is with feelings of sincere delight and satisfaction, mingled with those of the most poignant regret, that we have listened to the statements now given, by our most esteemed friend, Mr. George Thompson—of delight and satisfaction, on seeing himself amongst us once more, in perfect safety and in health—but of painful regret at the occasion of his returning so much sooner than it was intended, both by himself and by us, from the United States of America.

2. That while we have deprecated from the beginning, as we now do once more, the most remote idea of

interfering with any single state, or city, or village throughout America, in the arrangement or management of their own institutions, still, as we consider it at once an act of duty and of kindness, to hold up before all men the great principles of truth and justice, and humanity, and regarding as we do the prevalence of slavery, to involve the habitual violation of a law infinitely above all human arrangements; we cannot but deeply deplore, that in a country where our common language is spoken, and loudly demanding to be acknowledged *as the home of the free*, the spirit of persecution against those who merely plead the cause of the oppressed, should have risen to a height which has abridged, if not endangered, all freedom of discussion.

3. That as God hath made of one blood all nations of men to dwell on all the face of the earth, and hath Himself determined also the bounds of their habitation, we regard the prejudice against color, which has been nursed and cherished for ages throughout the United States, with greater pain and abhorrence than ever—as not merely the fruitful and disgusting source of crime, but of itself alone a daring and contemptuous provocation of our common Creator and final Judge.

4. That the signal preservation of our valued friend Mr. Thompson, amidst all the violence and malignity of the abettors of American slavery, and the measure of success by which his faithful, and zealous, and unwearied efforts have been crowned, call alike for our devout acknowledgments, regarding them as equal tokens of his having been engaged in a righteous cause; and that we can now entertain no doubt of the day approaching when, far from being stigmatised as an intruding foreigner, or a foe to harmony and peace, he will be hailed by the moral and upright, the humane and christian citizens of America, as a man who sought only to avert a catastrophe from which his native land had happily been delivered, and which America, with all her resources, has now such just reasons both to dread and to deprecate.

5. That with regard to the great cause of human freedom, from the statements given by Mr. Thompson, as well as from other sources of information to which we have had access during his absence, even in the United States we not only find many encouragements to persevere, but in the pure spirit of devotion to the cause evinced by many in that great country, we discover sufficient ground to hope that the progress of America towards universal emancipation, will proceed with accelerated steps, till the rod of the oppressor shall be broken, till there is not one house of bondage on her soil, and America, in the judgment of other nations, becomes fairly entitled to her claim of being *the Land of the Free*.

6. That with feelings of strong sympathy, respect, and increased affection towards all those American citizens, both male and female, who, far from shrinking, have remained firm and undaunted,—we feel called upon to remember them before the God of righteousness and peace, with whom all the swellings of human passion are as nothing, that He may continue to preserve them, and enable us to persevere in the great cause of universal emancipation, to which we now stand, more than ever, bound to adhere.

At the close of the meeting, thanks were returned to God, for his most merciful preservation of Mr. Thompson and his family, as well as their safe return, after his having accomplished so much in such a limited period,

MR. THOMPSON'S  
SECOND LECTURE.

On Monday evening, an adjourned meeting of the members and friends of the Edinburgh Emancipation Society, took place in the Rev. Dr. Browne's Chapel, Broughton Place, to hear Mr. George Thompson deliver his second address on the subject of his anti-slavery mission to the United States of America. The Church was full, but the number present was not so great as at the last lecture—probably from the price of the tickets having been raised—Mr. John Wigham, jun. was again called to the chair.

Mr. Thompson, who, on his appearance in the pulpit, was rapturously applauded as usual, proceeded to take up the subject where he had left off on the former night. He went on to describe the fierce opposition which the question and its supporters had met with from the Americans.—He stated, that the Senate of Georgia had offered a reward of 5000 dollars for the head of Mr. W. L. Garrison, for promulgating what was described in the American constitution as self-evident truths, that God made all men equal, and

endowed them with equal rights, any infringement of which, obedience to the laws of nature and of God called upon them to resist. These doctrines the Americans were the first to enunciate to the world, and yet the Senate of Georgia offered 5000 dollars for the head of Mr. Garrison, for advocating them. Mr. T. then described the disturbances which took place in New-York, in the month of July, 1834, in consequence of an anti-slavery meeting having taken place, at which a few colored people attended. The mob, he said, rose upon them, and governed the city for three days and nights; a great deal of property was destroyed; the houses of the most respectable citizens sacked; and a catalogue of outrages perpetrated which would take him all the evening but to refer to. Riots of a similar description had also taken place at several other places. Such was the state of things when he went to America. For several months his labors in the Northern States excited little attention. Several paragraphs concerning him appeared in the Northern papers, but the papers in the Southern States carefully excluded all notice of his movements. In the month of May following his arrival, however, a large meeting of the National Anti-Slavery Society took place in New-York, at which the Report of the Society was read. This Report, which gave an account of no fewer than 250 active auxiliary Societies, scattered up and down the country, fell like a thunder-bolt upon the pro-slavery advocates. They rose like one man, with the determination of pulling down the abolitionists by every means in their power; and mutilation, plunder, and murder, became the order of the day throughout more than half of the United States. The mail-bags were rifled in open day; and no

vessel was allowed to send their letters to the post-office without the previous inspection of the 'Committee of Vigilance,' which had been appointed by the mob; and every paper, letter, and pamphlet in any way bearing upon the abolition question, was seized and destroyed.

Mr. Thompson read numerous quotations from the anti-abolition newspapers, to shew the abusive language which was applied to the advocates of slave emancipation, whom they recommended should all be hanged, or otherwise disposed of in an equally summary manner. The quotation of the liberal motto's of some of these papers, along with the intolerant sentiments of their leading articles, created considerable sensation in the meeting, as indeed did the whole of the details of the disgraceful conduct of the pro-slavery advocates in that land of boasted freedom. He stated that a Grand Jury in the county of Frederick, had presented the Anti-Slavery Society and the colored population, as nuisances that ought to be abated by every possible means; and a Grand Jury in Alabama had voted Geo. Thompson a nuisance, (great laughter,) along with J. G. Birney, W. L. Garrison, Arthur Tappan, and Daniel O'Connell, the great Irish orator—(renewed laughter and cheers)—for impertinent and unauthorized interference with the slaveholders in America. Mr. T. remarked that one part of the American constitution—the liberty of speech, and the liberty of the press—was held to be unalterable by Congress; notwithstanding which, there was nothing more common than for public meetings to recommend the legislature to put down certain prints, and to put to death certain individuals, who advocated the right of the slave, and put up their voice in behalf of the oppressed.—

He had also to arraign the Christian ministers of America as the most efficient supporters of slavery—(cries of 'shame.')

He blushed to bring that charge forward; but they would not have a proper view of American slavery without it.—They had to hear perhaps for the first time, that the ministers and elders of the respective bodies of Presbyterians, Baptists, Methodists and Congregationalists, were the main pillars of that blood stained fabric which it was the object of the abolitionists to pull down—(repeated cries of shame.)

If these parties would withdraw their countenance from slavery, if they would cease to preach the doctrines they now preach; if they would cease to participate in the gains of the system by which God's image is bought and sold in America, slavery would not remain one year. (Great cheering.)

This was a grave charge, and might appear strange to them, but that was not his fault, but the fault of the Americans, and the fault of Englishmen who had gone there, and come back here, and said nought about it. (Cheers.)

There was no want of persons to tell all that was good about America, but why did they not give both sides of the question? It was time that men should learn to tell not only the truth but the whole truth. While he should be ready to give America praise for being before us in many things, in this he must say they were far behind us, in that the clergy of all denominations were not only with the oppressor in sentiment, but were found the worst of oppressors. Mr. Thompson then went at some length into the proof of these charges, of which it will be sufficient for us to say, that it was ample and unequivocal enough in all conscience. He then proceeded to change the picture, and to show the astonishing altera-



tion which had been effected recently, and the rapid progress which the cause was still making. More than 1000 ministers had already renounced their sentiments, and declared themselves in favor of immediate emancipation, (cheers.) There were already no fewer than 320 societies established in 14 or 15 of the American States. So great was the change among the Presbyterian body, that many Synods and Presbyteries were making abolition sentiments a condition of church membership; and were refusing to allow a minister, being a slaveholder, to mount their pulpits. (Great cheering.) An equally gratifying change had been effected in the sentiments of the Episcopal Methodists, the Baptists, and Congregationalists, large numbers of whom were already acting efficiently in the cause. The Unitarians were also rising in favor of the question; and the celebrated Dr. Channing had recently come out with a work in favor of immediate and entire emancipation. One of the most cheering evidences of the progress of the cause was perhaps to be found in the fact, that many of the students in the colleges and seminaries of learning in America, were abolitionists. (Cheers.) Mr. T. also produced a number of newspapers which were favorable to the cause, besides monthly and quarterly periodicals, annuals, and even almanacs of every shape and size. There were also, he said, anti-slavery pictures and poetry published; anti-slavery fancy sales held; and petitions got up in all parts of the north. There were also anti-slavery church Conferences, and prayer meetings in abundance; and 50 anti-slavery agents were traveling through the country and lecturing on the subject. In this country we had never had above four or five agents. Mr. Thompson concluded

by earnestly urging upon one and all the necessity of being active in the work of universal emancipation, by prayer to God, by the exercise of their personal influence with their friends in America, and with the Americans who come to this country. Seven years he believed would not elapse ere slavery would be abolished in America—for the die was already cast, the blow was struck, the day had dawned: and so sure as God reigns, so sure would the principles which He had already blessed—so marvellously blessed—so surely would those principles overthrow the accursed system of slavery. (Great cheering.)

The Rev. Dr. Ritchie then moved a series of resolutions, which were seconded by Mr. R. Alexander, Leith, and unanimously carried.

The meeting then adjourned till Wednesday evening.

---

#### RESOLUTIONS.

The following resolutions were unanimously adopted at a public meeting of the members and friends of the Edinburgh Emancipation Society, held in Dr. Brown's Chapel, Broughton Place, on Monday, 1st February, 1836, immediately after an Address by Mr. George Thompson, giving a detail of his late visit to the United States.

John Wigham, Jr. Esq., in the Chair.

1. After what has been now and formerly stated by Mr. George Thompson, we are fully persuaded that he has in spirit, procedure, and success, exceeded the most sanguine expectations of the Emancipation Society—that by his firmness and prudence, zeal and perseverance in advocating the cause of the bondsmen in the United

States, he has amply redeemed every pledge given by him to the friends of human freedom, by whom he was deputed—that, amidst obloquy, peril, and physical violence, he continued to persevere until, by the verdict of transatlantic friends, the best judges in this matter, his remaining longer would, without promoting the cause, have compromised his own safety. We acknowledge the good hand of Providence that has been around him, bid him cordial welcome to his native shore, renew our expressions of confidence in him as a talented advocate of the liberties of man, and trust that a suitable field may soon be opened for the renewal of his exertions.

2. We deeply sympathize with our anti-slavery friends in the United States, under the persecutions to which they have been subjected. We would remind them, that their persecutors are the libellers of the American Constitution, which proclaims the equal rights of all men, while they withhold from 2,000,000 of their fellow-citizens every natural right, and persecute the preachers of the doctrines of the Constitution. That they are the libellers of their Maker, since they found their injustice on that color of the skin which God has given to the negro. That in this, if in *any* cause, our friends may boldly say, greater is 'He that is with us, than all that can be against us.' We congratulate them on the rapid advance of their cause, exhort them to press onwards, and bid them God speed.

3. We remember with delight the claims of common parentage, language and interests, and rejoice in the many institutions, religious and philanthropic, by which America is signalized; and view with corresponding regret and condemnation, the support given to slavery by Christian

professors, ministers, and churches, and would adjure them by our common Christianity and the public shame, thus put upon it, to weigh their conduct in the balance of the sanctuary—to give up their horrid traffic in the bodies and souls of men—to put away from among them the accursed thing, to redeem the past, by awaking to righteousness, by emancipating and evangelizing their sable fellow-citizens, and thus do homage to Him who hath made of one blood all nations of men.

4. For ourselves, we hail the speedy answer of our prayers, and realization of our hopes, in the emancipation of all the slaves in the United States—we discern it in the fears and wrath of the slaveholders—in the absence of moral argument, and in the melancholy substitute, riot and bloodshed. We descry it in the labors of a Garrison, the sacrifices of a Tappan, the fermenting leaven of Theological Seminaries, the christian heroism of female advocates, and in the 320 Anti-Slavery Societies that have grown to maturity within the short space of a year, and especially in the moral character of the cause as that of Truth—of Patriotism—of Man—of God—and we pledge ourselves, by every moral and Scriptural motive, to adjure every friend of ours beyond the Atlantic, and all that may occasionally visit our land, to use every exertion to bring to a speedy and peaceful termination, a system so fearfully anomalous and sinful, and Heaven-provoking in a land where Gospel light so much abounds—for the past, we thank God, and for the future we take and bid all others take courage.

JOHN WIGHAM, Jr., *Chairman.*

# PUBLIC MEETING

AT EDINBURGH, SCOTLAND.

FEBRUARY 8, 1836.

## AMERICAN SLAVERY.

On Monday, a public meeting of the inhabitants was held in the large Waterloo Room, Regent Bridge, for the purpose of expressing their sense of the evils of Slavery, as it exists in the United States of America. The Lord Provost was called to the chair. On the platform, we observed the Honorable Henry David Erskine; Rev. Drs. Dickson, Peddie, and Ritchie; Rev. Messrs. Gray, Bennie, Liddle, Johnston, French, C. Anderson, Robertson, Innes, Peddie, Gould, W. Anderson, Wilkes, Alexander, Thomson, &c.; James Crawford and James Moncrieff, Esqs. advocates; Bailies Macfarlan and Sawers; Treasurer Black; Councillors Duncan, Jameson, and Deuchar, Dr. Greville, G. M. Torrance, Esq. of Kilsaintninian; William Wemyss, Esq.; A. Millar, Esq. Master of Merchant Company; Patrick Tennant, Esq. W. S.; Henry Tod, Esq. W. S.; Captain Rose; John Wigham, Jun. Esq.; Alex. Cruickshank, Esq.; Geo. Thompson, Esq.; and between 40 and 50 other gentlemen.

The Lord Provost shortly stated the objects of the meeting, declaring that it had no party ob-

ject in view, and was simply to be confined to the objects which was set forth in the placard.

Mr. Crawford, advocate, then rose and said he had been requested to move the first resolution, and while he regretted that it had not fallen to the lot of some one more competent to do it justice, he claimed this much of merit for himself, that no one could do it more sincerely or more cordially. (Cheers.) He begged to read the resolution, for he thought that the mere reading of it would relieve him from the necessity of making many remarks.

*Resolved*, That this Meeting consider slavery under every modification, and in every country, as opposed to the dictates of humanity, the prosperity of nations, and especially to the principles of the Christian religion. That deeply sensible of their obligations to Providence for removing from this nation the stigma of maintaining slavery, this Meeting feel called on, as free citizens of a Christian State, to use every lawful means for promoting the entire abolition of slavery in every quarter of the world.

He could not commence his address, without expressing the gratification he felt, at seeing so very numerous and respectable a meeting assembled on that interesting occasion. It was encouraging and in the highest degree refreshing, to see men of every variety of christian persuasion, and of every shade of political opinion, forgetting all minor differences, and meeting on that occasion on a common ground, for the maintenance of a common principle, and for the promotion of a common cause; and it was one of the many excellent consequences which resulted from meetings like the present, that is tended to smooth the asperities and sweeten the inter-

course of society, by reminding each other of the points upon which we are agreed; and teaching us charity respecting points upon which we differ. (Great cheers.) The learned gentleman then proceeded to say that the time was not long gone by, since the question they were then met to consider presented itself in a very different aspect. Many then present might remember the time when the slave trade itself, with all the abominations attending on it, was encouraged, sanctioned and protected by British law; and when those who ventured to assail it were derided as visionary dreamers, and idle enthusiasts; yet in course of time, a patriotic government put down the slave trade for ever. (Cheers.) A degrading system of slavery, however, continued to exist in our West India colonies until a very recent date; and when Britons met to express their horror at the evils of slavery and the guilt of slavery, they met to condemn themselves; they met to denounce a system in the maintenance of which they themselves participated, they met to sympathize with the bondage and degradation which they aided in perpetuating. But at length the cry of 800,000 human beings kept by this country in a state of bondage, awakened public feeling; and a small but patriotic band, burning to wipe away that stain from our country, and anxious to vindicate our outraged humanity, commenced a system of agitation against slavery. (Great cheers.) The learned gentleman then alluded to the unwearied efforts of Wilberforce and his friends, whose labors had happily been crowned with triumphant success, by the passing of the British Colonial Slave Emancipation Act two years ago—the noblest enactment which a Minister ever proposed, or a Monarch ever sanction-

ed—an enactment which had wiped away the stain from the character of British justice, and by which the plague spot which rested on our constitution, had been destroyed forever; and now the sun saw not one single slave within our wide realms. (Great cheering.) The peaceful and satisfactory working of that measure too, had put to silence the evil forebodings which were uttered respecting its effects. The latest accounts proved that these colonies were never more prosperous; that the laborers never more contented; and that moral and religious improvement were never making such rapid progress. (Great cheers.) He might also state what had only lately come to his knowledge, that his Majesty's Government had granted the handsome sum of £10,000 to be expended in educating the emancipated negroes in our West India colonies; an apt and beautiful sequel to the good work which they had formerly accomplished. (Great cheers.) After we have succeeded therefore in accomplishing the successful issue of slavery in this country were we to sit still, to wait calmly, and see slavery in its most unmitigated form maintained in America? (Cheers.) He admitted there were some views of this question, in which they were not entitled to express their opinions on the subject of American slavery. There were two classes of men who had no such right. Those of our countrymen who viewed the question of slavery as one of worldly policy, had no right to interfere with slavery in America. On the other hand, there was a class of persons who were now loud in protesting against American slavery, who had never protested against it in this country, who now joined in the cry against slavery, not because they abhorred it, but because they dis-



liked America. (Hear, hear, and cheers.) With neither of these classes of men did he mean to co-operate. So far from entering on the question, from dislike to America, he considered the laws and institutions of that country as venerable in the eyes of England; and that the land of Washington, Franklin, Jay, Abbot and Channing, could never be otherwise than interesting to us. (Cheers.) It was for the sake of America herself, that he protested against slavery as being to them as it had been to us, a clog upon its future career of improvement and as being enough to call down the vengeance of heaven upon them, for maintaining so foul a crime. (Great cheers.) It was not because of its impolicy and inexpediency however, or of its inconsistency with republican institutions, or even with humanity, that he would feel himself entitled to interfere with America. It was from a deep conviction of the sinfulness of slavery, that he considered we were entitled to enter upon the question. (Cheers.) There were others present, far better able than he was, who would explain how grievously inconsistent slavery was with the principles of religion. He might point to many such expressions in the scriptures as 'the bondage of sin' and 'the glorious liberty of the sons of God,' to show that slavery must be something exceedingly detestable when it was used to express the heinousness of sin; and that liberty must be something inexpressibly delightful when it is employed to denote the blessings and the value of holiness. (Great cheering.) He might also explain, that no sooner did the principles of Christianity enter into the breast of men, than, if a slave, he panted and burned for freedom; and that, if not a slave, no sooner did the principles of religion

enter into his breast, than he panted to bestow freedom upon all the human race. He might also advert to that simple and beautiful rule, 'Whatsoever ye would that men should do unto you, do ye even so to them;' a rule which excluded every man from having a slave who was not willing himself to become one—but without entering on these grounds, he would take up the single argument, that the Americans founded every one of their own rights upon the equality of man; and he would say, where was their boasted freedom and equality when the independent citizens were seen planting their foot on the prostrate body of his fellow-men on account of his difference of color? (Cheers.) After some farther remarks to the same effect, the learned gentleman concluded by remarking, that if we wished to be successful we must proceed to our great duty by proper means, for that he alone was a freeman whom the truth made free, and all were slaves beside. (Great cheering.)

The Rev. Mr. Bennie then rose to second the resolution brought forward by Mr. Crawford. He said he had great pleasure in meeting his fellow-citizens to declare his abhorrence of the sin and misery of slavery; and yet he could not suppress a feeling of shame to think that, after all that was done to improve society, for the cultivation of the human mind, and the diffusion of knowledge, it was still necessary to repeat, to justify and defend the proposition, that 'Man is free, and that his fellow man has and can have no right of property in him.' (Great cheering.) There were some questions of so complex and subtle a nature, that men of the calmest judgment and the most candid temper might reasonably differ; but most certainly slavery was not one of these—

upon that question, every man was qualified to judge. The Rev. Gentleman then proceeded to show that slavery, under whatever modification it might exist, was subversive of morality and religion—was opposed to the dictates of humanity—brutalized the people—placed a barrier against the progress of knowledge, and consequently against the improvement of society. After referring to the struggle which had taken place in this country upon slavery, and its triumphant success, he said still there were many parts of the world where slavery prevailed, and though he did not wish to mingle political feelings with moral and religious sentiments, yet he could not help saying that the existence of slavery in a land calling itself free, rendered the name of liberty dis-trusted, and the boast of it disgusting. (Cheers.) In sitting down, he would say that they ought not to rest till every link of the fetters had ceased to clink upon the heels of every slave, for

‘ ’Tis liberty alone  
That gives to life its verdure and perfume,  
And we are weeds without it.’ (Great cheering.)

The Rev. Mr. Alexander, of Argyle Square Chapel, moved the second resolution.

*Resolved,* That this Meeting view with sincere regret the existence of unmitigated Slavery in America, a country connected with Great Britain by many interesting ties; and conceive it to be their duty publicly to express their sentiments on the subject, and to record their detestation of this inhuman and unchristian system.

He would not take up their time with any remarks on the evils of slavery, in general, that having been well handled by the Rev. Gentleman

who had preceded him. He wished to argue the question of American slavery upon the ground of our common humanity. He admitted that the strongest ground was our common Christianity; but he still thought they might speak to the Americans on the ground of their common humanity, and take up the question as one of pity and kindness. They were entitled to say to the Americans—I am a man, bearing within my breast a human heart—nothing connected with humanity is foreign to me—I am an English Gentleman; and by these ties I am bound to defend the weaker party—I am bound to stand forth in the defence of woman—the weaker party is oppressed by you—woman is degraded, insulted, tortured. Tell me not of the Atlantic that rolls between us—my spirit passes over the Atlantic; tell me not of your constitution—I tear your charter to pieces. (Great cheering.) I speak as man to man; you have no right to lacerate my feelings; withhold your hand: as long as there is might in my arm, and power in my tongue, smite not my brother, smite not my sister. (Great cheering.) He would not describe the horrors of American slavery, though slavery never wore a darker form than in America, but he would ask who taught America the abominable traffic in human flesh? It was Britain. We had no objection at one time to barter our slaves for their coffee; and it behoved us, therefore, as a matter of justice to unteach them what we had so unjustly taught them. (Loud cheers.) But it might be asked, will America listen to us when we speak? Aye, that she will—the voice of Britain is not so weak but that her voice will be heard across the Atlantic. (Great cheers.) We could hardly calculate, he said, the influence which the expression of En-

glish feeling had upon the Americans. Talk of having no influence!—There was not a speech made in our Parliament with reference to America, which did not go from end to end of that mighty country, and produce an influence which the speeches of no other nation could produce. In conclusion, the Rev. Gentleman remarked, that America was full of incongruities upon this subject. She was at once a land of Bibles and of blood—a land of Christianity and of cruelty—a land of missions and murders—a land which boasted of unbroken freedom, and yet where man placed his foot upon the neck of man. Such a state of things could not long continue.

Mr. Moncrieff, advocate, seconded the motion. In urging the principle of abolition upon other nations, we were not speaking of evils which we had never known—we were not preaching tenets which we had not ourselves practised; nor did we advise a system, the dangers and consequences of which we had not already encountered. It might be said that this meeting would have no effect on America. He did not care, so far as they were individually concerned. It was at least a relief to his conscience, to testify to the truth, though it should have no effect at all. It was still the duty of every Christian man, on every opportunity, to protest against the guilty phantasy, that man could hold property in man. It was true that slavery still existed in many parts of the world; but our voices could not be heard in Constantinople or St. Petersburg, for they did not feel in common with us. But America shared with us in a common Christianity and a common freedom, and arguing with them upon the principles of eternal right, it was impossible it should be without effect. Whatever there was

in America of patriotism and philanthropy—whatever of enlightened zeal—whatever of exertion—and it was much—for the diffusion of Christian truth—all was held in conjunction with a load of slavery, and they must either cast it from them, or perish along with it. (Loud cheers.)

Bailie Macfarlan moved the third resolution.

*Resolved*, That the accounts lately received from America regarding the progress of this great question and the formation and extension of Anti-Slavery Societies in that country, are most satisfactory, and afford strong ground for hope, that the peaceful efforts of Christian philanthropists may, by the blessing of God, be successful in effecting the abolition of slavery, and rescuing the vast colored population from degradation, ignorance and vice.

Mr. Thompson then rose to address the meeting in support of the last motion, and was received with tremendous applause. He described in his usual felicitous manner, but much to the same effect as in his recent lectures, the state of feeling in America on the subject of slavery; and showed the propriety, if not the absolute necessity of Britain sending her voice across the waters in condemnation of that anomalous feature of the American constitution; and went over the various grounds for believing that the slaves in the United States would, in the course of a few years be completely emancipated.

On the motion of the Rev. John Ritchie, D. D. seconded by Adam Black, Esq., Treasurer of the City,

*Resolved*, That the thanks of this Meeting be cordially given to George Thompson, Esq. for his intrepid, able, and successful services in the cause of

Universal Emancipation, and particularly for his arduous and persevering exertions during his recent mission to the United States of America.

Thereafter, upon the motion of R. K. Greville, L. L. D., seconded by the Hon. Henry David Erskine, the thanks of the Meeting were given by acclamation to the Lord Provost for his conduct in the Chair, and for the interest he has uniformly shown in the cause of Emancipation.

JAMES SPITTAL,  
Lord Provost of Edinburgh.

## MR. THOMPSON'S LECTURE, AT GLASGOW, SCOTLAND.

On Tuesday, April 21, Mr. Thompson delivered a lecture in Dr. Wardlaw's chapel. The admission was by tickets, on the usual terms.—There was a numerous and highly respectable audience. Besides the Committee, there were on the platform a number of other gentlemen of respectability. The topics discussed were:—1. The present condition and prospects of the West Indies; 2. Prejudice against color in America; and, 3. The progress of the anti-slavery cause, and the growing triumphs over prejudice in the United States. On these subjects, Mr. Thompson spoke for upwards of two hours and a half.

The Rev. Dr. Wardlaw was voted to the Chair by acclamation. Dr. WARDLAW observed, that though it ever gave him the sincerest pleasure to be present on such occasions like that on which they then met, yet he could not take the Chair, without regretting the absence of the venerable President, Robert Grahame, Esq., and his colleagues as Vice Presidents, Drs. Heugh and Kidston. The absence of his much esteemed friends, was occasioned by no want of love for the cause about to be pleaded—far from it. The first-named gentleman was still in London, and the other



two were attending a meeting of the Secession Synod in Edinburgh. Knowing, as he did, the views of his excellent friend who was about to speak, he could not help feeling that a cause was to be advocated which was closely allied with the doctrines regularly taught in that house. He had a few Sabbaths since remarked, that the first Gentile to whom an Apostle was specially commissioned to declare the Gospel, was *a man of color*, an Ethiopian Eunuch. (Applause.) Into his chariot, the servant and the successor of Christ entered, without pride, and without prejudice, and preached unto him Jesus. (Applause.) He thought that the text, 'God hath made of one blood all nations of men, for to dwell on all the face of the earth,' might very appropriately be chosen as the theme for the night; but he would not forestall the remarks of the lecturer, nor longer occupy the time of the meeting. Without further preface, he would once more introduce his (Dr. W's) and their beloved friend, Mr. George Thompson. (Applause.)

Mr. THOMPSON rose, and was received with every demonstration of approbation. In attempting a sketch of Mr. Thompson's very lengthened and animated address, we can only profess to give a few of the facts with which the various topics brought forward were illustrated and supported. We cannot transfer to paper the glowing language or vivid thoughts of a speaker delivering himself with the rapidity and energy of Mr. T. The Lecturer observed, that he rose, oppressed by the magnitude and importance of the work before him. To describe the extent, force, cruelty, and wickedness of prejudice against color in America—the sorrows and sufferings of the three

millions who were its patient, unrevenging, and enduring victims—or rightly to advocate the claims of his brother, so foully and fiercely persecuted by the demon, prejudice; either of these was a task requiring powers far greater than any he could pretend to employ. All that he could do, however, in that, and in every other place, he would do, to disseminate the doctrine of a universal brotherhood, and obtain the recognition, as a practical principle, of the beautiful text already quoted, 'God hath made of one blood all nations of men.' Before he proceeded to take a view of the nature, operations, and cure of prejudice, he should ask the attention of his auditory to a few facts respecting the West Indies. Doubtless all who heard him, could remember how many were the predictions of ruin, desolation, the annihilation of commerce, the shedding of blood, &c. &c., uttered by our West Indian opponents, who were wont to sit like ill-omened birds upon the crumbling battlements of their blood-cemented fabric, and croak forth their prophecies and maledictions, if so be they might scare the timid, the wavering, and the credulous, from the work of mercy then in progress. Had these prophecies been verified? No; all, all, utterly falsified, and the oracles who uttered them, he (Mr. T.) thanked God, had lived to see the reverse of all they had so confidently foretold. Instead of ruin—prosperity; instead of desolation—verdure and fertility; instead of pillage, spoliation, and rapine—honesty, truth, and attachment; instead of a relapse into barbarism—a sudden merging forth from darkness and despair, with all their accompanying misdeeds and miseries, into the hopes, occupations, and energies of civilized and useful life; instead of servile commotion, pale fear, and

midnight assault—a free and grateful peasantry, a secure and unsuspecting propriety, a tranquil and well ordered community; instead of the glancing knife, the uplifted hatchet, the prowling bandit, and the shrieking victim—were seen the implements of willing husbandry, the negro seeking at eve the bosom of a happy family, and those who once were visited by the tortures of conscious guilt, and fears of vengeance from an oppressed people, now rejoicing in security and anticipating the rapid approach of still better days and more beautiful harvests. Such was the state of things in the West Indies with the abatement of the inconveniences, acts of injustice, cases of individual suffering, &c. &c., (and he confessed they were not few) that had grown out of that clumsy, unphilosophical, and iniquitous piece of machinery, by some called Stanleyism, but by my Lord Stanley and his abettors, called Apprenticeship. Mr. Thompson then proceeded to lay before the meeting a mass of evidence in support of his assertions. The following is an extract of a despatch from the Marquis of Sligo, Governor of Jamaica, to Lord Glenelg:—

The following are a few memoranda respecting Jamaica, the result of some consideration and observation, combined with the best information that could be procured:—

1. The quality of the sugar made this year, is bona fide far superior to what has been heretofore made by night work on the majority of estates in this island.

2. There has been by far less stock lost in this year's crop than in that of preceding years, and in many places, it has been taken off by a smaller number.

3. The stock are, generally speaking, in much better condition this year, than they were at the close of any former year's crop, when they have been so weak that many of them have died in consequence.

4. That the apprentices generally are evidently becoming more reconciled to the system, and work cheerfully for money hire, both night and day, and that they are becoming better behaved every day.

5. That they may be expected still further to improve, as soon as they begin to feel the natural impetus of education and religion, and as they get rid of the system of deceit which Slavery occasioned, in order to save them from oppression.

6. That several estates will exceed the present crop in the next year, and the majority will equal it.

7. That when this is not the case, it can be traced to sufficient causes, independent of the loss of labor, which of course must have considerable effect, when it is recollected that on many estates the slaves were compelled not only to work day and night as long as nature would allow of it, and in such manner as their bodily endurance would permit, for the six week days, but were often compelled to pot sugar on the Sunday.

On the whole, I come to the conclusion, that the perfect success of the new system during the continuance of the apprenticeship, depends entirely on the conduct of the white people, and that if it fails, on them will rest the entire blame.

(Signed)

SLIGO.

In proof of the truth of what he had said respecting the produce of the islands, Mr. T. would submit, from official documents sent to the home government, the amount of sugar imported into the United Kingdom from the West India Islands, from 5th January, 1833, to 5th January, 1836.

From Jan. 5, 1833, to Jan. 5, 1834.	From Jan. 5, 1834, to Jan. 5, 1835.	From Jan. 5, 1835, to Jan. 5, 1836.
cwt. qr. lb. 3,655,611 2 24	cwt. qr. lb. 3,844,371 3 5	cwt. qr. lb. 3,524,388 - 26

Let it also be remembered that in some of the colonies last year they had had much wet, and in others extreme drought. Mr. Thompson referred to certain returns from various parishes in Jamai-

ca, furnishing particulars respecting the condition of the past crop (1835,) and the prospects of the coming crop. In the vast majority of instances the crop of last year was reputed to be 'over' that of the previous year. In some cases 12,000 and 15,000 lbs. of sugar *extra* had been made.—With reference to the coming crop, and the condition of the plantations, the accounts were in general to the following effect:—'Much improved latterly.' 'Improvement.' 'Much improvement.' 'In most satisfactory condition.' 'Great prospect of abundance.' 'In fair forwardness.' 'Unusual crop expected; *plough* introduced for the *first time*, and much approved.' 'Property in better state than last year.' In other and smaller islands the effect has been equally striking and satisfactory. What were the brief but gratifying accounts from the Governors as furnished to the Colonial Secretary at home? He (Mr. T.) held in his hand extracts from these despatches—

Montserrat—'Perfect state of tranquility.'

Bahamas—'Continued tranquility.'

Nevis—'Tranquility and good order.'

Virgin Islands—'Orderly and peaceable.'

Dominica—'Continued quiet.'

St. Vincent—'No insubordination.'

Tobago—'I am inclined to believe that the island of Tobago will be found second to none in point of good conduct on the part of the Apprentices.'

Trinidad—'Realizes the most sanguine hopes of the promoters of the important change.'

Honduras—'Never behaved better, or so well before.'

St. Lucia—'Tranquil and orderly.'

Demerara—'I deem it my duty farther to remark to your Lordship, that since the 1st of Au-

gust there has not been an instance of a white man upon an estate being struck or ill-treated by a negro; nor has a single building or corn-field been maliciously set fire to.'

In reference to the comparative state of crime amongst the *free* inhabitants (white) and the apprentices, the *colored* population of the island, Mr. Thompson quoted the following extract from a letter published in Jamaica in January last:—

I have been a keen observer of passing events since the 1st of August—I have noted almost every circumstance that reached the light, so far as the freed man and the apprentice are concerned, and on this head of crime I will give you my notes.

From the 1st of August, 1834, to the meeting of the last Assizes, eighty-one apprentices have been tried before the three Courts in the island.

For the same period and before the same courts, 35 free men.

I will furnish you with a table of offences.

	Free.	Apprentices.
Cutting and maiming	1	0
Manslaughter	7	2
Larceny	5	35
Assaults	20	8
Riot	0	1
Felony	2	0
Receiving stolen goods	3	1
Obstn. of Magistrates	2	0
Murder	2	1
Burglary	0	7
Horse and Cattle stealing	8	20
Sheep and Goat stealing	0	5
Highway robbery	1	0
Embezzlement	0	1
Forgery	1	0
Rape	1	0
	<hr/> 53	<hr/> 21

In the above you will observe, that in the atrocious crimes of murder, manslaughter, felony, cutting and maiming, the poor apprentices, without the aid of education,

without the dawn of religion beaming on their souls, and fighting them to her 'paths of peace,' are considerably in the minority, and that the freemen with more adventitious advantages which their condition afford, stand foremost, and exhibit a lamentable contrast in the commital of heinous crimes, when arrayed with the poor, ignorant, forsaken apprentices.

Now, I will show the proportion of crime that each class bears on its population.

The Militia Return of 1834, which is composed entirely of free persons, is	10,000
Supposed not doing duty, including women and children, little more than 4-5ths	9,000
	<hr/>
	19,000

This makes crime, on the side of the free, about one in 357.

The last Registration of Apprentices	310,000
Supposed to be manumised	2,000
	<hr/>
	308,000

This makes crime on the side of the apprentice, about 1 in 3,802.

In happy and enlightened England, '700 persons were put on their trial in the winters of 1830 and 1831, charged with rioting and arson, and of those 700, how many could read and write? Only 150—all the rest were marksmen.' Now, if nearly one-fifth of the number, or 214 in a 1000 could read, and commit crimes in a country where education is rife, is there not a legitimate ground of excuse for the apprentices, when we consider that education among them is in the ratio of about 19 in a thousand.

*Prejudice against Color.*—One of the distinguishing sins of America was prejudice against color—a negro-hating spirit. An unutterable loathing of the colored man, no matter what his virtues, his talents, his christian graces. An odious aristocracy, founded upon the hue of the skin, the texture of the hair, the conformation of the shin-bone. Yes! there was a strait-haired, pale-skinned, short-heeled, high-nosed aristocracy in America—more exclusive, more oppressive, more

tenacious, and more offensive than any aristocracy of Rome, or Venice, or England, or France.—He (Mr. T.) firmly believed that there were thousands of professing christians in the United States, who would renounce Christ if it were demonstrated that when on earth he tabernacled in the body of a colored man. In illustration of his subject, Mr. Thompson quoted a number of documents put forth by the American Colonization Society, the professing friends of the free colored race, in which they were described as ‘a greater NUISANCE than even slaves themselves;’ ‘a horde of miserable people;’ ‘a vile excrescence upon Society;’ ‘a curse and contagion wherever they reside.’ ‘An anomalous race of beings, the most depraved upon earth;’ ‘a mildew upon our fields, *a scourge to OUR backs*, (this, I think, said Mr. T. must be a misprint, it certainly should read *a scourge to THEIR backs*),—(great laughter,) and ‘a stain upon our escutcheon;’ ‘scarcely reached in their debasement by the heavenly light.’ This prejudice, and the treatment occasioned by it, was vindicated by such men as the Rev. R. R. Gurley, Rev. Leonard Bacon, and the Hon. Mr. Calhoun, United States Senator, on the grounds of ‘necessity,’ ‘divine ordination,’ ‘a primitive, inherent, invincible antipathy,’ &c. &c. &c. It required no argument to prove the tendency of this prejudice to blunt the sympathies; to call off the attention from the woes and wants, and claims of the colored people; to paralyze benevolence; to darken the mental vision, and to injure the moral sense. Indeed he (Mr. T.) had been filled with sorrow and astonishment, to perceive the awful lengths to which otherwise good men would go in the perversion of Scripture, and the destruction of the moral obligations, under the influence



of this prejudice against color. One of the fruits of prejudice, was the Colonization Society—an institution called into being by prejudice; based upon prejudice; appealing to prejudice; acting in accordance with the demands of prejudice; ever seeking to gratify prejudice, and incapable of existence, without the aid of prejudice. The white man did not more loath, shun, and detest the colored man, than did the colored man abhor the Colonization Society. It was equally abhorred by all the enlightened and sincere friends of the colored people. Mr. Thompson dwelt at length upon the sufferings, physical and mental, inflicted upon the colored people by this prejudice, and related a great number of anecdotes, of the most affecting nature. These we cannot find room to report. They produced a deep impression upon the meeting, and filled all with sorrow and indignation, at the existence of so cruel and crushing a feeling amongst a people professedly christian. ‘Who are they,’ enquired Mr. Thompson, ‘who are thus treated?’ Do they want intellect. No. Here the lecturer dwelt upon the past greatness, and present capacity of the African, and gave some touching and sublime illustrations of the intellectual and moral character of the negro.—Mr. Thompson here read an extract from a work the *Costume of the Ancients*—by Thomas Hope, 2 vol.—London, 1812, page 1. ‘The ancient Egyptians were descended from the Ethiopians, and while their blood remained free from any mixture with that of European or Asiatic nations, their race seems to have retained obvious traces of the aboriginal negro form and features. Not only all the human figures in their colored hieroglyphics display a deep swarthy complexion, but every Egyptian monument whether statue or bass-

relief, presents the splay feet, the spreading toes, the bow-bent shins, the high meagre calves, the long swinging arms, the sharp shoulders, the square flat hands, the head when seen profile, placed not vertically but obliquely on the spine, the jaws and chin consequently very prominent, together with the skinny lips, depressed nose, high cheek bones, large unhemmed ears raised far above the level of the nostrils, and all the other peculiarities characteristic of the negro conformation. It is true the practice prevalent among the Egyptians of shaving their heads and beards close to the skin, (which they only deviated from when in mourning,) seldom allows their statues to shew that most undeniable symptom of negro extraction, the woolly hair; the heads of their figures generally appearing covered with some sort of cap, or when bare, closely shaven. In the few Egyptian sculptured personages, however, in which the hair is introduced, it uniformly offers the woolly texture, and the short crisp curls of that of the negroes; nor do I know a single specimen of genuine Egyptian workmanship, in which are seen any indications of the long sleek hair, or loose wavy ringlets of Europeans or Asiatics.— Do they want gratitude? No. Here also Mr. Thompson introduced a number of interesting facts detailing his own experience in America, and shewing the brave and generous attachment of the free colored people to his person. Are they sanguinary? No. Here Mr. Thompson referred to their conduct under the most cruel and unprovoked persecutions, and challenged America to point to one instance of bloody retaliation.

Mr. Thompson also read some highly interesting extracts from a letter of the Rev. N. Paul and his lady. We have only room to notice one state-

ment, that the *Colored* people of Albany, in the state of New-York, had formed an Anti-Slavery Society of 300 members, and had called it the '*Thompson Abolition Society.*' The reading of Mr. and Mrs. Paul's letter excited much interest, this truly estimable and pious couple having left many friends behind them in this city.

Mr. T. concluded his lecture by urging his auditory to continued and zealous efforts in the cause of Emancipation; which called forth enthusiastic applause.

Mr. Thompson stated his intention to deliver, in a few days, a lecture to the ladies of Glasgow and its vicinity, on the subject of American Slavery, with a view to stimulate them to exertion in support of the great work which the Emancipation Society contemplates. The meeting then separated.

## MEETING AT NEWCASTLE.

We take the following account of Mr. Thompson's visit to Newcastle-upon-Tyne, and a sketch of that gentleman's speech at the Peace Meeting, from the Tyne Mercury of April 12.

Mr. Thompson, during the last two weeks, has afforded to the inhabitants of Newcastle a high intellectual treat. He is one of the most powerful and accomplished orators that ever graced a platform; but, above all, his modest demeanor, his christian beneficence towards all, and particularly his ardent and well directed advocacy of the oppressed Negro in our Colonies and in America, have left an impression on the minds of his numerous and crowded audiences that will not readily be effaced, and has given such an impetus to the Anti-Slavery Societies of Newcastle, as it is hoped will not be abated until the last link of the last chain of Slavery throughout the world is broken. Mr. Thompson also delivered speeches at two Missionary meetings and at meetings of the Temperance and Peace Societies, crowded almost to suffocation. It is impossible to describe the pleasing and fascinating effect of his eloquence; it must be heard to give a correct idea of it

SOCIETY FOR THE PROMOTION OF PERMANENT  
AND UNIVERSAL PEACE.

On Thursday evening last, the anniversary meeting of the above society was held at Brunswick Place Chapel the Rev. Mr. Pengilly in the chair. The Chairman, in opening the business, briefly commented on the horrid nature of war, as being opposed to the spirit of christianity; and intimated to the meeting that their respected friend Mr. Pilkington, and the able and eloquent advocate of Universal Emancipation, Mr. George Thompson, would address them on the occasion.

The Rev. Mr. ORANGE then read the report, which congratulated the nation on the preservation of peace; and Mr. Priestman having read the treasurer's account, which left a balance of £6 in the society's hands, the Rev. Mr. Reid moved that the report read be adopted, which was seconded by Mr. Priestman.

Mr. GEO. RICHARDSON moved the second resolution, in an appropriate speech, which was seconded by Mr. Pilkington.

The Rev. Mr. ORANGE moved the next resolution, and complimented the nation on its commercial prosperity, and stated that since peace had been established taxes to the amount of eleven millions of money had been repealed; after which

Mr. THOMPSON rose to second the motion, and was received with enthusiastic applause. When recently invited to visit Newcastle-upon-Tyne, (said Mr. T.) he had no idea of being so frequently called upon to appear before public as-

semblies—nor of the variety of benevolent enterprises, it would be his privilege to recommend to the countenance and care of those whom he had the honor to address. He gladly consented to plead the cause of Education amongst the Negroes of the British Colonies—as gladly did he stand forth as the advocate of Universal Emancipation, and he rejoiced that Societies had been formed to advance that glorious object. He had also with much readiness appeared as the advocate of the immediate and entire abolition of the guilty, degrading and voluntary bondage of intemperance. He could, however, truly say, that with equal pleasure, he stood forth as the advocate of the principles of permanent and universal peace. Though he had only once before appeared on the platform of the Peace Society, he had frequently introduced the subject, incidentally, into his public addresses, and he trusted he should suffer no opportunity of recommending the principles of the Society to pass unimproved. He (Mr. T.) carried his Peace principles to the fullest possible extent. He considered war unlawful, under all possible, all conceivable circumstances. He denied the right of any mortal man to take the life of another. (Approbation.) In taking these views of war, and punishment, and self defence, he of course, stood upon Christian principles. He spoke as a christian to christian men. He asked ‘what is it to be a christian?’ the reply was to be *like* Christ. In reference, therefore, to any circumstances in which he might be placed he had but to set the example of his divine Redeemer before him, and ask ‘How would he have acted in such circumstances?’ So doing he (Mr. T.) seldom found any difficulty in deciding. He confessed, that in looking over

the face of his beloved country, he could not join with those who called it *a christian country*. In every direction he saw the paraphernalia of war, offensive and defensive. Our history was a history of bloody wars. The demon of desolation had deprived us of £400,000,000 sterling of treasure, and of 200,000,000 of our sons. Call us a nation of civilized savages, of wholesale butchers, of sanguinary, unappeasable murderers, but call us not a nation of *christians* till we have more consistently exemplified the doctrines of the prince of peace! He might if he had time, dwell upon the causes, preliminaries, progress, consummation, and consequences of war, and show that in its principles, participations, and effects, it was 'evil' and 'only evil.' This work he believed, however, had been done thoroughly by his friend, Mr. Pilkington. He regretted that such false views of honor and glory were entertained by youth generally. He believed, however, that the patriotism and courage of our modern warriors were in most instances inspired by the extrinsic blandishments of the profession. See yonder troop exciting the admiration of a gaping crowd—every female sighing for a hero as her lover, and every bumpkin panting to share

'The glory and the guilt of war.'

What is it thus steals away their hearts? Is it love of country? No. Is it hatred of their country's foes? No. What then? The martial music—the stately tramp—the nodding plume—the waving banner—the crimson sash—the worsted epaulette;—these were the things in which the charms of a military life were found. Instead of the ordinary aids, and garnishings, and imple-

ments of war, let them be sent into the field in ordinary apparel, with no other weapons but those which nature has given them; and let them, at some signal, fly at each other's throats, with tooth and nail, and gnaw and claw, and beat and bruise, until they were tired; and he believed that wars would be less frequent, less popular, less destructive, and certainly less expensive. The fact was, that war depended very much for its attractions, upon worsted, and broadcloth, and parchment, and Day & Martin's blacking. All these things he considered vain, guilty, and anti-christian. Christianity was the same now in spirit as it was of old, and he adverted to the opinions of some men of the most celebrated piety and learning, whose declarations against war were, 'that as christians, they could not, dare not, or would not fight,' and were they then at this present period still upholding a system that our fathers of old so boldly denounced? The principle of the christian was not to resist evil, but to overcome evil with good—to love their enemies, and love them even as friends. Who could stand on more elevated ground? Mr. Thompson then cited a case arising from the supposition of some valiant youth being then present who was thirsting for glory, and might think that he (Mr. T.) was a coward and a pretty fellow to be a defender of his country. He would say to that young person that it required more courage to be a man of peace than a man of war. He would tell him that he could walk on the most barren and lonely heath at night, where the gibbet swung and the footpad lay in ambush, with a calm and steady purpose, without a single weapon of defence; while others armed themselves for their protection. Still pursuing his solitary course, the footpads mark his coming, and



by the beams of the moon they mark his person. Having come up they demand his purse or life. The man of peace gives up his purse as trash, and is permitted to pass without further harm. Not so with the person armed—the footpads note his weapons, and lie concealed lest they should be the injured instead of injuring; they mark him for their deadly aim, and both murder and rob him. Thus we see the man of peace succeeds, and quietly passes on, trusting in the potency of his principles. Mr. T. cited one or two more cases where the man of peace trusted not on worldly assistance for protection, and observed that he relied on the promises of God, who had numbered the hairs of their heads, and permitted not a spar, and the first man that was killed on the settlement was shot by an Indian who thought the man was going to kill him. In the Irish rebellion the dwellings of ‘The Friends’ were spared; and in America any one acquainted with its history would see that those persons possessing peace principles conciliated the Indians. In Massachusetts, he learned the history of a farmer, whom the Indian savages never harmed, while they pillaged and murdered his neighbors around—they never passed his cot without calling him the man of peace. While the lamented Richard Lander was wandering in the interior of Africa, he was suddenly surrounded by hundreds of savages, who at the sign of their chief levelled their arrows dipped with poison at our countryman, and at another sign the arrows would have pierced his body, but that Lander had the presence of mind to fling instantly from him on the ground his arms, and with open hands approached the chief, who at another given signal caused the arrows to be pointed to the ground. Thus he had the practical uses of

the society developed fully in those facts. It had been said, that if England did not fight she was liable to be invaded by every ambitious tyrant. He (Mr. T.) would like to see an Armada approaching our isle to attack a nation of peaceful men and women. The principles of peace should be disseminated and cultivated all over the world; nations should act as individuals, and that time would soon approach—the triumphs of the Millennium. The passage of scripture referred to by Mr. Pilkington, viz:—‘whosoever sheddeth man’s blood by man shall his blood be shed,’ was now, he considered, as a law merely to gratify the ambition of man. Some would go on doubting, although 999 points out of a thousand were made clear to them, yet, who would still act upon the one that was doubtful; and although that doubt might be resolved, yet still they would go on killing all the time. Man for his purposes would go as far back as the antediluvian times, to quote for authority to kill. Mr. T. then contended that the milder the laws were, the more efficient would they be found, and related an interesting fact which occurred in America, in a prison at Connecticut, the master of which was noted for his mild discipline, and kind and benevolent disposition. It happened that some prisoners, who had been employed in some public works that had just been finished, were removed into the custody of this gaoler. Previous to their arrival he had received a book of their names, detailing the nature of their character and conduct. Among them was a very old man, who had been 17 years a prisoner, and who was set forth to be incorrigible and totally irreclaimable. This old man was brought to him heavily laden with irons, and when the master cast his eyes upon him, he instantly

ordered them to be knocked off, and going up to him, said, 'Old man, you are old enough to be my father, and those chains are not fit for you.' The man stood stupified and amazed, but did not utter a word. The master of the gaol after this sent for the old man to come into his private room, to hear the orders and discipline of the prison read over. He was then sent to work; and for two months this man conducted himself with satisfaction. After this period, however, the master had twice observed some faults committed by him, and again sent for him and remonstrated with him in kind terms. The master charged him with a breach of the prison laws, and told the old man that he might punish him for the offence by sending him to a cell where the light of heaven never entered, and the human voice was never heard; but to an old man like him he could not do it.—The old man again stared in astonishment, and at last ejaculated 'what did he mean—for he had never for 17 long years heard tones of kindness used towards him; he could bear the whip, the irons, and even the gallows itself, but this mark of kindness he could not bear,' and he burst into tears. Let us learn from this fact to try the milder system before the severe and harsh one. It was natural for them to be ruled by love more than by fear; every thing in creation showed this fact. If this principle was taken up, how soon would it spread into their system of education, and even into their legislature, for he regretted to say, they had not as yet received this great moral and religious principle. Mr. T. then ridiculed the idea of chivalry and deeds of fame, and illustrated the state of feelings which pervaded the breasts of thousands the moment before the battle, when the trumpet's shrill blast

was echoing from line to line, the drum rolling and the banner waving, and all arrayed—

. 'Big with the fate of Cato and of Rome.'

At that moment what thoughts of home have occupied the soldier's breast, and of his fate whether he would return or not. Mr. T., after a few more remarks, concluded a highly interesting, powerful, and eloquent speech, by exhorting the audience as christians to support the propagation of peace,—for if all societies acted upon the truth of the gospel they would all become peace societies. Let the cruelty of slavery and the despotism of war be linked together, and banished into that hell whence they originated. He would now part from them in peace. He had first come to appeal for the oppressed slave, however feeble his efforts had been, and he now left them advocates of the cause of universal peace.

MR. THOMPSON'S  
FIRST LECTURE,  
BEFORE THE GLASGOW EMANCIPATION  
SOCIETY.

A meeting of the members and friends of the Glasgow Emancipation Society was held in the Rev. Dr. Wardlaw's chapel, on Friday evening, Jan. 29, when Mr. Thompson delivered an address on the subject of his Anti-Slavery mission to the United States. Owing to the great anxiety to hear Mr. Thompson, the Committee considered it proper that the admission should be by tickets only, in order to prevent injury to the chapel and to preserve order. The doors of the chapel were opened at 6 o'clock, before which time a large crowd, anxious to obtain good seats, were waiting outside. Long before seven the church was filled with a most respectable audience, among whom we observed many of our fellow-citizens, well known for their active philanthropy. At 7 o'clock,

Mr. G. THOMPSON, accompanied by the Committee, entered the Chapel. He was immediately recognised, and was received with repeated and enthusiastic bursts of applause.

JAMES JOHNSTON, Esq., moved that the Rev. Dr. Heugh take the chair as Vice-President of

the Society. The motion was agreed to by acclamation.

The Chairman, (Dr. Heugh) said—Ladies and gentlemen, in common with all who hear me, I regret the absence of our respected president, whom no obstruction which it was in his power to overcome could have kept from occupying his place among us this evening. His ardor in the cause of humanity and freedom is not less intense in his old age, than in the best days of his youth and manhood; and the hoary head of Robert Grahame will not be the less honored on this account by his friends and fellow citizens of Glasgow. (Long and loud cheering.) We must all deeply regret too, the absence of our senior Vice-President, Dr. Wardlaw, who has stood forward in the cause of negro freedom with so much Christian principle, fervor, and intrepidity; who has lent the aid of his great talents to this sacred cause, amidst good report and bad report, and who would have filled the chair this evening, as he fills every public situation he is called to occupy, with honor to himself and delight to all who hear him—(cheers.) Ladies and gentlemen, you are assembled this evening to see again—and that is no small privilege—our well-known friend before you, (cheers) of whom, in his presence, I cannot trust myself to speak as I would were he absent, but whose eulogium it is unnecessary for me to attempt to pronounce in a meeting of my fellow-citizens of Glasgow assembled in this place, the well remembered scene of his former eloquent pleadings, protracted conflicts, and decisive and splendid triumph. Mr. T. returns to us from the American shores, with his name and his well earned fame untarnished. He has neither been defeated nor dishonored. He has retreat-

ed, not fled, from America. He has retreated, by the urgency of friends, from lawless physical violence ; but he has never fled, and, if I mistake him not, he never will flee from any field of fair intellectual conflict. (Cheers.) He never went thither for the purpose of physical warfare, to fight the pro-slavery men with the fist, or the poignard, or the firelock ; he went to proclaim in the ears of America the voice of truth, and humanity ; and thousands and tens of thousands of the best and most enlightened citizens of that country bear him witness that he has nobly fulfilled his Mission ; for I am confident, that documentary evidence, of the most unquestionable character, will support me, when I say, that when brute violence was not interposed against his person, and in every instance in which the conflict was mental alone, his success has not been less signal in America, than at any period of his career in Great Britain. (Cheers.) But I shall not do violence to my own feelings, and to your wishes by detaining you longer from hearing Mr. Thompson.

Mr. THOMPSON, on advancing to the front of the platform, was loudly cheered. It was with unspeakable joy, he said, that he once more rose to address the friends of freedom and humanity in this city—within these walls—these walls where they had so often met before to fight the battle of universal freedom, and to overcome with spiritual weapons the foes of human rights.—(Cheers.) He appeared before them to surrender into their hands the trust they had reposed in him—to give a faithful account of his Stewardship, during nearly two years he had been their representative in a foreign land, and to render a strict account of all his words, all his actions, all his plans, and all his purposes, since he bade fare-

well to his kind friends in this country, and sailed across the Atlantic for the United States of America, there to represent their wishes and prayers, and to preach tidings of humanity. When they first commissioned him on this errand of mercy, they promised to assist him with their sympathies and prayers. They bestowed upon him an unre-served and a generous confidence—they pledged themselves to co-operate with him zealously and unremittingly, while laboring in a distant and dangerous field, grappling with the monster, Sla-very—face to face; and nobly they had redeemed their pledge; they had been true to their cause—true to him; they were still true to their cause, they still abode by the standard which had been planted in this city, and which, he hoped, would never be deserted while a single shackle remain-ed on the mind or the body of a living being. (Tremendous cheering.) They were still true to the negro's humble but sincere advocate; they still greeted him with smiles, still animated him by applause. Thank God, he was able to appear before them with clean hands; he had done his duty as far as he could, and now, returning from the field of conflict, he had nothing to conceal—nothing to disguise—nothing to extenuate—nothing for which to ask forgiveness. He had only to deliver a plain unvarnished statement of what his eyes had seen and his ears had heard. He would give an account of the astonishing progress of the cause, and he doubted not that before the end of his addresses, they would be convinced that, since the amelioration of the moral and physical condi-tion of the human race had first engaged the at-tention of philanthropists, never had a greater work been accomplished, unaided by miracles, in so short a period. (Immense cheering.) If there



be any individual present who may think that he (Mr. Thompson) had accomplished nothing—that his enunciation of those principles which these walls have so often echoed, was altogether fruitless—he would only ask him to return again and again to these lectures in order that he might be undeceived. The history of the abolition question was interesting and important on many grounds.

1st, as an exhibition of contemporaneous events, appertaining to the freedom and happiness of a large portion of the human race.

2d, as connected with the history of Republican America, which in its fate was ordained deeply and widely to affect all other nations—(cheers.)

3d, as connected with that particular branch of human freedom, for which we have struggled, and for which we will be found struggling while a fetter remains on the limbs or on the conscience of a human being. The question was also interesting from its developing, as had never been done before, the method by which a great moral revolution might be carried on, and prejudices the most stubborn and deep rooted, might be utterly destroyed.

It might be asked what interest had they in this question? He would answer that the question was interesting to all, in so far as it proved, more fully than any other modern reformation, the potency of truth—or, in words which would be understood by every one, it showed what marvellous results had been effected by what was afore-time called the ‘foolishness of preaching.’ It was interesting, as bringing them to an acquaintance with some of the finest specimens of the human race, or, as their worthy Vice President on a late occasion had styled them, the

'Grandeos of nature.' The speaker here, alluding to the American Abolitionists, broke out into a highly-wrought and splendid apostrophy which we need not attempt to report. He then proceeded:—The topic was also interesting, from its being connected with those benevolent and religious enterprises in which the christians of this country were so closely united with those of America, and in which they would persevere till the last idol tumbled to the ground, and every human spirit was illuminated with the light of divine truth. It was finally interesting on account of its exhibiting conduct, on the other side of the Atlantic, which we would do well to imitate. Yes! they would do well to follow the noble example of those who fought the battle of humanity against the despotism of the western hemisphere. But he stood not there to traduce America—God forbid. It was true that he had been persecuted, reviled, and hunted from its shores; he trusted, however, that those who had so acted towards him would yet see their error, and would discover that he had never been their enemy. It was true, he was not accustomed to call things otherwise than by their proper names. He always called a spade a spade, because it was always a spade. Slavery he would call by its own name, wherever it was, were it even at the horns of the altar; and he would call a despot, a despot, though by profession a republican. He would call America a wicked nation—a hissing and a bye-word throughout the whole civilized world. In the statements he was about to make, he would draw his facts entirely from American documents—from newspapers and other periodicals written and printed by Americans. It was with regret he stated these things regarding

that country. He admired and loved America—he hated not her sons, but her sins—he only warred against those customs which endangered her institutions—he wished to remove that foul blot which marred her beauty, that excrescence in the body politic, which, if removed, would restore that nation to more than pristine grandeur and beauty, and enable it to stand forth a beacon and a blessing to the world.

He could sincerely say in Scotland *of* America, what on the other side of the Atlantic he had declared *to* America.

I love thee :—witness heaven above,  
 That I this land, this people love ;  
 And rail my slanderers as they will,  
 Columbia, I will love thee still.  
 Nor love thee less when I do tell  
 Of crimes that in thy bosom dwell,  
 O! that my weakest word might roll,  
 Like heaven's own thunder through thy soul !  
 'There is oppression in thine hand—  
 A sin corrupting all the land ;  
 'There is within thy gates a pest,  
 Gold, and a Babylonish vest ;  
 Not hid in shame-concealing shade,  
 But broad against the sun display'd ;  
 Repent thee then, and swiftly bring  
 Forth from the camp the accursed thing ;  
 Consign it to remorseless fire,  
 Watch till the latest spark expire,  
 'Then strew its ashes on the wind,  
 Nor leave an atom wreck behind,  
 So shall thy power and wealth increase :  
 So shall thy people dwell in peace !  
 On thee the Almighty's glory rest,  
 And all the earth in thee be blest !

He had now expressed his worst wish towards America. Thank heaven, those who knew him loved him. There were but two parties in America. The one loved him, and would die for him ;

the other hated him, and would very willingly, were they able, toss him into the bottomless pit. Looking to America, the greatness of its present state, and its yet greater prospects, who would not say that it was a nation well worth caring for; exalted in arts, invincible in arms, secure from invasion, almost illimitable in territory, there was scarcely a nation to compare with it; possessing extensive commerce, rich in cultivation, with a vast and increasing population, powerful in foreign relations, and having a constitution so excellent that he, though attached to a monarchical form of government, considered it the noblest constitution in the world. Look again to her granaries overflowing with the produce of the country; her custom-houses teeming with the merchandise of the world; and they would not consider it exaggeration should he say that America was scarcely second to any country on earth. Should there be an American present in this meeting he hoped that while he bore away his reproaches, he would also bear witness that he spoke well of his country. Yet America was more guilty—ay, greatly the more guilty, on this account. Not content with all the natural advantages which she possessed, with the blessings of free industry and honest trade, America—Christian America—Republican America, traffics in the souls and bodies of men. More than a 6th of the population of America were the most abject slaves that crawled on the face of the earth—they were mere chattels; they could do nothing but what their masters permitted; they possessed nothing but what their masters could claim. Nor was the slave trade at an end. He needed not to point to those infamous and brutalising scenes, the slave auctions which took place at Charles-

ton, and Alexandria, Richmond and New-Orleans—to the horrors of the slave ship, that nearest resemblance to a pandemonium—or to speak of 200 infants born daily to no better portion than to the most abject and unmitigated thralldom. And all this was in America, with her wealth, her merchandise, her floating navies, her invincible volunteers, her missions, her bibles, and her boasts on the 4th of July, and on every other day, and hour, and minute, and moment, throughout the year, that she was the freeest nation on the face of the earth, (cheers.) Before going farther (said Mr. T.) it might not be amiss to state precisely what was the object he had sought to obtain in his late mission. That object was two fold; first, to bear faithful testimony against prejudice of color, a crime not surpassed by that of slavery. To treat human beings with coldness or unkindness, on account of their difference of color, was the greatest offence of which man could be guilty. It was blasphemous for man thus to address the Deity, as it were, and say, you have made this man of a different hue, and, therefore, he shall not sit in the same pew, nor travel in the same coach, nor sail in the same steamboat; there shall be a gulph betwixt us as wide and impassable as that betwixt the Soodrah and the Brahmin. This prejudice was the foundation of slavery; it was infused by mothers into the minds of their children, it grew with their growth, and strengthened with their strength. But were an end once put to this prejudice, the demon of slavery would soon flap its black wings and fly to that nethermost hell where it was born and nurtured.

Another object was to wage a war of extermination with slavery. He went to America, and when he got there he found every possible prejudice ar-

rayed against him. These prejudices had given rise, in the minds of some, to a very strange kind of patriotism, which sought to break the heads of all those who were laboring to break the bonds of slavery. He had to wage war with the tyrannical and bigoted slaveholders of the Southern States, and with their minions in the north. He went with no party connection, without wealth, no arms, no diplomatic appointment, no introduction to great men. He had resolved to identify himself with no political party, but to cry aloud, 'open the prison doors and let the oppressed go free.' He had no seals, but those so kindly presented to him by his friends in this city, and these, though precious to him, were of no value in America. He went, however, with the prayers of the friends of freedom, the ridicule of his enemies, and the pity of many who thought him well meaning, perhaps, but not otherwise. It might be asked, whence then did he look for success, seeing that he went so unsupported? His answer was, that he looked for support from the invincible nature of truth. He had ever been of opinion that the truth of God, without the mixture of human wisdom, must bring forth good fruits. To near sighted men, the immediate result might seem dreadful; but he felt satisfied that in all such cases the ultimate consequence would be beneficial. He would recommend all apostles of freedom in this country not to become back stairs supplicants to a minister. First let them try the effect of truth on the mass. First affect the base of the pyramid, and the apex would soon be made to topple. This was the mode he had followed in America, and with astonishing success. Some, indeed, had told him he was mad. Public opinion was against him. He had asked what made

public opinion. Was it not talking? was it not listening to what was said by wives and mothers, and by those who expected, if not already wives or mothers, to become so? Those were the makers of public opinion. These had made it what it was, and they could unmake it if it was wrong. Ministers, Legislators, and Lawyers, made another sort of public opinion. As a noble example of a single individual warring with public opinion, and finally overcoming it, by his individual, unaided energies, Mr. Thompson, in a brilliant passage, referred to the case of the famous Martin Luther. For his own part, he said, he was not fond of rowing with the tide. He preferred having something to row against. If he was called to argue, give him an opponent; if to grapple, let him not fight the air. Public opinion was against the fishermen of Galilee. Indeed, public opinion has ever been against reformers. The question is not whether public opinion is or is not against us, but whether we be right or wrong. He might be told, then, that in going to America he had no prospect of succeeding. He could only answer that he did not go to gain popularity. Had he (the eloquent Lecturer) wished to become popular, he knew, at least he thought, it was not yet too late for him to get into favor with the Americans. Had he only recanted—had he but changed his opinions with regard to immediate abolition, he might have rode on the high tide of popularity from the one end of the United States to the other. But why should he have wished to become popular, unless for the purpose of gaining ease or lucre? With regard to ease, no man who set a value upon it would advocate abolition. He had, during thirteen months, delivered between 200 and 300 public addresses; and as for

affluence, had he wanted a morsel of bread he could have got it at home. Why then did he go? and why did they send him? It was because they loved mankind—it was because they loved liberty;—it was because they pitied the slave;—it was because they had tested the power of truth when plainly spoken, to overcome the most gigantic interests, and to bow a nation, a parliament, and a throne, before the dictates of truth and humanity. He went to America, because he was likely there to find a field of labor in the sacred cause of abolition. Glasgow had said, go; Edinburgh had said, go; England had said, go; and Ireland had said, go—(Loud cheering.) The friends of emancipation in America cried, come over and help us,—Therefore, said Mr. T., I went; therefore, you sent me—(cheers.) He would be pardoned for making these preliminary remarks; in his next lecture he would enter into details. He would now, however, state what principles he sought to establish. He maintained that the holding of a human being as property—the bringing down the image of God to be bought and sold—was sin. That slaveholding was a sin in all supposable cases, and being sin, ought to be abandoned immediately, entirely, and forever. The prejudice of color was also a sin. This prejudice was manifested in a thousand ways. Such was the misery to which it gave rise that he had often heard respectable colored men say of a colored mother, she rejoiced to witness the death of her child as a relief from that misery to which it would otherwise be subjected. Mr. Thompson here adverted to the difficulty which some professed to feel in deciding as to when the brute creation ended and humanity began. This Mr. T. said, had never been a difficulty with him.



He asked not where the individual was born, what was his complexion, what his form or feature, what the texture of his hair; he asked but one question; he applied but one test—can he love his God? If this can be answered in the affirmative, he did homage to him as man, and would tremble lest by coldness or indifference towards him, his spirit should be lost forever. A great deal was said in America about consequences—about what came of saying this or saying that; no question was put as to the truth or falsehood of a statement, but the most anxiety was directed towards the consequences likely to spring from it. Now his doctrine was to speak the truth, and leave the consequences to God, who, he believed, would do much more if men would let him do—if they would not attempt to go into copartnership, with the Deity, but would confine themselves to the strict line of duty. Such, however, was not the opinion of the Anti-Abolitionists of America. Doctors of Divinity, Professors of colleges, lawyers and senators, were all terrified for the consequences of immediate emancipation. What! said they, would you set the slaves loose immediately to cut our throats. Oh! the consequences—the consequences.

But he (Mr. T.) said, the emancipation ought to be immediate, because it was the immediate right of the slave, because it was the immediate duty of the master, because they had no right to compromise between right and wrong. It was then asked, did they expect immediate emancipation—the answer was, that they did not, because many difficulties lay in the way, but still it was their duty to preach and to declare the path of duty. Mr. T. then, in a peculiarly happy manner, illustrated what was meant by immediate

emancipation. Suppose, said he, that you are called up in the middle of the night on account of the illness of a friend, and asked to run immediately for the doctor. Although you know that the doctor lives two miles off, and though you see the snow storm beating against the window, you do not say the man must surely be mad because he desires you to get the doctor immediately.—No—you immediately understand what he means—you immediately rub your eyes, immediately jump out of bed—inmediately hurry on your clothes—inmediately run to the stable—inmediately saddle the horse—inmediately ride off, and though you tumble into a wreath of snow on the road, you immediately extricate yourself, (cheers and laughter,) and reach the Doctor's house, who immediately comes off with you—inmediately feels the patient's pulse—inmediately prescribes appropriate medicine, which the patient immediately takes, and is almost immediately cured—(great laughter.) This was the method adopted with regard to American Slavery; the great object was to rouse the doctor—that powerful doctor to whom he had already alluded—public opinion. In this object they had been strikingly successful. Already 300 societies, and hundreds of ministers of the gospel, were engaged in disseminating the principles of freedom. The doctor, public opinion, travelled faster in America than here. There might be a thunder storm occasionally, and perhaps some lightning, but that was nothing—on the doctor went to effect a certain cure. Mr. T. then went on to speak of the measures which had been adopted in order to advance the cause of emancipation—these were not war-like as regarded the whites; holy ends could be advanced only by holy means, but as it had been

one of the chief charges brought against him, by the partizans of slavery, that he incited the slaves to rebellion, he would now read from an American newspaper, the views which he promulgated in that country. Mr. T. here read the following extract from a speech delivered by him in Boston, on an occasion, when the right of the slaves to rebel was the subject of discussion:—

‘He (Mr. T.) regarded the question as both necessary and opportune. The principles of abolitionists were only partially understood. They were also frequently, wilfully and wickedly misrepresented. Doctrines the most dangerous, and designs the most bloody, were constantly imputed to them. What was more common, than to see it published to the world, that the abolitionists were seeking to incite the slaves to rebellion and murder? It was due to themselves and to the world, to speak boldly out upon the question then before the meeting. Christians should be told what were the real sentiments of abolitionists, that they may decide whether, as Christians, they should join them. Slaveholders should know what abolitionists thought and meant, that they might judge of the probable tendency of their doctrines upon their welfare and existence. The slaves should, if possible, know what their friends at a distance meant, and what they would have them do to hasten the consummation of the present struggle.

‘If any human being in the universe of God would be justified in resorting to physical violence to free himself from unjust restraints, that human being was the American Slave. If the infliction of unmerited and unnumbered wrongs could justify the shedding of blood, the slave would be justified in resisting to blood. If the

political principles of any nation could justify a resort to violence in a struggle against oppression, they were the principles of this nation, which teach that resistance to oppression is obedience to the laws of nature and God. He regarded the slavery of this land, and all Christian lands, as 'the execrable sum of all human villainies'—the grave of life and loveliness—the foe of God and man—the auxiliary of hell—the machinery of damnation. Such were his deliberate convictions, respecting Slavery. Yet, with these convictions, if he could make himself heard from the Bay of Boston to the frontiers of Mexico, he would call upon every slave to commit his cause to God, and abide the issue of a peaceful and moral warfare in his behalf. He believed in the existence, omniscience, omnipotence and providence of God. He believed that everything that was good might be much better accomplished without blood than with it. He repudiated the sentiment of the Scottish bard—

‘ We will drain our dearest veins,  
But we will be free.  
Lay the proud oppressor low,  
Tyrants fall in every foe,  
Liberty’s in every blow,  
Let us do or die.’

He would say to the enslaved, ‘ Hurt not a hair of your master’s head. It is not consistent with the will of your God, that you should do evil that good may come. In that book in which your God and Saviour has revealed his will, it is written— Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ; that ye may be the children of your father which is in heaven. Avenge not yourselves, but rather give place unto wrath.’

‘He (Mr. T.) would, however, remind the master of the awful import of the following words: ‘Vengeance is mine; I will repay, saith the Lord.’

‘To the slave he would continue—‘Therefore, if thine enemy hunger, feed him; if he thirst give him drink. Be not overcome of evil, but overcome evil with good.’

‘Mr. Thompson also quoted Eph. vi. 5; Col. iii. 22; Titus ii. 9; I. Peter ii. 18—23. In proportion, however, as he enjoined upon the slave patience, submission and forgiveness of injuries, he would enjoin upon the master the abandonment of his wickedness. He would tell him plainly the nature of his great transgression—the sin of robbing God’s poor—withholding the hire of the laborer—trafficking in the immortal creatures of God. He did not like the fashionable, but nevertheless despicable practice of preaching obedience to slaves, without preaching repentance to masters. He (Mr. Thompson) would preach forgiveness, and the rendering of good for evil to the slaves of the plantation; but before he quitted the property, he would, if it were possible, thunder forth the threatening of God’s word into the ears of the master. This was the only consistent course of conduct. In proportion as we taught submission to the slave, we should enjoin repentance and restitution upon the master. Nay, more, said Mr. Thompson, if we teach submission to the slave, we are bound to exert our own peaceful energies for his deliverance.

‘Shall we say to the slave, ‘Avenge not yourself,’ and be silent ourselves in respect to his wrongs?’

‘Shall we say, ‘Honor and obey your masters,’ and ourselves neglect to warn and reprove those masters?’

‘Shall we denounce ‘carnal weapons,’ which are the only ones the slaves can use, and neglect to employ our moral and spiritual weapons in their behalf?

‘Shall we tell them to beat their ‘swords into ploughshares,’ and their ‘spears into pruning hooks,’ and neglect to give them them the ‘sword of the spirit, which is the word of God?’

‘Let us be consistent. The principles of peace and the forgiveness of injuries, are quite compatible with a bold, heroic and uncompromising hostility to sin, and a war of extermination with every principle, part and practice of American slavery. I hope no drop of blood will stain our banner of triumph and liberty. I hope no wail of the widow or the orphan will mingle with the shouts of our Jubilee. I trust ours will be a battle which the ‘Prince of Peace’ and ours a victory which angels can applaud.’

Mr. T. then proceeded. He had not incited the slaves to insurrection, neither had he interfered with the politics of the country. He had indeed seen and heard a great deal of Whigism, and Jacksonism, and Van Burenism, and other isms, (laughter,) but he had never been ambitious to have a seat in Congress, the more especially as when sitting in deliberation, the members might hear the slaves, passing by, clanking their chains, and singing ‘Hail Columbia.’ His ambition had been to go into the parlors—the stage coaches—and the steamboats; into the Churches of the Methodists—the Friends—the Baptists—the Congregationalists—and the Presbyterians, telling the truth, and asking those whom he addressed to open the prison doors and let the oppressed go free. Still, public lectures were the principal means by which he endeavored to fulfil

the object of his mission ; these other little things he gave in and charged nothing for. He had delivered 220 public addresses, and at some of these he had been well mobbed. After leaving his friends at Liverpool he had got over the Atlantic, and into the Atlantic, and was turned out of the Atlantic. So soon as he landed he got into an Inn named the Atlantic. (Great Laughter.) He kept himself very quiet, but the brass plates on his trunks divulged his name, and next day the landlord was beset by some southern gentlemen, who demanded his expulsion. He was brought to the 'bar,' in the literal sense of the word, and was there told by the landlord that he would consult his own safety by changing his quarters. He subsequently went forth to lecture, but this was not effected without danger. He had addressed as large and attentive audiences as that before which he now stood, and had poured the principles of abolition fifty fathoms in their souls, while the brickbats, and other missiles were flying around him. Another object of his mission was to arouse the country, and the country was roused, as country never was roused before. Fifteen hundred newspapers were circulated in the United States, and of these not one which does not speak of Abolition. Every one there now speaks of the humble individual who now stood before them, from the President, who had honored him by special notice in the Message to Congress, down to the humblest demagogue who sought to ride into a despicable popularity, by pouring out the most unmeasured abuse on that 'most horrid miscreant, and worst of all conceivable blackguards, George Thompson, the Abolitionist. But some cautious friend may exclaim, that he is not to be taken in by these declarations. If all the

journals are unfavorable to Abolition, what is gained by making them speak on the subject? Not so fast, good friend, he would reply. American newspapers were not all against Abolition; on the contrary there were now fifty in favor of it for one—that was when he went first to America. And in order that they might see the importance of this, he might remind them that reforms or changes did not proceed so slowly in America as in this country. There they proceeded in everything by a geometrical ratio, not an arithmetical, not by one, two, three, four, but by one, two, four, eight, sixteen. (Cheers.) If he were asked what his object was in all these efforts, he would answer simply, that it was to awaken public opinion. This object had been fully accomplished, and the conjoined influence made to flow into one grand channel—the American Abolition Society. This mighty engine was fairly in operation, and its results would be incalculably great. In the Northern States, and in New England, especially, the people were well educated—they could enter upon an argument, and conduct it pretty fairly; all they needed was just that the matter should be set before them. He was particularly anxious that the mass should be moved on this subject. Were it taken up by the unwashed, as the working classes were called by those who, but for that very class, would never have been washed perhaps, (great laughter,) he was sure that it would soon be brought to an end. In talking of the various modes which ought to be adopted for advancing the cause of abolition, Mr. Thompson recommended that the question should be made a test of church membership; and that no one having property in slaves, or advocating the right of those who have them, should



be allowed to enter any of their pulpits. This was already done by the Society of Friends, and also by that of the Reformed Presbyterians, these two were worthy exceptions to the general practice, and had done honor to themselves by their active exertions in the cause. (Great applause.) The slave owner might ask what he could do in the cause? Let him emancipate his slaves, would be his answer. But the slave owner would reply that he could not—the laws would not permit him. But who made the laws? it might be asked. Why, this very slave owner himself had possibly a hand in making the very law he complained of. Such a petty mode of excuse was very much like that of a child of whom he once heard. A little girl was left at home one day by her mother, who, on going out, gave her daughter some particular work to have finished by the time she returned. On entering the house she found that the girl had not obeyed her orders. Why did you not do what I bade you, said the mother? Oh! because I was tied to the mahogany table, said the child. But who tied you to the mahogany table, asked the mother? Oh, it was just myself. This was the way with the slave owner. He had tied himself to the mahogany table and then pretended to be helpless. (Loud laughter and cheers.) But the best way with a bad law was to resist it. Obedience to bad laws had been a curse to the world from the beginning of time. It was only by passively resisting a bad law that its gross injustice could be made fully manifest. In illustration of the mode in which passive resistance to bad laws might be carried on, he referred to the Friends, who, rather than serve in the militia, pay the fine, (or prefer *suffering* the penalty,) imposed on them by

Government. Women might ask what they could do in the cause? He (the eloquent Lecturer) would answer, they could do everything to mould the spirit of the age. It was women alone that could play on that mysterious instrument—the infant mind, she only could touch aright its stops and keys, and teach it to discourse most skilfully. He then referred to the noble exertions of the Glasgow ladies in the cause of abolition, and gave a glowing account of the Christian heroism displayed by the ladies of Boston, when threatened by the mob of gentlemen in that city. It had been often asked what good you could effect though you were able to convert the whole of the Northern States. To this he had answered—  
—Why so many speeches about Poland? about the suffering Greeks? about the glorious three days of Paris? about the freedom earned by the Belgians? Mr. Thompson then related an anecdote exposing in a most happy manner the false philanthropy often manifested in professing great sympathy with distress at a distance, while distress at home is totally overlooked. He pictured out the females of a Virginia family as enthusiastically engaged in providing clothes for the suffering Greek, when a straight forward friend makes his appearance amongst them. The friend of course enquires what it is that takes up so much of their attention, and is told that they are anxious to ameliorate the condition of the poor Greeks, suffering under the tyranny of the slave dealing Turks. The stranger walks out, but speedily returns. I am happy to inform you, said he, that you have Greeks at your door. Greeks at the door, shouted the overjoyed philanthropists? Yes, said the friend; and immediately pointed out to his astonished and abashed acquaintances,

the poor, ragged, wretched negroes, who were made to lead a life of misery in the land of their birth, but to whose sufferings, the accursed influence of their evil habits had rendered their mistress callous. He (Mr. T.) had endeavored to show that we have Greeks at our own doors—suffering fellow beings, well entitled to our sympathies, and our helping hand. Public opinion, that excellent doctor would lend his assistance, and he was a friend that no obstacle could interrupt. With his seven league boots he proceeded on his rapid march; no river or mountain could stay his course, he would ascend the Ohio, and descend the Mississippi; travel a lone road, and penetrate every jungle, with a speed which nothing could equal and a form which nothing could resist. Mr. T. then adverted to the annual emigration of the rich inhabitants of the Southern States to the North, which takes place during the warm and unhealthy months of summer and autumn. Sixty, seventy, or eighty thousand Southerners, Ministers of the Gospel, Legislators, Planters, and Merchants, with their families emigrate in this journey in quest of health. Every boarding house is filled with the strangers during those months, and scarcely a family but has some friend come to lodge with them during the season from the South. Scarce a church but has several pews filled with these interesting strangers; and very beautiful most of the ladies and children are. It was impossible, he said, if the doctrines of abolition were widely diffused over the non-slaveholding states that this intercourse could take place without the slaveholders acquiring juster notions on this all-important subject. They would hear its truths from the pulpit, and in the lecture room. This would impart the

influence as of a moral infirmary, and they would return, not only with their bodies in health, but with their minds imbued with a renovated moral sentiment. Mr. T. concluded his address with an eloquent peroration.

The Chairman, in closing the meeting, said he was sure all present would respond to what had been said by those around him, that they approved of all they had heard from their excellent Missionary. (Great cheering.) The Rev. Dr. observed that it was impossible to foresee what even one man could do by undaunted perseverance in a good cause. (Renewed cheering.) He concluded by urging the meeting to furnish themselves with tickets of admission for the next lecture, as no tickets would be sold, nor money taken, at the doors.

## ADDRESS,

BY THE COMMITTEE OF THE  
GLASGOW EMANCIPATION SOCIETY,

*To the Ministers of Religion in particular, and  
the Friends of Negro Emancipation, in gener-  
al, on American Slavery.*

ESTEEMED CHRISTIAN FRIENDS,

It is in no spirit of hostility to America, that we now solicit your co-operation in striving to expedite the extinction of its Slavery. There may be those who denounce the guilt of its oppressions, in hatred and terror of its liberal institutions. But with these we have no sympathy. Nor is it to these we now principally address ourselves; for it will be found, if we mistake not, that they took little part in attaining emancipation for the Slaves of our own Colonies, and are no way disposed to exert themselves for the suppression of those evils in America, through which alone they can, with any hope of success, assail its disrelished virtues.

Perhaps it may be thought by some, that we should rather veil than expose the errors of our trans-Atlantic brethren, with which their exalted principles are practically associated, lest we

involve good and bad in the same common obloquy. But such temporising expediency, such dereliction of duty in apprehension of consequences is the very prop and stay of that hateful and hated system which we desire to overthrow; and for ourselves, we fear nothing in vindicating the cause of him who was annointed to proclaim liberty to the captives.

But why, it may be asked, were not such representations and remonstrances employed sooner? American Slavery is of long standing; why then are we only now bestirring ourselves for its abolition? This sort of objection might be reasonably urged were we defending the immaculacy of our past conduct; but if we have been reprehensibly negligent hitherto, that is no reason for neglecting duty still: on the contrary, we are the more bound to improve, promptly and indefatigably, what opportunities remain for its vigorous performance. If additional obligations, however, were necessary, they are not wanting. The emancipation of all Slaves in the British Empire, precludes other nations from now meeting us with the reproach, Physician heal thyself; and arms us with a moral influence, for the use of which we are solemnly responsible. It is true our Colonial negroes are not wholly free, but wherein our example is here deficient, our experience is the more admonitory, and we can assure all whom the assurance may reach, that our Emancipation Act has wrought well in all but its qualifications—that in Antigua and the Bermudas, where the boon of freedom was bestowed, unmodified, all is contentment and comparative prosperity; and that as the result of the whole, we desire all expatriated Africans to be as our's now are, excepting their Apprenticeship.

The ample and accurate intelligence now possessed, as to the state of American Society, likewise augments the obligation to exert ourselves for its amendment. We knew there were Slaves in the United States, but we did not know till lately that nearly two millions and a half of the inhabitants are in a State of Slavery. We knew that people of color, even though free, were regarded with prejudice, but we did not know that they are subjected to a ceaseless and systematized ignominy from which the sanctuary itself, and even the table of the Lord, afford them no retreat or protection. It was matter of notoriety that Abolitionists in America shared the jealousy of all magnanimous philanthropists; but the threatenings and slaughters breathed out against them by the periodical press, by ministers and magistrates, Presbyteries and States, have incalculably exceeded our darkest suspicions, and filled us not less with astonishment than abhorrence.

But what have you to do with us, our American brethren may ask? Why, being foreigners, intermeddle with our domestic institutions? And what have you to do, we reply, with the heathen nations, to whom, on a scale so magnificent, you are sending devoted, undaunted, Missionaries? Why molest their household economy by aspersing their household gods? Is it alleged that the cases are different? Our reply is—the same word which condemns idols condemns instruments of cruelty, and furnishes the maxim alike applicable to both:—Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. The cavil, however is so weak, as to be unworthy of refutation. Were we reasoning with idolators who say, keep your gods and we shall keep ours, we might patiently expound our

conviction that there is but one true God, and one true religion, and plead the consequent necessity laid upon us, to press the universal adoption of that faith and fulfilment of that law, which alone we account divine, and acceptable, and saving. But how can we composedly dilate on these first principles of the oracles of God to American Christians, who are at the very moment prosecuting efforts of gloriously aggressive benevolence? Such works are to us more expressive than words, and adopting the former as our model, in preference to the latter, we shall extend the same fidelity to America as America to other nations.

Will you not, esteemed Christian friends, aid us in this work and labor of love? Think what is due to the gospel of Jesus, which slavery in all its forms obstructs, outrages and defies. Consider what we owe to the subjugated, and, even when liberated, still abused negro. Suppose him all that malevolence would pronounce him, are we not equally with an apostle, made debtors to the barbarians as well as to the Greeks, by that holy religion, which proclaims God to have made of one blood all nations that dwell on the face of the earth, which enjoins to loose the bands of wickedness—to undo the heavy burdens—to let the oppressed go free—to break every yoke; and whose comprehensive commission, as delivered by a once crucified, but then risen Redeemer, is—Go into all the world, and preach the gospel to every creature? But many of these stolen, enslaved, insulted strangers, are accredited followers of the Lamb of God. They are not merely bone of our bone, and flesh of our flesh, but members of that one whole family, that is named in Christ, bought with the same blood as ourselves, sanctified by the same spirit, crying on the same



footing of adoption, Abba Father. How then shall we behold unmoved, the anguish of their souls, and not be verily guilty concerning our brethren? How shall we hear of their cruel bondage, and imagine while acting, as if we knew it not, that we are remembering those that are in bonds as bound with them, and them that suffer adversity as being ourselves also in the body?

Think what claims the Emancipationists of America have on our resolute co-agency. Among these are to be found some of the noblest spirits of the age—the brightest examples of humanity and religion. In naming some, we may be wronging others, but these will the most readily excuse us, for instancing Lundy, Garrison, Tappan, Birney, Cox and Jay—men who have not only engaged their superior powers, and not only sacrificed their time and their property, but braved a hurricane of obloquy and danger, placing life itself in jeopardy to effect the liberation of the oppressed African. Our efficient interposition would strengthen the hands and gladden the heart of such men—would enhance the credit of the undertaking with their countrymen—increase the number of its supporters, enfeeble the hostility of its opponents, and every way hasten their ultimate victory. What, then, are all our lauded principles—what our high-sounding professions, if we deny to such benefactors a fraternal alliance at once so easy to us and pernicious to them? At the same time to be precious it must be immediate. One year hence, these regenerators of their country may less need our assistance. In a few years hence their names will certainly be honored by the very classes who now execrate them. But if they live to see the effect of their exertions in this transformation of public opinion,

they will look back from amid the admiring mid-day throng to remember and acknowledge those earliest allies who first joined their imperiled standard, helping them when they needed help, approving and supporting them while yet vilified and assailed.

In a word, reflect what is duty to the slaveholders themselves. Are they not objects of Christian philanthropy, the victims of a bondage so much worse than that which they inflict, as voluntary sin is more dreadful than is voluntary suffering. It is true they may disrelish our expostulation, but the more it is disliked the more it is needed, and to wink at the offence is to contract its guilt.

In whatever light, then, we contemplate the subject it imperatively requires us to be up and doing. There is no escape from the responsibility. The opinion of this country will be estimated by its expression, and wherever it is not expressed, silence will be construed into consent. Such a construction would be, indeed, utterly groundless. There are some, who deplore, and others who deride, and a few, it may be, who palliate, but who are they of our population that defend the Slavery of America? If any speak of gradual cure, it is not so much as being necessary to the negro, a dogma which the recent history of our colonies has signally exploded, but to the masters, who cannot be expected, it seems, to act righteously all on a sudden, after being so long habituated to extreme unrighteousness, and must needs themselves go through an apprenticeship to prepare them for dealing justly and loving mercy! This is the highest pleading proffered in our country to trans-Atlantic Slavery. And will high-minded America accept of this vindication? It

cannot be, and next, therefore, to earnest remonstrance, we desire nothing more earnestly than a publication of this defence from our neutrals of non-interference; for, if such be the vindication of America, what is its condemnation? If any, however be speechless, their taciturnity will be misconstrued, and all, therefore, who do not interpose to dissever, are powerfully, though indirectly confirming the delusions of the oppressor and the calamities of the oppressed. The question then, is not whether we shall be actionless, but whether we shall do good or evil; not whether we shall take a side, but which side we shall take; for, whosoever in this cause is not with Christ, is against him, and he who gathereth not with him, scattereth. Surely Christians cannot waver between these alternatives. They came to a decision in relation to our own colonies, and how glorious is the result! As a political question, the abolishing of slavery has been agitated for half a century in vain, the strongest arguments from expediency achieving no perceptible advancement; but no sooner was it discussed as a religious question, than the mountains were levelled and the valleys filled before the resistless march of christian principle. How animating is the encouragement afforded by this success. And let it not be said that the influence so availing here is insusceptible of extension to foreign shores. Were we reasoning on merely civil grounds, we might be told of the difference of civil condition: but we argue on spiritual grounds, and derive our arguments from the World which owns no distinction of kindred or of clime.

Already our Christian influence with America has been tested and established. What good has been already effected by Mr. G. Thompson, our

eloquent and devoted deputy.\*! Once we sent thousands to subjugate America, and with all the prowess of British arms and courage, and tactics, they failed in the enterprise. More recently we sent our combatant, and him unarmed, to liberate America's oppressed millions by speaking the truth. And what has been the result? He has fled. Yes, as Paul fled from Iconium and Lystra, to escape the jealousy and hatred consequent upon conquest. He has retreated, leaving behind him nearly †300 immediate abolition societies, in great part the fruit of his benevolent mission. Were Britain then to exert fully its moral power, or rather by individual fidelity to call down the full blessing from on High, American Slavery, we are free to anticipate, could not withstand the onset. Let ministers, and Elders, and Deacons, exert their appropriate influence with the flocks of which they are the responsible overseers. Let the several churches and ecclesiastical courts and congregational unions proclaim, in affectionate but faithful accents, their deep and painful and universal impression of America's blame-worthiness. These means, though simple, are invincible—they must prevail.

Before the first shock of weapons, not carnal, wielded by a mighty and united people, the surest strong hold of oppression, will rend, and shake, and fall. And when Slavery expires in America, where shall it survive? With such desertion from its ranks and accession to its assailants, where and with what resources shall it maintain its ground? We are bold to reply nowhere and

---

\* The services of Captain Stuart deserves also to be acknowledged as most arduous and valuable.

† There are now above 500.

nohow. The battle now fought in Columbia decides for the world. All nations, accounting it final, look on with generous hope or interested fear; and when victory declares, as it shall declare, so surely as God is true, for the friends of injured humanity, all the ends of the earth must speedily participate in the joyful consummation—transcendent Jubilee, inferior only to that which it shall accompany and promote, the admission of all the families of the earth into the glorious liberty of the children of God.

*Glasgow, April 10th, 1836.*

13\*

## SECOND ANNUAL MEETING

### OF THE GLASGOW EMANCIPATION SOCIETY.

On Tuesday evening, March 1st, 1836, the Second Annual Meeting of the above Society was held in the Reverend Dr. Heugh's Chapel. At seven o'clock, the hour of meeting, the church was filled to excess, with a highly respectable audience. In the absence of Robert Grahame, Esq., President of the Society, Mr. Beith proposed that Dr. Wardlaw should take the chair, which was agreed to by acclamation.

The CHAIRMAN expressed his regret at the absence of their respected President. He loved to see that worthy individual among them, embued as he was with a fervent hatred of oppression under every form.—(Cheers.) If wrath ever animated his bosom, it was only when he looked at the conduct of those who would prevent mankind from enjoying that freedom which is their natural birthright. They saw in him the ruling passion strong as ever—long might it be before they saw it, as the poet said, strong in death, but long might they witness its strength and vigor in a good old age. (Loud cheering.) With these re-

marks he would sit down. As he saw from the programme of the evening's proceedings, which he held in his hand, that there were many excellent speakers to move the various resolutions, it would therefore be highly improper in him to occupy that time which belonged to those who would follow.

Mr. WILLIAM SMEAL, Jun., one of the Secretaries, then read portions of the annual report of the Society. The report referred at length to the labors of Mr. Thompson in the cause of abolition in the United States; but as the particulars have been already before the public, it is not necessary to go over them. In reference to the signal care with which Providence had watched over the life of Mr. Thompson during his labors in America, the committee express their deepest thankfulness. Mr. Thompson had gone out from this country to the United States on one of the most important missions that ever had been undertaken by man. He had labored zealously in the cause; nor did he think of leaving that country till strongly urged to do so by the friends of abolition. While engaged in his hazardous enterprise he was exposed to all the calumny and vilification which could be heaped on his head by those whose interest or prejudices made them supporters of slavery. This was to be expected; but he had also to suffer from the desertion of those who were deemed the friends of liberty. The liberal press of this country had but feebly seconded his efforts. With few exceptions, the newspapers assuming that name, had stood aloof, and some had even joined the malignant outcry against him. A few, however, had stood out, and among these the committee could not refrain from mentioning, amongst

others, the London Patriot, and, in our own city the Glasgow Chronicle. A long panegyric was here passed on the exertions of the latter journal, for its long advocacy of the claims of the Negro, and in particular for its bold defence of Mr. Thompson, when exposed to the calumnies of his opponents. In conclusion, the committee referred with pain to the conduct of certain members of the deputations from the Baptist and other Societies of this country to the United States, in regard to their treatment of Mr. Thompson. Dr. Cox of Hackney, was a member of the first named deputation. He was a member of that society which had sent Mr. Thompson to America; and it might have been expected that he would gladly have assisted him in his arduous labors. Instead of that, however, he had flatly refused to attend the annual meeting of the American Anti-Slavery Society, in New-York, where he was expected to move one of the resolutions, on the ground that his coming forward in that manner would interfere with the political bearings of the questions of Slavery. Reference was made also to the travels of Reed and Matheson, a work which, although written by two Independent Ministers, friends of abolition, from this country, had furnished arguments against the cause which were triumphantly quoted by the enemies of immediate emancipation. In reference to the future proceedings of the society, the committee recommended that Mr. Thompson should be employed to lecture on the cause in the various towns throughout Great Britain and Ireland, in order to rouse public feelings in favor of the immediate Abolition of Slavery in America. An abstract of the receipts and expenditure for the last year was then read, from which it appeared



the amount of receipts was £247 15s. 5 1-2d; of expenditure, £249 14s. 2d; leaving a ballance due the Treasurer, £1 18s. 8 1-2d.

The Rev. T. PULLAR moved the first resolution, but in doing so, he begged to be understood as entering his decided protest against that part of it which expressed disapprobation of the conduct of the English Clergymen in America. The resolutions which he held in his hands, recommended that the report now read be printed and circulated, and with the exception he had just mentioned, he would give the motion his most cordial support. The Rev. Gentleman, in a very excellent speech, expressed his deep abhorrence of the inhuman conduct of the Americans, and his sorrow that a land so full of gospel light, and abounding so much in the missionary spirit, should suffer Slavery, in such a horid form, to exist among them. It was almost enough to make any one doubt whether those wonderful accounts of religious revivals which they had heard of as taking place in America, were actual evidences of true religion.

The Rev JAMES PATTERSON, while he seconded the resolution, also entered his protest against that part of it relating to the Baptist Deputation. He expressed his strong disapprobation of the conduct of the Baptists in America, for their opposition, covert or open, to the cause of Abolition.

Mr. GEORGE THOMPSON, on rising, was received with long, continued, and enthusiastic cheering. He rose, he said, to take a very independent course with regard to the protest which had been entered by the two speakers who had im-

mediately preceded him. He knew no man after the flesh, except he were of the same mind as regarded the great question of Emancipation. (Cheers.) His object in rising at present, was to say that he thought his friends had failed in their duty to the Slave, in entering their protest against a part of the report which he reckoned most important of all. (Enthusiastic Cheering.) It was well known to all, that from Reed's book, passages had been quoted with approbation, in support of their doctrine, by the vilest Slavery Journals of New York. The Abolitionists were in that book blamed for having taken two steps, when they ought to have taken but one; they were charged with demanding Amalgamation as well as Emancipation. Was it right, to remain silent, when such calumnies were circulated by one who ought to have been a friend? He could assure them that all the sufferings and dangers and privations he had endured in their service, were as nothing; he felt them not, they troubled not his rest by night, nor his mind by day, they were light as a feather compared with what he had suffered from the publication of Dr. Cox's letter. And why should they be ashamed or afraid of expressing their disapprobation of what was done amiss by their brethren on the other side of the water. He would rather reprove those on this side the Atlantic, than those on the other side, if both were equally wrong. (Cheers.) With reference to Dr. Cox, he would have them to remember that that clergyman had been sent out by the Emancipation Society, and that, when that body spoke of who should go it was agreed that whoever was sent should be one who would express himself freely on the abolition question. Knowing all this, and knowing also, that Dr. Cox had

often and publicly expressed himself warmly in favor of immediate abolition, he (Mr. T.) had expressed his confident expectation, that when Dr. Cox should arrive, he would give all that aid to the cause which his fame and talents could afford. He needed not to tell them how much he had been disappointed, but he might mention that the slavery papers of New York, which had one day been heaping upon Dr. Cox the vilest terms which language could furnish, were, the very next day—the day after his declining to appear at the abolition meeting, filled with the encomiums of Dr. Cox, and calling on him (Mr. T.) to quit the country, founding their arguments for it on the very letter which Dr. Cox had written. He would ask then if this should not have been mentioned in the report? (Cries of yes, and cheers.) He had no wish to occupy the time of the meeting in details which merely regarded his own personal feelings, were it not that his character, and that of their society, were equally involved in them; and he could not but say, that all the calumnies, all the virulence with which he had been assailed by the slavery press, was nothing, compared to the withering scorn which had followed the publication of that letter. (Cheers.) When he thought of this, and when he remembered that Read and Matheson's book was in the hands of almost the whole of the religious public, when he saw the passages in it in which they speak of the cause of emancipation having been thrown back by the abolitionists, when he read in the New York Herald an extract from that book, in which the abolitionists were spoken of as too far advanced for the age in which they lived, where they are said to have injured the cause through their inattention to expediency, having left in

their plans nothing to prejudice, nothing to interest, nothing to time. When such things as these were said, was it right they should remain silent concerning them? (Cheers.) He would call on Mr. Reed, if he was there present, though he had meant to call on him first in the presence of assembled thousands in London, he would call on him to show if ever there had been any thing unholy, or even inexpedient in the right sense of the word or the term, in the conduct of the constitution of a single one of the three hundred and fifty Anti-Slavery Societies which had been formed in the United States. As to the charge brought against them that they demanded amalgamation after emancipation, he repudiated it as false and unfounded. They never spoke of amalgamation, or if they did it was only of putting an end to that wicked and awfully debasing amalgamation which existed among the planters of the south, and their slaves. Mr. Reed had, without a shadow of proof, brought a charge against the society which was sufficient of itself to ruin the cause in the minds of all who read without enquiry, farther. He had spoken of the agents of abolition in the most disparaging terms, comparing the society to a wedge. Mr. Reed said, they had attempted to force the broad end first, and thus their efforts had been worse than useless, and set against them the very best friends of the cause. Now, who were these best friends of the cause? Were they the men who would first set about satisfying the grasping cupidity of the planter while they lent a deaf ear to the complaints of the suffering negro, men who would attend to the claims of interest before those of humanity, men who would not stir a single step in the work till they had satisfied the claims of these dealers in hu-

man cattle? (Cheers.) And these were to be called the best friends of the negro. (Laughter and cheers.) He would again ask, before sitting down, if these things were to be passed over unnoticed in the report of their society? He would enter his protest against any such shameful silence. They might talk as they pleased of Dr. Cox having occupied the dignified position of neutrality; he envied no such dignity; he detested neutrality; he had almost said that God detested neutrality. It was this false virtue which stood in the way of every great improvement, it was the barrier against the most needed reforms, a shield which stood betwixt the conscience of the slavery advocates and the pointed rebuke which the abolitionists aimed at it. He trusted that the report would be allowed to stand in its original state. He would not alter a word, he would not misplace a single comma of what had been said with regard to the members of the Baptist deputation, he would rather that all the rest of the report were struck out, all that had been said laudatory to himself, than that any change should be made on this. Mr. Thompson sat down amid long continued and renewed cheers.

The resolution to adopt the whole report, was carried nearly unanimously, amid tremendous cheers.

The Rev. Dr. RITCHIE of Edinburgh rose to propose the next resolution. It relieved him to find, he had said, that on this occasion he was not called on to speak a speech, nor yet to read one prepared by himself. What he had to read to them was a petition proposed to be sent to Parliament, and the Memorial addressed to Lord Melbourne. Having read these documents, Dr.

Ritchie said he believed he might safely leave them to speak for themselves. They contained the sum, and even the details, of all he had to say. Nevertheless, he would address a few words to them, in the hope that, by so doing, he might forward the grand movement, for he could not help thinking, that even he, in his own place, might be useful in that cause which he had so deeply at heart—the cause of immediate and total abolition. (Cheers.) The contest was one, no doubt, of a formidable nature; but when he considered that he spoke in Glasgow—the Geneva of the north,—when he saw before him their venerable Chairman whose hand was at every good work, and on his right their friend Mr. G. Thompson, who had not hesitated to descend into the lion's den.—(Cheers.) When he felt himself thus placed, how could he be afraid to speak? (Cheers.) What was the subject? He could not tell. It was called slavery; but he could not express the misery, the degradation, the consummate wretchedness, that was comprised within the meaning of that word. Could he suppose the fiends of Pandemonium assembled in council, in order to find out what was most fruitful in every crime, he would see these fiends coming forth as slaveholders. (Cheers.) He (Dr. R.) had, in early years, been convinced of the evils of slavery. His convictions had been deep dyed—they had been dyed in the wool. (Laughter.) When at the grammar school, his soul had been harrowed by the description given by Clarkson of that floating hell—a slave ship. His sleep had been harassed by dreams of the misery of the slaves, pent up together, close as his fingers, and in apartments only two feet in height. Keenly as he had felt, however, he still knew that no one could

properly estimate the miseries of slavery, but he who had been at one time himself a slave. It was a disgrace to the age, that at this time of day—in the nineteenth century—it was necessary to vindicate the rights of the slave. Had a seraph been told that in our world we had been lectured for 5000 years on the immense value of truth and honesty, and that for nearly 2000 we had been taught to do unto others as we would that they should do unto us—had a seraph been told of this, and then asked where he was likely to find an aristocracy of the skin or to hear of the right of the white man to hold his black brother as a chattel, he should certainly have sought any where but on this earth, for such a spectacle. Dr. R. spoke of the early advocates of negro freedom—of Granville Sharpe, of Clarkson, and of Wilberforce—but while he did this, he said he did not speak of these champions merely because they were old—he at all times liked a coin of yesterday's mint better than one of Julius Cæsar—he spoke of them because their labor of love had been great and successful; and they had been succeeded by those—by Fowell Buxton and George Thompson—(cheers) whose names would be familiar as household words, when those whose fame rested on the false glories of war would be totally forgotten. The Slave question had now assumed a new aspect. The friends of the negro had lately sent deputations to London to aid their cause. And why had they been so late in doing so? Because it had been formerly felt needless to petition a parliament of slave owners—a parliament bent only on enslaving ourselves. Scotsmen were not the men to go on so thriveless an errand as to urge on such a parliament the rights of the negro. But now times were changed. We had effected

our own emancipation, and we were resolved also to effect that of the negroes. He felt proud when he recollected his going with a sturdy phalanx of 339, to wait upon Lord Althorp in Downing Street, to urge the policy of immediate emancipation. He told his Lordship that Scotland had taken up the subject on bible grounds, and he was answered by a Lilliputian statesman at his Lordship's side, that he did not doubt of the Apprenticeship's leading to a satisfactory settlement. Yes, said I, continued the Rev. Doctor, it will no doubt lead to a satisfactory settlement—so will the crossing of your threshold lead to Edinburgh; but the mischief is that it's a lang way till't. He (Dr. Ritchie) considered the Apprenticeship as a system to be put an end to as speedily as possible. Liberty might be considered Elysium, slavery Tophet, and the Apprenticeship Purgatory. He could not even say as the Papist said—when jawed by a Protestant regarding Purgatory—that he might gang far'er and fare waur—(a laugh)—he thought that even to go the length of positive slavery, would scarcely be found worse than the Purgatory of the Apprenticeship. (Cheers.) He had heard a great deal said of the support given to the slave system by Baptist and Presbyterian Ministers; he would only say that the conduct of these men was most condemnable. It was worthy of remark, however, that Ministers of the Gospel had been called Angels, and that fallen Angels become Devils. Dr. R. then pointed out the situation in which the stipendiary magistrate was placed under the new system in the West Indian Colonies. On the one hand there came forward seeking justice the poor and degraded negro; on the other the wealthy planter approached upon his nag. The magistrate was in-



vited into the house of the planter and there regaled with the best that the land affords. After the feast he is called on to decide between the parties, and for the life of him, said Dr. R., he could not decide against his host. These magistrates had been also brought up in a bad school. They had served their apprenticeship in a standing army, and had been familiar from their youth with the infliction of the lash. He had heard within these few days, of an officer in the army who was so extremely humane as to superintend the infliction of the lash in person. (Cheers and laughter.) Nine out of ten of these stipendiary magistrates were in the interest of the planters. Ought this to continue? He would hand them over to the Scripture text for an answer—wo be unto them who establish iniquity by law. For his part when he saw that those from whom the negroes had justly anticipated they would find protection, were in league with their oppressors, he was astonished at the patience with which they had borne their injuries. Some might say—some had said—that five years of apprenticeship was a mere trifle. Would any one present like to suffer for five years all those miseries which experience had already proved to be identified with negro apprenticeship? The Americans endeavored to bamboozle us by saying that they got negro slavery from Britain; but he would ask them, did they hesitate to throw off the yoke of Britain when they found themselves likely to be subjected to a tax on their tea, and why not as well throw from them the disgrace of slavery? For his part, when he found a parchment law go contrary to the law of God, he would feel it to be his duty to tear it in pieces. At that day when the world would be in flames, and when the parchment itself

would be crackling, the soul would stand naked before the throne of the Judge to answer for the deeds done in the body. There was a talk of property in the slave. He would ask to whom belonged the 800,000 negroes in the West Indies? Did they not belong to the people of Britain, who had paid for them no less a sum than £20,000,000. (Cheers.) And was it not intolerable that those whose freedom had been thus bought should still be subjected to the ignominy of the lash and the cattle chain? (Cheers.) There had also been a talk of being in advance of the spirit of the age. The people of Britain, he was aware, had always been in advance of the Government. (Cheers.) When £500,000,000 was to be borrowed, in order to carry on a war crusade against France, the Government was sure to take the lead; but in a moral crusade against iniquity the people were always to be found foremost. The people ought, therefore, to depend upon themselves. They should not look even only to Lord Melbourne. His Lordship might do much better than he had done, though he admitted that he had done wonderfully well. (Cheers.) There was another to whom they would naturally look as a leader—the great O—who had done more than any other man to advance the cause of human freedom. He could easily picture to himself that great O when a boy running about Derrynane Abbey, and conversing with the dairymaid while she was working at the churn. She would doubtless explain to him the nature of the operation in which she was engaged—that without agitation she could not expect to produce butter, and he would thus be instructed in the art which he had since turned to so excellent an account. He (Dr. R.) would urge upon the meet-

ing to use the same means. He would call upon them to agitate in their respective circles in behalf of the negroes. He would address himself particularly to students, some of whom he saw present, and bid them raise the muirburn of Anti-Slavery agitation throughout the country.

Mr. J. M'CUNE SMITH, (colored.) of New-York, seconded the motion. The apprenticeship, he said, was wrong in principle, ruinous in practice, and dangerous as a precedent. It had been said that immediate emancipation was likely to be productive of the most pernicious results; but in refutation of this it was only necessary to turn to St. Domingo, to Columbia, and to Antigua, to prove the reverse. The apprenticeship was ruinous in practice, in as much as from the colonial government, composed as they were wholly of slave-owners, no measure could be expected or calculated to ameliorate the condition of the negro. But the dangerous precedent afforded by the apprenticeship was particularly to be regarded. The people of Britain had nobly led the way in the abolition of slavery, and other nations might be willing to follow the example; but they might be tempted by our adoption of the seven years' apprenticeship, to fold their arms and say, we shall wait to see what is the result of this experiment. Mr. S. then inculcated the propriety of calling for immediate emancipation. Let not, he said, the British Statute Book be stained with the assumption that man in any state is not fit for freedom. The horrors of the apprenticeship are more galling to the negro, than absolute slavery, as they are inflicted on them by the British people; and they are still further aggravated by the sound of the anthems heard from the neighbour-

ing shores of Antigua, where the slave has been completely released from his bonds.

Mr. GEO. THOMPSON rose amidst universal cheering to move the next resolution. He said as there were yet several other resolutions to be moved, he would not take up a large portion of their time in recommending one which recommended itself. A more potent instrumentality could not be employed in favor of the abolition cause in America, than the communication of a public declaration of the sentiments of the Christian people of this country. They were there on a firm footing; they were there on solid ground. They might assemble and express their opinions of what was cruel and unjust, they might, they ought, as christians to interfere with the brethren on the other side of the Atlantic—to tell them what were their opinions. This was their only interference; this was the height of their interference. They had sent their living agent, who, through the breadth of the land, had declared their sentiments, and now that he had returned they were adopting the next most powerful instrumentality to forward the cause, by sending abroad their written remonstrances on the result and demoralizing tendency of slavery. (Cheers.) Americans there were who might affect to sneer at the remonstrance of Britain and Ireland, but thousands and tens of thousands would feel strongly on the subject, and many of them with a proper feeling. Were there no other means than by writing? The newspapers went there. The 380 Abolition Societies would find out a way to make them circulate. Give then, (continued Mr. T.) publicity to every syllable that you pen, to every word that you utter. Put your prayers,

your wishes, your reasonings, into print; give them 'line upon line, precept upon precept,' and so will you awaken the best portion of the American community. (approbation.) He had now to advert to the clergy in America. He was happy to state that there were from twelve to fifteen hundred pledged to the cause, notwithstanding he had said so much on former occasions respecting the corruption of the church. It was true, that among the professors of religion in America, who were opposed to them, were the Ministers of religion. Among the Presbyterians in Virginia, a great number of the ministers were not only slaveholders, but planters, and divided their duties between attending to the holy office of the ministry, and planting rice, cotton, and sugar. The highest dignities of the Methodist Connection, and the chief office bearers of the Episcopal Church, were connected with the slave trade. In South Carolina, the ministers upheld the determined, inveterate, unmitigated slavery of the South. The clergy preached what they called christianity, which sanctioned slavery. But the church was rising, and without even the aid of a State connection, would continue to rise, and the church would yet be the redemption of America. Public feeling would keep time with the voice of the sanctuary, and they would accompany each other in a final triumph. The question of slavery was to the present moment, exclusively religious, and so it would continue; but the politician would come in, and in his own place be an effective agent. In order to give a better idea of the progress of the cause in America, as he had said enough in support of the resolution, he would direct their attention to a display which was made in the State of New York,

at a time when there was nothing but slaughter breathed out against the abolitionists. The efforts of the abolitionists were not however paralysed. A convention was held and notwithstanding all the threatenings, there were now 350 societies in the United States. The deputations to the Ministry and their myrmidon at Downing Street, had been adverted to; that circumstance occurred at the moment of highest excitement in favor of the question. Never was there such a parade of those gentlemen called black coats, seen going up Downing Street, and seldom was Lord Stanley in such juxta position. The excitement in New York was, however, of another kind. It was said if the meeting were held, it would be equal to a declaration of war, an attempt to bring about the dissolution of the Union. One thousand of the cream of the State of New York attended, however, and among them were 100 ministers of the gospel. Britain waited to second these efforts. Let the friends of liberty in Britain endorse these proceedings. Let their remonstrances against slavery come from all quarters, and wind their way through the United States of America, which one after another would join in the cause.

One word, continued Mr. T., with regard to prejudice against color. If there was one thing more than another he delighted to hear, it was the address of a stranger who came among them, a brother who differed from them only in the color of his skin, listened to with attention and admiration by an audience like the present. Not so was it in America. To show the state of feeling on the part of the whites towards the blacks, he would narrate an anecdote which he had learned after a lecture in Edinburgh, regarding this pre-

judice against color. A lady who had been conversing with an acquaintance of her own, a Virginia-ised Frenchman, now in Edinburgh, happened to ask him if he knew Mr. Thompson.—‘Oh’ said the Frenchman, ‘that man Thompson—he be all humbug, humbug, humbug,’ and in order to convince the lady he recited an anecdote of a Frenchman, who courted a lady the fifth remove by birth from a black family. The Frenchman said she was ‘a beautiful, very beautiful lady,’ but at a dinner party it being whispered that the beautiful lady was connected by birth with a black family, the company left the room, all but the French gentleman and the fine lady, and they were obliged to take dinner in a private apartment. The fine lady cried and wept, but the company went back to dinner again, after she had left the room. If I had not gone out too, continued the Frenchman, I would have lost all credit and respectability in society. Mr. Thompson then went on to mention the circumstance of a partition having been erected in Dr. Sprague’s church in Albany, separating the blacks, many of whom had been members of the church for a long time under the ministration of Dr. Sprague’s predecessor, from the whites of the same congregation. He also stated that the whites were not satisfied till a green curtain was put up to hide the negroes’ faces, but that there was now not a colored man in the church. The learned lecturer said there was reason to guard against the evil, which professedly good men did. Where could a man look for equality of rights if it was not in the church? If a practice like this was not exposed, how could they justify the anathemas which they hurled against the system? Mr. T. next alluded to the anomaly of the American constitu-

tion, holding equality of rights, freedom of conscience, and freedom of speech, and the Governor of Alabama sending to the Governor of New York for the delivery of a Mr. Williams, who was indicted for publishing in his newspaper a sentence to the effect that 'God commands, and nature cries aloud, against the sin of man holding property in man.' An advertisement, continued Mr. Thompson, appeared in an American paper in Charleston, offering a reward of fifty dollars, to any person who would bring to 'Liberty Hall' the servant of the proprietor, named Bill, who would be known by the marks of the whip on his back, and who having eloped without provocation, was said to be on the road to his wife and five children, sold to a neighboring planter, by the master of 'Liberty Hall.'—(Laughter.) Another anecdote was told by Mr. Thompson, of a Mr. Wallace, who married in the South a lady who was governess in an institution. Sometime after the marriage, a person called on Mr. Wallace, and demanded his wife or 1,000 dollars, as she was his slave. The husband was indignant. He turned the individual out of doors, and communicated the circumstance to his wife, who, after hearing a description of the visitor, told her husband, that she was not only his slave but that he was her father. (Shame.) As a farther proof of the evils of slavery, Mr. Thompson stated as a fact, that a father in Kentucky, where gambling is carried on to a great extent, had actually given, after he had lost all his money, his three children as a stake for the last game. He lost the game; the planter went to the mother demanding the bet, but she, after hearing an explanation of the matter from her husband, went into another apartment, and she and her three children were found



there with their throats cut. (Oh, and shame.)—Mr. T. said, he had sat in stage-coaches, and listened to the recital of atrocities committed on the blacks, which were made a matter of jest to the whites. He had heard his own name branded with foul-mouthed malignity, when those who spoke of him did not know that he was present. He concluded by commenting upon the apprenticeship system, and by denouncing the stipendiary magistrates as leagued with the planters in the oppression of the negroes.

The Rev. Mr. THOMPSON, of the Methodist connexion, seconded the resolution. He said, the most humbling consideration they had had before them that evening was that the professors and the ministers of religion were the main props of slavery in America. The immortal Locke had said that what was morally wrong could not be politically right; and he would say that what was morally wrong could not be ecclesiastically right. Whether, therefore, the system was supported by Baptists, Presbyterians, or Methodists, it should ever meet with his unqualified reprobation.

The motion was carried unanimously.

The Rev. D. HEUGH rose to propose four resolutions of which he would shortly state the substance. The first contained a pledge that the Glasgow Emancipation Society would not give over their humble efforts, till freedom, the birth-right of the species, was universal, and slavery was banished from the whole earth. The 2d contained an expression of their approbation, and, not only of their approbation, but of their admiration, of their honest and talented missionary, Mr. Geo. Thompson. The 3d was that they would do all

in their power to influence public opinion in America on the subject. America presented the most monstrous anomaly in jurisprudence and in morals to be witnessed on the earth, and they would be wanting in their duty were they not to send remonstrance after remonstrance, till not a single manacled human being was to be found on the American territory. The people of Britain were as responsible for the proper exercise of the influence they possessed, as for the money they had at their command; and they could not answer satisfactorily to their consciences, to the negro, to their American brethren, nor to God, were they to refrain from putting that influence forth for the abolition of slavery. The 4th resolution which he had to propose was one calling on their friend, Mr. Thompson, to vociferate in the ears of British christians the duty of making a long pull, a strong pull, and a pull altogether, till the accursed system of slavery was altogether abolished.

Rev. D. KING seconded the resolutions without remark, and they were carried unanimously.

Mr. G. THOMPSON acknowledged the kind manner in which he had been alluded to in the resolutions just read. He felt himself unable, he said, to acknowledge their kindness as he ought. When contradicted he could occasionally reply, but when commended he could say nothing. He then read a list of names, which he would propose as the committee for the next year; and took occasion, on mentioning the Rev. Mr. Paul, of Wilberforce Settlement, Upper Canada, as an Honorary member of the Committee, to eulogise that gentleman's Christian spirit, in enthusiastic terms.

The Committee was appointed amid acclamation.

The Rev. Dr. KIDSTON rose to move a vote of thanks to the Ladies' Auxiliary Society. In every good work, the Ladies had been found ready to take the lead, and in this case their Society had been greatly assisted by the energetic efforts of the Ladies' Auxiliary.

The motion was seconded by Mr. M'Laren, and carried amid great applause.

Thanks were then voted to the Rev. Dr. Hough and the managers of the Chapel, and to the Rev. Dr. Wardlaw for his conduct in the Chair; after which the meeting broke up, about 1-2 past 11.

---

## GLASGOW EMANCIPATION SOCIETY.

GLASGOW, 1st March, 1836.

This Evening, at 7 o'clock, agreeably to advertisement, the Second Annual Meeting of the Glasgow Emancipation Society was held in Dr. Hough's Chapel.

In the absence of the venerable President of the Society, Robert Grahame, Esq. of Whitehill, Dr. Wardlaw, one of the Vice Presidents, was, on the motion of James Beith, Esq. called to the Chair. The Chairman, after introducing the business, called upon Mr. William Smeal, Jr., one of the Secretaries, to read an abridgement of the Annual Report. It was then

Moved by George Thompson, Esq. and seconded by the Rev. Robert Thompson, Wesleyan Methodist Minister:—

‘That this meeting, in the conviction that the only means that can now be employed, by the friends of emancipation in this country, for promoting the abolition of Slavery in the United

States of America, is by the Christian public remonstrating with their Christian brethren in America, on their *sin and guilt in the sight of God, as well as scandal to their profession as Christians*, in keeping their *colored* fellow men in bondage—therefore

Resolved, That an address to the friends of slave emancipation, and to ministers of religion, especially, on the importance and duty of so remonstrating, be drawn up by the Committee of this Society, and printed and circulated as speedily as possible.'

Moved by the Rev. Dr. Heugh, and seconded by the Rev. David King, both of the United Secession Church:—

'1. That this Society, convinced of the many and enormous evils connected with Slavery, affecting the temporal and spiritual interests, both of the enslaved, and of those who hold them in bondage, and the essential contrariety of the system to the dictates of benevolence and justice, as well as to the spirit and letter of the religion of Jesus Christ, renew their pledge to persevere in their exertions, in union with kindred Societies in Britain and in other lands, with a view to effect the abolition of Slavery and the Slave Trade, universally and forever.

2. That the Society, in compliance with the invitation of many philanthropists in America, and in connection with other Societies in this country, having deputed Mr. George Thompson as their Agent to the United States, to co-operate with the friends of the Abolition of Slavery there, in their efforts to awaken their countrymen to a sense of their duty towards more than two millions of their brethren held by them in cruel bondage, express their cordial approval, and high admiration

of the power, intrepidity, and devotion, with which, in the face of formidable opposition, unsparring abuse, and great personal hazards, Mr. Thompson was enabled, by the grace of God to pursue, and in a good measure to accomplish the great object of his very arduous mission.

3. That this Society express the delight with which they have contemplated the zeal, self-denial, energy, and liberality which so many individuals and Societies, male and female, in America, have displayed in favor of the abolition of Slavery—cordially congratulate these American brethren on the auspicious prospects of success which a gracious Providence is now opening, tending to cheer and revive their exertions—and pledge themselves to employ the best means in their power to encourage these devoted friends in their great and hopeful struggle in this cause of enlightened humanity.

4. That, aware of the favorable effects which, under the blessing of God, may be produced in America, by the transmission, faithfully and affectionately, of the sentiments entertained by Christians in this country, respecting the evils of American Slavery, and that prejudice against color by which Slavery is so greatly strengthened there; and knowing the eminent fitness of Mr. Thompson, from his knowledge, experience, and proved ability and zeal, to rouse British Christians to the discharge of this duty which they owe to their American brethren, this Society agree to request a continuance of Mr. Thompson's invaluable labors, by visiting the chief towns of Britain and Ireland, and delivering addresses on those topics, of such momentous interest to both countries.'

George Thompson, Esq. having spoken in reply, proposed, and it was carried by acclamation :

That the following gentlemen be the Office Bearers, and Committee of Management, for next year :—

PRESIDENT.

Robert Grahame, Esq., of Whitehill.

VICE PRESIDENTS.

Rev. Dr. Wardlaw,

Dr. Heugh,

Dr. Kidston,

Anthony Wigham, Esq., Aberdeen.

TREASURER.

James Beith, Esq.

SECRETARIES.

Messrs. John Murray, and William Smeal, Jr.

COMMITTEE.

Rev. Wm. Anderson,	Messrs. Thos. Grahame,
Wm. Auld,	James Johnston,
Wm. Brash,	Robert Kettle,
Patrick Brewster,	Henry Langlands,
Paisley,	Patrick Lethem,
John Duncan,	Colin Macdougall,
John Edwards,	Donald Macintyre,
Greville Ewing,	Jno. Maxwell, M. D.
Alex. Harvey,	Ninian M'Gilp,
David King,	Anthony M'Keand,
William Lindsay,	David M'Laren,
James M'Tear,	John M'Leod,
James Patterson,	John M'Leod, Ar-
Thomas Pullar,	gyle Street,
Robt. Thompson,	Wm. P. Paton,
Michael Willis,	John Reid,
Messrs. D. Anderson,	Robt. Sanderson,
Hugh Brown, Jr.	J. M'Cune Smith,

Wm. Brown,	David Smith,
Robt. Connel,	James Stewart,
Wm. Craig,	Patrick Thompson,
G. C. Dick,	George Thorburn,
Wm. Ferguson,	Archd. Watson,
John Fleming,	George Watson,
Archd. Fullerton,	James Watson,
George Gallie,	Andrew Young.

## HONORARY AND CORRESPONDING MEMBERS.

George Thompson, Esq.

Wm. Lloyd Garrison, Boston, N. E.

Arthur Tappan, Esq., New York,

M. George Washington Lafayette, } Paris,

M. Victor de Tracey,

Rev. Thomas Roberts, Bristol,

Daniel O'Connell, Esq. M. P.

Joseph Sturge, Esq., Birmingham,

Rev. Nathaniel Paul, Wilberforce Settlement,  
Upper Canada.

Moved by the Rev. Dr. Kidston, and seconded by David M'Laren, Esq.:—

‘That the cordial thanks of this meeting are due to the Committee of the ‘Ladies Auxiliary’ to the Glasgow Emancipation Society, for their unremitting and zealous exertions in aid of its funds.’

Moved by Patrick Lethem, Esq., and carried by acclamation:

‘That the thanks of the meeting be given to Dr. Heugh and the Managers, for the use of their Chapel.’

Moved by the Rev. James M'Tear, and carried also by acclamation:

‘That the thanks of this meeting be given to Dr. Wardlaw, for his conduct in the Chair.’

RALPH WARDLAW, Chairman.

## MEETING AT LONDON.

[From the London Patriot of June 1, 1836.]

On Thursday evening last, a very numerous auditory assembled at the Rev. T. Price's Chapel, Devonshire Square, for the purpose of hearing a lecture, to be delivered by George Thompson, Esq., illustrative of the character of American slavery, and the principles and progress of the American Anti-Slavery Society. An intense degree of interest was excited; it being understood that the lecturer would justify the course pursued by him towards the Baptist deputation.

On the motion of MR. EDWARD BALDWIN, seconded by MR. SCOBLE, WILLIAM KNIGHT, Esq., was called to the chair.

The CHAIRMAN, in opening the proceedings, said, that five minutes ago he had not the least idea of occupying the situation to which he had been called. He felt himself almost incapable of introducing the business of the meeting, but he would read the advertisement by which it was convened. The worthy Chairman then read the advertisement contained in the *Patriot* of the 25th ult., and said, that in reference to the latter



part [an invitation to Drs. Cox and Hoby to attend the meeting] he had not the pleasure of knowing these gentlemen, but if they should present themselves to the meeting, he was sure that a British audience would treat them with the greatest respect. He happened to know a little of the state of the slavery question in America himself, having been almost nursed in the anti-slavery cradle; for Thomas Clarkson, Esq., had been his intimate friend from his boyhood. A short time ago he received a communication from a friend in America, giving some horrid details of the present state of slavery there. It was a most lamentable fact, that a nation, professing the most unbounded sentiments of liberality, should tolerate a system of slavery so horrid. In the letter to which he alluded it was stated, that under the simple apprehension of danger from the insurrection of the slaves, they had, without any trial or examination, been executed by tens, twenties, and even thirties. (Hear, hear.) If such a system as that was not a disgrace to any nation professing itself civilized, and in the least degree regulated by the laws of justice and righteousness, he knew not what was. He would now call on Mr. Thompson to commence his lecture.

MR. THOMPSON was about to rise,—when

MR. PEWTRESS stood up, and begged to offer a suggestion. He had come there in consequence of the public notice, and he would most respectfully suggest, whether it was necessary in the information to be communicated that evening, to introduce the names of Drs. Cox or Hoby, or their delegation to the United States of

America. Those gentlemen did not go out from the Anti-Slavery Society, and for one, he must protest against any allusion being made to them. (Applause.)

The CHAIRMAN stated, that he saw a statement in the *Patriot* about a fortnight ago, signed by those two gentlemen, in which the character of Mr. Thompson was seriously reflected upon—(hear, hear); and he thought, that common justice at least, required that he (Mr. T.) should have an opportunity of remarking upon it. (Hear, hear, and applause.)

MR. THOMPSON then rose, and was received with slight marks of disapprobation, which were instantly drowned in loud bursts of applause. He begged that no interruption might be afforded to those who wished, on the present occasion, to give utterance to any sounds of disapprobation relative to himself personally, or to any remarks which it might be his privilege and his duty to address to that assembly. He should not be shaken from any purpose which he had formed by any thing which could take place within or without those walls. He stood there to accomplish no party purposes, to gratify no private feelings, to make no attack upon private character. He stood there as the undaunted advocate of suffering and enslaved humanity all over the world. (Cheers.) He held a book in his hand [The Baptists in America,] which was full of insinuations in reference to his general policy, and to certain particular acts, and no gentleman had a right to find fault with him for introducing any names he might find in that book. (Hear, hear.) That book was public property; he would take it *litera scripta manet*, and with it

he would have to do till he had rescued himself from every insinuation, direct or indirect,—every charge, expressed or implied, contained within the pages of that volume. (Cheers.) He had not come there without giving full and respectful notice to his respected friends—for so he would call them. If he rebuked them it was in friendship, and he would do it with affection also. He would now come to the question immediately before them, but he desired it might be understood that he had no wish to traduce America. Those who hated the greatness of America would never point out that which was the mildew, the canker-worm, the all-absorbing, all-operating cause of loss of character, loss of strength, and loss of glory in the eyes of all who were acquainted with her history, and her professions. He was the man who loved America, who mourned over that one giant abomination that stained and defiled that land,—who, going there, did not disguise the truth—(Cheers)—did not confine to private circles those rebukes which should be given on the house-top. Such were the feelings which animated him when he went to America. He went not there for fame or wealth. He left those shores far poorer than he went, having sacrificed all that he had to the great object of advancing the car of freedom, then rolling with such slow and most sorrowful paces in that land of liberty—that its triumphant wheel might grind to powder the usurping institutions of despotism, and leave that land without a tyrant, and without a slave. (Loud cheers.) And what was his reward after 14 months of toil, and peril, and persecution almost unparalleled? To be branded as a calumniator. (Cries of ‘Shame, shame.’) He went there to rouse that country. He want-

ed it to be known by every man, from the President downwards, that not George Thompson, but that an Englishman representing the wishes, prayers, and religious sentiments of England, was there; and that he had arrived freighted with blessings, and not breathing out threatening and slaughter,—that he had come a messenger of peace—that he had come to grapple, in common with all the sincere friends of the negro there, with the direst monster that ever preyed upon the honor, the justice, or humanity of that country. (Cheers.) What did he find there? Two million five hundred thousand slaves—slaves in the fullest sense of the word! (Hear, hear.) He found every sixth man, woman, and child in America an abject slave, in a state of unmitigated thralldom. (Hear, hear.) He would not give his own assertion merely, but he would give the words of the Hon. Wm. Jay, the son of the celebrated John Jay. Mr. Thompson then read several extracts from ‘Jay’s Inquiry,’ &c. The author stated, that according to the code of Louisiana, the slave could not acquire any thing but what must belong to his master. According to the laws of South Carolina, a slave was adjudged to be a chattel personal in the hands of his master. At page 130, Mr. Jay stated, that, according to the above definitions of a slave, ‘The master has, in point of fact, the same power over his slave that he has over his horse.’ The slave is at all times liable to be punished at the pleasure of his master, and, although the law does not warrant him in murdering the slave, it expressly justifies him in killing him if he dare to resist. At page 132, Mr. Jay remarks, that ‘A necessary consequence of slavery is the absence of the marriage relation. A slave has no more legal authority

over his child than a cow over her calf.' Several laws were passed inflicting corporal punishment on slaves meeting for mental instruction, and imposing fines on those who attempted to instruct them. He (Mr. T.) might dwell upon the condition of the slave, as it had been brought out by a mass of evidence, which, with great care he had collected during his sojourn in the United States, but he would only mention one or two circumstances. The District of Columbia was ceded to the United States for ever by the States of Maryland and Virginia. It consisted of a territory 10 miles square, in which stood the city of Washington, in the centre of which was the capitol, on the summit of which was the flag-staff surmounted by the cap of liberty, and under which might be seen the banner, with the all-inspiring word 'Liberty' upon it. The meeting would imagine, and justly so, that if in the United States of America, slaveholding America, there were one spot where freedom reigned—consecrated to the genius of Liberty, where man might be seen delighting in the blessings which she poured from her cornucopia, it would be the District of Columbia, where assembled the representatives of the freest people in the world, where declamatory harangues were everlastingly delivered in the praise of liberty, in the fullest and highest sense of the word. And yet what was the fact? Let it be known, let it be told throughout the world, that in that ten miles square, over which Congress exercised unlimited control, was the slave market of the entire nation. (Hear, hear, and applause.) It had a population of 7,000 slaves, and the slave-traders, from all the slave-rearing States, brought the coffles into Washington itself, and into Alexan-

dria, and there the very members of Congress, while speeches were being made within the walls of the capitol, were outside the doors engaging with the vilest race of men on the face of the earth for the sale of the bones, and the sinews, the life, and the blood, the liberty and fertility of God's rational and immortal creatures. (Immense applause.) And yet he was told, that he was a 'caluminator,' because he said that America was 'a wicked nation.' (Cries of 'Shame, shame,' and long continued cheers.) What would the meeting think, when he told them that Washington city itself was infested by kidnappers, prowling about to arrest men of color, if they had not their free papers with them? A respectable colored man was thrown into the city jail of Washington on suspicion of being a slave. He demonstrated his freedom—and what then? Was the man who captured him punished, and he himself set free? No; He was sold into everlasting bondage to pay his jail fees! (Cries of 'Shame, shame.) He (Mr. T.) stated that fact on the authority of the Hon. Mr. Miner, and a petition signed by 1,000 most respectable inhabitants of the District; and yet he was told, that he was 'a caluminator,' because he said that America was 'a wicked nation.' (Deafening applause.) The Corporation of Washington, by virtue of an Act passed by Congress, granted licenses to any one in the District of Columbia, who wished to trade in slaves, for the sum of \$400 per annum. How was the money appropriated? One portion for the purpose of cutting canals for the benefit of white citizens, and the other for the support of schools for the education of the white youth of the city of Washington. (Loud cries of 'Shame, shame.') And yet he was told he was 'a calum-

niator,' because he said that America was 'a wicked nation.' (Great cheering.) He might stand on a missionary platform and pour execration upon Hindooism, he might deprecate the scenes upon the banks of the Ganges, he might brand the acts of the Brahmin, the New Zealander, and the wandering Bushman, as infamy itself, and yet if he spoke of slave-trading America—America, christianised, and republicanised—and sent on the wings of the wind, that declaration to the first nation in the world, he was doing wrong, he was 'a calumniator.' ('Shame, shame,' and applause.) If he must rebuke sin, he preferred rebuking it in a white man. (Cheers.) If he must rebuke enormity, if he rebuked a slave-trader, he would hunt him out in a Christian country, in a republican country. (Cheers.) He would not brand the chiefs of Africa with being bloody monsters, when he could find well-dressed and well-educated men of a Christian country, embruing their hands in the blood of their brethren. (Cheers.) He knew the secret—the secret was out, a mansat at another's table, he put his feet under that table, shared its hospitalities, and came home to brand as 'a calumniator' the man who told that host he was a sinner. (Long continued cheers, with some faint signs of disapprobation, which were instantly lost in renewed cheering.) He hoped that the friends present would find a better way of arguing than they had done that night. (Cheers and laughter.) He took the guilt of this system, and he laid it—where? On the church of America. When he said the church, he did not allude to any particular denomination. He spoke of Baptists, Presbyterians, and Methodists—the three great props, the all-sustaining pillars of that blood-

cemented fabric. From the highest ecclesiastics, down to the lowest members of the congregations belonging to those denominations, they were slave-owners. (Hear, hear, hear.) He would relate one anecdote illustrative of the subject. When Drs. Cox and Hoby were in Richmond, Virginia, they lodged at the house of a wealthy planter, and were in the daily habit of visiting another gentleman in similar circumstances, where the Rev. John O. Choules was entertained. Mr. Choules, taking his host aside one day, said to him, 'When you look around you upon the system that every where prevails, and see that light is breaking in upon the minds of the slaves, are you not alarmed? Do you not apprehend at no distant day a terrible convulsion that shall overwhelm you in ruin, and issue in the extinction of the whites and the supremacy of the blacks?' 'Why,' said the gentleman, who was an officer in a Baptist church, and had an unsullied reputation for piety and consistency, 'I used to apprehend such a catastrophe, but God has made a providential opening, a merciful safety-valve, and now I do not feel alarmed in the prospect of what is coming.' 'What do you mean,' said Mr. Choules, 'by Providence opening a merciful safety-valve?' 'Why,' said the *pious* Baptist, 'I will tell you; the slave-traders come from the cotton estates of Alabama, and the sugar plantations in Louisiana, and are willing to buy up more slaves than we can part with. (Hear, hear.) We must keep a stock for the purpose of rearing slaves, but we part with the most valuable, and at the same time, the most dangerous, and the demand is very constant and likely to be so, for when they go to these southern States, the average existence is only five



years.' (Shame, shame.) Mr. Thompson then adduced the testimony of the General Assembly of the United States, in reference to the connection of the Presbyterian church with the sin of slave-holding. At a General Assembly held at Pittsburg, in May, 1835, several speeches were made on the subject of slavery. There were only two immediate abolitionists in the Assembly; yet, notwithstanding all those 'efforts which, however well meant,' it was stated in the book published by the Baptist deputation, 'he (Mr. T.) had rolled back the cause,' at a future meeting of the Assembly, instead of being two, there were forty-eight immediate abolitionists. (Cheers.) So that it was not possible, as on a former occasion, to burke the question; but it was broadly raised and discussed by the Rev. J. H. Dickey, of Ohio, and Mr. Stewart, of Illinois. Mr. Thompson then quoted some of the observations made by the Rev. gentlemen on that occasion. Mr. Stewart said, 'In this church a man may take a free born child, force it away from its parents, to whom God gave it in charge, saying, 'Bring this child up for me,'—and sell it as a beast, or hold it in perpetual bondage, and not only escape corporal punishment, but really be esteemed an excellent Christian.' There was a case in point on that platform. A young man was present, of the name of Moses Roper, the son of an American General, by a slave woman, once a slave himself, but who had run away, and was now free, because he was on British, and not on American soil. (Loud applause.) 'I trust,' said the lecturer, 'that Mr. Roper will allow me to give him my hand, though I have "rolled back the cause" of emancipation.' (Immense cheering.)

MR. HARE rose, and said, that Mr. Roper was a member of Dr. Cox's church, and was partly supported by the Doctor.

MR. HOSKINS said, 'He would have been a slave now, had it not been for Dr. Cox.' (Cries of 'No, no.')

MR. THOMPSON begged it then to be understood, that Moses Roper was now enabled to prosecute his studies, in consequence of the liberal contributions of Dr. Cox and Dr. Morison. (Cheers.) Mr. Thompson then read two extracts from the *New York Evangelist*, of March 12, 1836, showing that the Methodists were equally involved with the Presbyterians in the sin of slaveholding. He also read an extract from the speech of J. A. Thome, Esq., of Kentucky, delivered at the first annual meeting of the American Anti-Slavery Society, giving a lamentable picture of the licentiousness prevalent among the slaves in Kentucky, where Mr. Thompson observed, slavery existed in its mildest form. He held in his hand some excellent letters from the Rev. John Rankin, pastor of the Presbyterian churches of Ripley and Strait-creek, Brown county, Ohio, in which the writer pointed out how unfavorable the system of slavery was, in its consequences, as well as in its nature, to the extension of Gospel influence. He would merely say of the Baptist denomination, that in the Southern States of America there were upwards of 3,000 churches, containing more than 157,000 members, almost all, both ministers and members, being slaveholders. (Hear, hear, hear.) He would state one fact, on the authority of the Rev. Baron Stow. A Baptist minister tied up his female slave on a Sabbath morning with his own hands, and flogged

her on her naked back. He went and preached his sermon—came back, and flogged her again! (Loud cries of ‘Shame, shame,’ from all parts of the building.) But he (Mr. T.) was anxious to put the meeting in possession of high authority with regard to the state of the public mind in the United States on the subject of slavery. He would, therefore, introduce to its attention General George M’Duffie, Governor of South Carolina, one of the most eloquent and distinguished men in that country. In his address to the two Houses of Legislature, at the opening of their last session, he observed, respecting the subject of abolition, ‘It is my deliberate opinion that the laws of every community should punish this species of interference by death, without benefit of clergy, regarding the authors of it as enemies to the human race. Nothing could be more appropriate than for South Carolina to set the example in the present crisis, and I trust the Legislature will not adjourn till it discharges this high duty of patriotism.’ (Loud laughter.) He (Mr. T.) would now show what the General’s theology was—‘No human institution, in my opinion, is more manifestly consistent with the will of God, than domestic slavery,’ (‘Oh, oh.’) He would look at his political sentiments—‘Domestic slavery, instead of being a political evil, is the corner stone of our republican edifice.’ (Laughter.) Such were the views of General George M’Duffie, Governor of South Carolina; and yet, he (Mr. T.) was called a ‘calumniator,’ because he had said of America, that she was ‘a wicked nation.’ (Immense applause.) Mr. Thompson having reprobated in strong terms the sentiments of General M’Duffie, then alluded to a small work published by A. D. Sims, A. B., in which that gentleman represent-

ed the slaves in the Southern States as the happiest people on earth; and their masters as paying the utmost care and attention to the comfort and the morals of their slaves. 'Were it the habit of the author ever to use his pen, in decking themes of declamation, or in presenting, in polished phrase and ornamental language, subjects to delight the taste, or amuse the imagination, he knows of none connected with human happiness on which he would sooner try his skill than negro slavery.' (Loud laughter.) Mr. Thompson then pointed out the absurdity of that gentleman's views, and proceeded to charge upon the ministers of religion in America the guilt of slavery. He read the following extract from a letter addressed by the Rev. R. N. Anderson, to the Sessions of the Presbyterian congregations within the bounds of the West Hanover Presbytery. 'If there be any stray-goat of a minister among us, tainted with the bloodhound principles of abolition, let him be ferreted out, silenced, excommunicated, and given over to the public to be dealt with in other respects.—Your affectionate brother in the Lord.' (Strong marks of indignation.) A young man, who was prosecuting his studies for the ministry, but who found that his pecuniary means were nearly exhausted, endeavored to recruit them by going to Tennessee, selling cottage Bibles. Suspicions were excited that he was connected with the Anti-Slavery Society; his boxes and papers were examined, and himself apprehended. Some of the Bibles were found wrapped up in papers, containing some remarks favorable to Anti-Slavery principles. They also found a letter from a lady, who stated that she had 'talked a stream of abolition for 200 miles.' (Cheers.) Besides these, they discovered a let-

ter from the gentleman who had furnished him with the Bibles, in which he had advised him jocularly 'not to spend more than half his time among the Niggers.' The young man was tried before a Lynch Committee, and upon that testimony alone was found guilty of 'an intention to speak on behalf of the abolitionists,' ('oh, oh,' and laughter,) and was sentenced to receive 20 lashes with a raw cow-hide; which sentence was immediately carried into execution. Upon rising from its infliction, he praised God that he had been counted worthy to suffer in his cause; but his voice was drowned by the cries of the infuriated mob, '— him, — him,' 'Stop his praying.' Would it be believed, that on that Lynch Committee, there sat seven elders and one minister, some of whom had sat with the young man at the table of the Lord the preceding Sunday? (Cries of 'Shame!') And yet he (Mr. T.) was called 'a calumniator,' because he said America was 'a wicked nation.' (Immense cheering.) Mr. Thompson was then about to enter upon what he termed the 'bright side of the picture,' when it was suggested that he should retire, and rest a few minutes. In the interim,

MR. M. ROPER \* addressed the meeting, and stated a number of facts which had come under

---

\* This man escaped from Florida, came to this city where he remained several months. His complexion was so light, and his features so 'European' that he passed for a white man—was warned to do and actually did military duty. He expressed a strong desire to obtain an education—hoping that it might in some way afford him the means of procuring the liberation of his mother and sister who are still in slavery.

his own knowledge, demonstrative of the horrors and cruelties of American slavery. One case which he mentioned, was that of a slave who occasionally preached to his fellow-bondsmen. His master threatened that if he ever preached on the Sabbath again, he would give him 500 lashes on the Monday morning. He disobeyed the order, however, and preached, unknown to his master. He became alarmed, ran away from Georgia, and crossed the river into South Carolina, where he took refuge in a barn belonging to a Mr. Garrison. Mrs. Garrison saw him in the barn, and informed her husband of it. Mr. Garrison got his rifle and shot at him. The law required that they should call upon a slave to stop three times before they fired at him; Mr. Garrison called, but he did not stop. The ball missed him, and Mr. Garrison then struck him with the gun and knocked him down. The slave wrested it from him, and struck him [Mr. G.] with it. The slave was taken up for it; his master went after him; Mr. Garrison purchased him for 500 dollars, and burned him alive.

MR. THOMPSON then resumed, and gave an interesting detail, through which our limits will not allow us to follow him, of the rise and progress of the anti-slavery cause in America. At one meeting in New York, after the other religious and benevolent societies had held their anniversary meetings, 15,000 dollars were collected; an immense number of ministers in all parts of the country had joined the Society, and the students of many colleges he had visited received him with the utmost cordiality. His accounts were heard with frequent expressions of applause. He would now come to the 'vexed question,' the agitating, the affecting question, and to the book which he

held in his hand, 'The Baptists in America.' He was glad that he had talked thus far; for he had talked away every lingering feeling of a personal nature which he might have had when he entered that place. He would give a plain and faithful statement of the steps which led to that conduct on his part, which had been particularly animadverted upon by certain individuals in this country. He knew the position in which the Baptists stood in this country before he went out, and what they had done in the last great struggle for the emancipation of the slaves in the British colonies. It had been his pleasure to introduce Mr. Knibb to more than one auditory where he had himself been lecturing. He loved and honored the Baptists, he carried with him a good report of them to America, and sincerely rejoiced when they had appointed two delegates to visit that country. He would, in the first place, explain the reason why Dr. Hoby was not invited to attend the Anti-Slavery meeting in New York. The meeting must understand, as a preliminary observation, that the Colonizationists and the Abolitionists of America were at antipodes. The former rested upon expediency, the latter upon the uncompromising principles of justice and religion. Any man who had the least feeling for the Colonizationists, would not be received with confidence by the black population, who considered every man as practically their enemy who advocated colonization. He was aware, from interviews which he had had with Dr. Hoby, that that gentleman was friendly to the plan of compensation and colonization. Wherever he went in America he was questioned respecting the views of the delegates, and he stated what were Dr. Hoby's sentiments. With regard to Dr. Cox,

he stated, that that gentleman was a member of the British and Foreign Anti-Slavery Society, and pledged to the question, and he believed that he repudiated colonization. This he stated before the delegates arrived in America. The Rev. Mr. Choules was passing through Boston, and said that he would, if possible, see Drs. Cox and Hoby at New York, before they went to Richmond; for if they fell into the hands of the colonizationists and slave-owners in Virginia, the abolitionists would lose them; Mr. Choules missed them, they were gone in the steam-boat to Richmond. Mr. Lewis Tappan, and other members of the American Anti-Slavery Society, asked him (Mr. T.) whether they should invite both Drs. Cox and Hoby to their meeting, but he told them that they could not invite the latter for the reasons he had already stated, but that they might and ought to invite the former. They sent an invitation addressed to him at Richmond, but three weeks elapsed without any answer being received. He heard that Dr. Cox was to preach at Philadelphia on the Sunday, and arrive at New York on the Monday preceding the day of holding the meeting. A deputaton was appointed to see the doctor, he (Mr. T.) being one of the number. John Rankin, Esq., commenced the conversation by asking Dr. Cox whether he had received the letter. He stated he had; but they did not press for the reason why he had not answered it. They told him that it would be a full meeting, and that they expected he would be present. Dr. Cox replied that it was a delicate question (laughter,) and that he had been told, within half an hour, that if he went to the meeting it would be at the risk of his life. (Laughter.) He (Mr. T.) remarked, that he had been in America nine months,



that wherever he went he had been pursued by calumny and persecution, but he was alive, cheerful, courageous, hopeful, and that he (Dr. C.) might do his duty and be safe. (Hear, hear.) 'Well,' said Dr. Cox, 'but I have been told that if I go to the meeting I shall get a jacket of tar and feathers.' (Loud laughter.) He (Mr. T.) told Dr. Cox that he would go too and share it with him (loud applause,) it would honor them both. (Laughter and great cheering.) The conversation was then carried on principally by John Rankin, Esq., and the Rev. Mr. Winslow, a Baptist minister, and Dr. Cox's replies were to the effect, 'You know there is a political bearing in the question.' With that they assured him they had nothing to do, they stood upon the high ground of humanity and religion; they did not wish him to appear as a Baptist delegate, but to come as a man and a Christian. (Cheers.) When those gentlemen had finished their conversation with Dr. Cox, he (Mr. T.) said to him, 'Dr. Cox, you know what are the expectations of our common country (hear, hear)—you know what your denomination has done in England for this cause, and I beseech you come for the sake of humanity, for the sake of our country, for the sake of that religion whose minister you are.' The doctor replied, 'I cannot give an answer now (laughter and hisses); send at half past nine in the morning and I will give an answer.' He again assured the doctor that they would have a splendid meeting, and said, 'You will have the *elite* of all parties; pray deliver your soul, and bear a fearless testimony for God against the iniquity of the land.' That was the language he had held to Dr. Reed some months before, but without effect:—but of that more hereafter. It was with a sorrowful, and

almost broken heart, he (Mr. T.) left. He could truly say before his Maker, it was the severest infliction, the most keen and cutting event that had occurred to him since his landing in the United States. On quitting the house, John Rankin, Esq., observed, 'If these be the men you send from England, we shall pray God that no more may ever cross the Atlantic.' (Immense cheering.) The same afternoon it was proposed, in a meeting of delegates, that another deputation should wait upon Dr. Cox; but one of the gentlemen present said, 'No! if Dr. Cox does not deem it his honor to be here, I say send no deputation to him.' He (Mr. T.) however, urged them to send another deputation, for he believed the doctor to have been worked upon, and that he was the dupe of colonizationists and slaveholders. Ten gentlemen were appointed to wait upon Dr. Cox, most of whom were men of high standing, and all of whom were men of piety and general influence. Dr. Cox again promised, if he did not attend, to send his reasons for not coming, at half past nine on the morrow morning. The next day he (Mr. T.) left the house of Mr. Rankin to proceed to a public meeting, and he never went to a meeting with such a heavy heart. When he went to meet an opponent, he went strong in the justice of his cause, strong in the blessings and prayers of the suffering and oppressed negro, strong in the invincibility of truth, strong in the omnipotence of God. But when halting between two opinions, doubting whether Dr. Cox would be there, but at the same time rather inclining to believe that he would not, he did blush for his country, and felt it that day dishonored. (Loud cries of hear, hear.) He went to the meeting, and took his seat on the platform; the business

commenced by prayer; during the reading of the report he saw Mr. Rankin coming down the aisle; he (Mr. T.) looked anxiously towards him, and at length caught his eye; Mr. R. knew what he meant, and shook his head. He (Mr. T.) knew nothing of that note which Dr. Cox spoke of in his book: he pledged his honor and his credit, that there was no intent to suppress that letter—no intention of tampering with Mr. Rankin; it was purely ‘accidental and unintentional’ that the letter was not produced; if it had, it would have been the text on which he (Mr. T.) should have spoken: he should have vindicated himself to his country, his constituents, and the abolitionists of America, from the foul charge of making this a political question. (Hear, hear, and loud cheers.) Mr. Rankin’s shake of the head was enough to sadden him for the remainder of the day. The first resolution was moved by Mr. Birney; the second by the Rev. Baron Stow, who took that resolution which it was intended to give to the Rev. Doctor, should he have come unprepared with one of his own. Mr. T. then quoted the speech of the Rev. B. Stow, and stated that he was then called on to speak. He conjured his Baptist brethren, by their love to truth, and their hatred of compromise and expediency, to imagine the circumstances in which he was then placed. (Hear, hear.) What did he say on that occasion? He would give his language *verbatim*, taken down by Mr. Stansbury, a celebrated stenographer, brought from Washington to report the proceedings of the May meetings in the *New York Observer*, a paper unfavorable to immediate abolition, and a paper, the very number of which that contained his speech, contained an editorial article, censuring him (Mr. T.) for the severity of his

strictures on the conduct of Dr. Cox. Considering all the circumstances of the case, then, what was the measure of his guilt in uttering the following words? Mr. Thompson then read from the *New York Observer*, extracts from his speech on that occasion: the following is the concluding passage:

‘Two of his countrymen had been deputed to visit this country—one of them a member of the Committee of the British and Foreign Society for the Extinction of Slavery and the Slave Trade throughout the World, and belonging to a Christian denomination which had actually memorialized all their sister churches in this land on this subject. My heart leaped when I learned that they were to be here—especially that one of them whose name stood before the blank which is to be left in the record of this days proceeding. Where is he now? He is in this city. Why is he not here? The reason I shall leave for himself to explain. Sir, (said Mr. T.) in this very fact, I behold a new proof of the power, of the omnipotence of slavery; by its torpedo touch a man has been struck dumb who was eloquent in England on the side of its open opposers. What! is it come to this? Shall he, or shall I, advocate the cause of emancipation, of immediate emancipation, only because we are Englishmen? Perish the thought!—before I can entertain such a thought, I must be recreant to all the principles of the Bible—to all the claims of truth, of honor, of humanity. No, Sir; if a man is not the same in every latitude—if he would advocate a cause with eloquence and ardor in Exeter Hall, in the midst of admiring thousands—but, because he is in America, can close his lips, and desert the cause he once espoused—I denounce, I abjure him, as a coadjutor in the cause in which I am engaged. Let him carry his philanthropy home again’—(loud cheers)—‘there let him display it in the loftiest or the tenderest strains; but let him never step his foot abroad, until he is prepared to show to the world that he is the friend of his kind of every country.’ (Loud and long-continued cheers.)

‘This,’ said Mr. T., ‘is the very head and front of my offending! Judge ye whether I do not

only stand excused, but stand justified?—(hear, hear, and cheers)—whether I should not have shared the guilt, if guilt there be, of deserting this cause, had I not said what I did say? (Loud cheers.) I stand not here to palliate or to conceal! No! I glory in what I have done; and I have said in the Committee of the British and Foreign Anti-Slavery Society, in the presence of Dr. Cox, that if I had to do it over again, I should do it as I have done—with this difference only, that if my poor vocabulary would furnish me with words in which more strongly to express my regret, my abhorrence for such conduct as that I have described, I would use them. (Hear, hear, and cheers.) I do not ask the meeting to look critically at the words themselves, but to the sentiments they convey, and either to justify or disapprove my conduct.' (Loud cheers.) But now he must advert to the letter which Dr. Cox had sent, upon the suppression of which so much stress had been laid. The meeting had heard the report of his (Mr. T's) speech read from the *New York Observer*; but Dr. Hoby, instead of taking that report—which, though furnished by an opponent, he (Mr. T.) preferred to a friend's—(laughter)—he (Dr. H.) made a speech for him; and he would wish the meeting to compare that speech with the report he had just read. Dr. Hoby said, 'Mr. Thompson commenced his speech with a reference to the disappointment he felt at the absence of Dr. Cox, in temperate language, and such as could not give offence; but he ought also to have read the short letter which was omitted. At the close of his address, he resumed, in a very different strain and spirit, the language of denunciation; and, though he chiefly referred to Dr. Cox, by speaking in the plural

number of the delegates, he included both when he said they were 'men of whom their brethren and country ought to be ashamed, whom he blushed to own as countrymen, and who, as recreant to their principles, and acting under the influence of disgraceful motives, were unfaithful representatives, and would be scorned on their return.'—'Now, Sir,' (said Mr. Thompson) 'as Heaven is to be my judge, I uttered not a word of that!'

MR. HARE rose, and said that he recollected reading that part of Mr. Thompson's speech in the *New York Evangelist*.

MR. THOMPSON: Which?

MR. HARE: That in which the word 'recreant' occurs;—which you have just read from the book. Mr. Thompson has said that Dr. Hoby made a speech for him. (Considerable confusion.)

MR. THOMPSON begged the meeting would not think that these interruptions would be at all injurious to him, or confuse in the slightest the train of his remarks. He would rather that observations should be made at the moment at which they occurred to the persons present. Mr. Hare had said that the words which Dr. Hoby put into his (Mr. T's) mouth, he (Mr. H.) had read in the *New York Evangelist*; and therefore he supposed Mr. Hare meant to infer that Dr. Hoby had taken the words in question from that journal?

MR. HARE.—Certainly.

MR. THOMPSON.—But what said Dr. Hoby? 'These words, or words of a similar import, are

not given in the printed reports of the speeches, which differ much from one another' (loud laughter, and long continued cheering;) 'but enough is given with the direct sanction of the Society;' and then came a note of his speech, taken almost *verbatim* from the report which he had just read in the *New York Observer*:—'Enough is given with the direct sanction of the Society, to justify the interruption occasioned by my advancing to the front of the gallery, and, apologizing for such interference, requesting Mr. T. to forego all such censure, as both unjustifiable and injurious.' Such a report might have appeared in the *New York Evangelist*, but both the *Evangelist* and *Observer* were sent to him with a note, begging he would choose the best report, to be furnished for insertion in the official report of the meeting, and he could not remember that he had seen in the *Evangelist* any thing like the language attributed to him by Dr. Hoby. If Mr. Hare could find in the *New York Evangelist* a copy of that speech, he [Mr. Thompson] would be obliged by its being forwarded to him, and he would see that it should be published in the pamphlet he was about to lay before the world. Thus they had arrived at the close of that day's proceedings. But he had yet to read the letter which Dr. Cox had sent to the American Anti-Slavery Society; and were he disposed to censure the Doctor, he should say that that letter was the most unkind, unchristian letter that a man could frame. He would ask his brethren around him, who had been his honored coadjutors in this cause, Did they ever place it upon political principles? [Loud cries of 'No, no.'] Did they ever make any way, was not the vessel of abolition ever retarded, by its own *vis inertiae*, until they assumed the high ground, that

slaveholding was a sin in the eye of God? [Cheers.] What did the Doctor say in this letter?—“If I decline the honor of appearing on your platform this day, on occasion of your anniversary meeting, I must be understood to assume a position of neutrality.” ‘Neutrality!’ [said Mr. T.] ‘If there be a word in the English language that I loathe more than another, it is that word ‘neutrality.’ [Loud cheers.] ‘Neutrality!’ God abhors it! ‘Neutrality!’ ‘Choose ye this day whom ye will serve’—‘Why halt ye between two opinions?’ Why stand ye, motionless as a pendulum, with weeping, suffering, bleeding humanity, here, and frowning despotism there? [Immense applause.] ‘Neutrality!’ with the Bible in your hand—with your ecclesiastical honors thick upon you [loud laughter and cheers]—with your ecclesiastical appointments in your pockets, and the pledges remembered, or which ought to have been remembered, why stand ye neutral? [Tremendous cheering.] ‘I must be understood to assume a position of neutrality, not with regard to those great principles and objects which it is well known Britain in general, and our denomination in particular, have maintained and promoted, but with regard solely to the political bearings of the question with which, as a stranger, a foreigner, a visitor, I could not attempt to intermeddle.’ ‘Now, Sirs,’ [continued Mr. T.] ‘this was ‘the unkindest cut of all!’ Suppose I had had that letter, should I have been afraid to read it? [Hear, hear.] Think you that the individual who has come here to-night with the threat before his eyes, that if he dares to speak honestly he ‘shall be crushed,’ [‘Shame, shame!’]—think you that such an individual would have feared to read that letter?’ [Loud applause.] Oh, ‘I must



have had 'some covert, powerful, all-sufficient motive,' for suppressing that letter,—[laughter, and cheers,]—enough to induce Dr. Cox to play upon the word with dray-horse wit, going most sluggishly along, [loud laughter,] harping continually upon it, that the concealment of that letter was, 'perhaps, purely accidental and unintentional,' and intimating, but in Latin, that my veracity ought to be, and cannot but be, doubted. [Cheers.] What was there in that letter that I should wish to conceal? If I had been tempted to conceal it, it would have been under a very different motive from that which has been insinuated. I do say, that, branding me, as it does, most unequivocally, as an 'intermeddler,'—for I was 'a foreigner,' I was 'a stranger,' I was 'a visitor,'—I say, without hesitation, that letter marked me out for immolation. [Enthusiastic cheering.] There were thousands in that city waiting to rejoice over my destruction; there were paid myrmidons, seeking my blood; and here was my countryman, branding me as a foreigner, a stranger, a visitor, and, therefore, as an 'intermeddler.' [Loud cries of 'Shame, shame.'] Think you that, for these reasons, I should have withheld it? Oh, that I had had that letter! One of old exclaimed, 'Would that mine enemy would write a book!' Had he lived in these days, he would have said, 'Would that mine enemy would write a note!'—[Immense cheering.]—would that mine enemy would print a note! [Laughter and renewed cheering.] 'The political bearings of the question,' 'with which, as a stranger, a foreigner, a visitor, I could not intermeddle.' Now, was Dr. Cox called on to intermeddle? Yes! When he was selected as one of the Baptist delegates was he expected to advocate the anti-sla-

very cause? He was. When the appeal was made to the Baptist churches to support the mission, were they led to expect that the Deputation would advocate the anti-slavery cause? They were. When Dr. Cox was in the midst of his brethren, was this question put to him—‘Dr. Cox, you know the prejudices that exist in America against colored people,—what will you do?’ and what did he reply?’—

The REV. MR. BELCHER asked, Where? [Partial cries of ‘Hear, hear,’ and some confusion.]

The REV. T. PRICE rose and said, ‘I stated at a meeting at Fen-court, in the presence of Dr. Cox, that I had put that question to him, and Dr. Cox never denied it.’ [Loud cries of ‘Hear, hear.’]

The REV. J. BELCHER: That was not my question. Where was the question put? [Great confusion.]

The REV. T. PRICE: I did not intend to speak to-night, but there is something so exceedingly disingenuous—I might use a stronger term—in this attempt of Mr. Belcher’s to throw dust in the eyes of the Assembly, that I must state these facts. I stated two or three months ago, in the presence of Dr. Cox, at Fen-court, the questions I had put to him before he went to America; and I stated further the answers which Dr. Cox had given to me. It was then asked where I had put them. I replied that I thought it was at a certain place, but I could not exactly remember where; it was however at one of the meetings of the Committee of the Baptist Union, and Dr. Cox never denied that those questions were so put to

him and answered by him. Some of the Committee said they heard me put the questions, though they could not remember the room where they were put. [Loud cheers.]

MR. LAW, who rose amidst great confusion, was understood to observe that as this discussion would be greatly protracted, so as probably to exclude any possibility of a reply, he thought it would be well to observe that the remarks of Mr. Price seemed to intimate that the entire body of ministers of the Baptist denomination concurred in the questions which he had proposed to Dr. Cox.

MR. THOMPSON said, these interruptions were out of order, and he perhaps should have stated before, that he was not bound to hear remarks from any individual present; the only persons with whom he had to do were Drs. Cox and Hoby. He had written to Dr. Cox the following letter:

‘REV. SIR,—The Baptist Chapel in Devonshire Square having been kindly offered me for the delivery of a lecture on American Slavery, and the principles and progress of the Anti-Slavery Society in the United States; and also for the purpose of giving information relative to the course I felt it my duty to adopt in reference to yourself and colleague, Dr. Hoby; I beg to inform you that I have accepted the offer, and decided to hold a public meeting on Thursday evening next, the 26th inst. I deem it an act of justice to acquaint you with this intention, and to say that full opportunity will be afforded you of demanding any explanation of my public conduct in the United States, in reference either to yourself or the cause which I advocated, and to reply in detail to any of the statements I may consider it necessary to make.’

This letter was dated May 20. Dr. Cox acknowledged the receipt of that letter in the *Patriot*

of yesterday, (Wednesday, the 25th;) he said he 'had employed his pen, and he meant to save his breath.'

MR. BALDWIN: I rise, sir, upon a point of order. I submit, that no person can address this assembly, except Drs. Cox and Hoby, or some persons delegated by them to act on their behalf. [Hear, hear, hear.]

MR. PEWTRESS rose to move the adjournment. [Cries of 'No, no.']

MR. THOMPSON: Sir, this is my lecture; it is not competent for any person to move an adjournment. [Loud cries of 'Hear, hear.']

The REV. T. PRICE: I have given Mr. Thompson permission to deliver his lecture in this chapel, and he can occupy it as long as he pleases; no other person has a right to move the adjournment. [Cheers.]

MR. THOMPSON, after a short discussion, proceeded. He had written to Dr. Hoby also; and as the Dr. had requested that his letter should be read at the lecture, he should read it, whatever might be afterwards decided as to the adjournment, respecting which he was completely in the hands of the audience. He would merely observe, that the letter to Dr. Hoby differed scarcely in any thing from that sent to Dr. Cox. The following is the letter of Dr. Hoby, dated at Ledbury, May 24, 1836.

'SIR,—I duly received your letter of the 20th, communicating your intention to hold a meeting on the 26th inst., for the purposes therein explained, and inviting my attendance, for reasons therein specified. In reply, I have only

to say, that to be in London at that time, is entirely out of my power; I write this while on my way to our Association at Coleford, and to undertake so long a journey, expressly for such a purpose, would be altogether out of the question. No previous conference having taken place to ascertain what would suit my convenience, is of course evidence that any concurrence on my part as to the desirableness of such a meeting was quite immaterial. As you say, 'you deem it an act of justice to acquaint me,' &c., I have only to add, that if the same sense of justice dictates your statements at this meeting, nothing will be said, 'an explanation' of which I shall at all be solicitous to demand, or about which I shall be in the least concerned to 'reply in detail.' You well knew, sir, that to the great cause of abolition,—immediate, total, universal abolition,—I was as much pledged as yourself when in America, and that I advocated it ceaselessly upon principles, and in a way, which my own judgment approved. If my course of proceeding did not altogether approve itself to your judgment, and that of some of our friends, I presume I was, nevertheless, at liberty to pursue my own course, actuated, as I know I was, by as righteous an abhorrence of the iniquitous system of slavery as yourself. When you bear in mind, that I was not so much as invited to attend the meeting at New York, nor even referred to in the invitation addressed to Dr. Cox, you will perceive that I have some reason to complain of uncourteousness there, and of the extreme readiness of many here to pour their anonymous vituperations upon a course of conduct which they had not given themselves the trouble to inquire into and understand. I have only further to express my most earnest hope, that, notwithstanding the intemperance and indiscretion which appear to me to have characterized many of the efforts to awaken hostility against American Christians, God will overrule, so that the torpor and apathy of too many of all denominations, respecting this awful iniquity of slavery, will speedily give place to a holy, philanthropic, and righteous sensibility, which shall hasten both to confess and to compensate the wrongs inflicted on injured Africa. I hereby express my entire concurrence in the course my colleague pursued relative to an invitation which had nothing to do with our obligation, and request, in conclusion, that your letter to me, and this reply, may be read at the meeting of the 26th.'

Dr. Cox had availed himself of the *Patriot* newspaper. Mr. Thompson then read the concluding paragraph of Dr. Cox's letter contained in the *Patriot* of Wednesday, the 25th inst. He conceived that, after these letters, no person had a right to address that assembly, on behalf of either Dr. Cox or Dr. Hoby, unless they had authority to do so from them. [Cheers.]

Some discussion then arose as to the propriety of an adjournment, and it was ultimately agreed, that Mr. Thompson should defer the conclusion of his observations until Monday evening, the 30th ult.

The audience then separated.

## ADJOURNED MEETING.

The adjourned meeting was held at Finsbury Chapel, on Monday evening last, the attendance at which was very numerous. At half-past six,

WILLIAM KNIGHT, Esq., took the chair, and said, that having been requested to preside over the meeting held in Devonshire Square, last Thursday evening, and this being only an adjournment of that meeting, of course it was his duty to take the chair on the present occasion. Notices had been sent to Drs. Cox and Hoby of the present meeting, and if they appeared, of course they would be heard. But he begged it to be understood, and he hoped the meeting would support him in that decision, that no other individual could be heard, unless he was deputed in writing by those gentlemen to address this assembly on their behalf. [Hear, hear.]

MR. THOMPSON then rose to address the audience, and was received with loud applause. After again assuring the meeting, that he was not actuated by any personal feelings in reference to the remarks he was about to make, he observed, with regard to slavery and the slave-trade, that at the present moment 5,500,000 human

beings were held in bondage by Christian nations, and that Africa was still robbed of 200,000 of her children annually. It was therefore necessary that this nation should be as alert upon the subject of the slave-trade as she had ever been. He believed that not 1,000 less slaves had been carried from the coast of Africa, in consequence of all the eloquence of a Wilberforce, and all the untiring labors of a Clarkson! Let it be granted, as it was sometimes said, that it was England who had fastened the horrid system of slavery on America; that it was England who had planted that upas here, and that, from age to age, the Anglo-Americans had watered its roots, given fertility to its branches, and circulation to its fruit. Let that be granted, and he would say to America, 'If you criminate us, and if this charge be brought home upon us, in penitential acknowledgment for our sin, we go forth, wishing to bring forth fruits meet for repentance, to that land where we have sown the seed, and brought up the crop, in order that we may tear up the tree by its roots, and brandish it in triumph over the heads of the tyrants. [Loud and long continued cheers.] If America wanted England to bear the disgrace of doing the deed, England wanted to have the honor of undoing the deed. [Loud cheers.] In the slave estates of America it was a common occurrence to see a coffle, which was a gang of 60, 80, or 100 slaves, with the women huddled up in a waggon, taken to different parts of the country, with the 'star-spangled banner of America' floating over their heads, and with the music playing to cheer them, while being driven to the Capital of Washington.' M. T. then read a dialogue which had taken place between a Carolinian and a Mississippian planter on board a



steamboat, which was well authenticated by the gentleman who heard it. The topic of conversation was the value of slaves; and it was stated that, if under a certain weight, (50lbs.) the young boys were sold at nine dollars per pound; so that children were, by religious men, weighed in scales, and sold by the pound like meat. [‘Shame, shame.’] Every paper published in Washington and Alexandria was filled with advertisements of slaves, stating the terms, and inviting purchasers to come in and look round ‘the stock.’ Mrs. Child, the authoress of several works on education, had informed him [Mr. T.] of the following fact, which came under her own knowledge. A physician, named Wallace, had married a young lady from the South, with faint traces of a very remote connexion with the negro race. He took her to Alexandria, and placed her at the head of his establishment. They had not long been there when a person called upon the physician, and told him that his wife was his female slave, and demanded \$800 for her, saying, at the same time, that she was ‘honestly worth 1,000.’ [Laughter.] On inquiry, he found that his wife had been a slave; but she further informed him, that the man who claimed her as his slave was her father. [‘Shame, shame.’] That was a specimen of American slavery, and yet Doctors of Divinity, with both hands, and Englishmen too, said, forsooth, that he [Mr. T.] was ‘a calumniator,’ because he said of America, that she was a wicked nation. [Loud Cheers.] The statements contained in the book to which he had formerly referred, *The Baptists in America*, reminded him of the couplet of Hudibras—

‘They who drive fat oxen  
Should themselves be fat.’ (Laughter.)

The author who had charged him [Mr. T.] with being a calumniator, because he had called America a wicked nation, in speaking of France, had used this singular expression: 'I rejoice that we are uniting in sending missionaries to the wicked, infatuated, and infidel country of France.' [Cheers.] When he [Mr. T.] said America was a wicked nation, he had told it to the Americans themselves a hundred times; and it would be his consolation, that, whatever he had said of them, he had said before their face. [Cheers.] The slaves of America were, almost without exception, without religious instruction. There were not twelve men in the United States exclusively devoted to the religious instruction of the slave population. He stated that on the authority of the Synod of South Carolina and Georgia. He had never taken up the question of slavery as connected with their bodies only: he had always taken his stand upon the ground, that slave-holding was in itself unjustifiable. In America, the Bible Society had offered, in concert with other nations, to give the sacred Scriptures to every individual upon the face of the earth, in his vernacular tongue, in 20 years, while there were 460,000 families, at the lowest estimate, of slaves in the United States, who were not comprehended in their design. [Hear, hear, hear.] Yet, if he should say that, and put at the end of it, that America was a wicked nation, oh, he was told, he was 'a calumniator.' [Loud cheers.] The city of Charleston, had given \$500 to the Tract Society, and the very next year had sent a citizen to a dungeon for having given a tract to one of the slave population. ['Shame shame.'] He must say of American slavery, that it was a system of blood,—of soul murder: it put out the

eyes of the soul ; it darkened, and covered with leprosy and disease, the already depraved faculties of human nature ; and it left 2,580,000 persons to grope their way through darkness and degradation here, to everlasting darkness beyond the grave. [Cheers.] It had been confessed by ecclesiastical authorities, that there were 2,000,000 of slaves in America who never heard the name of Christ. (Hear, hear.) Mr. T. then entered into a number of details, for the purpose of showing the prejudice which was entertained in America against free persons of color. What was the excuse sometimes made for that prejudice ? ‘Oh, they have a disagreeable smell.’ (Laughter.) He (Mr. T.) could never detect any such smell ; and, indeed, it was never found that they did have such a ‘smell’ so long as they continued slaves. (Hear.) It was when they had obtained their freedom that the ‘smell’ was perceived. (Laughter.) And he did not wonder at it ; for nothing stunk so much in the nostrils of a tyrant as liberty ! (Loud and long continued cheering.) When travelling in one of the American steamboats, a gentleman and lady of color came on board in their carriage ; and he (Mr. T.) resolved upon watching the mode in which they were treated. When tea was announced, he went into the cabin, and being some time engaged in conversation with an individual of great eminence, Dr. Graham, he lost sight of his colored companions. About seven in the evening, he (Mr. T.) went upon deck, and there observed the lady seated upon a heap of luggage, her husband standing by her side : the night was dark and cold, and a mist descended which would wet any person through to the skin in an hour. He (Mr. T.) returned to the cabin, and said to Dr. Graham,

'Come on deck, Dr. G., and if you have a blush for your country let me see it now!' (Cheers.) On their return to the deck, they found the gentleman interceding with the cook to allow his lady to sit in the kitchen, as he feared the cold would cause her death, if she were compelled to be exposed to it all night! (Hear, hear, and shame!) Dr. G. asked the gentleman why it was that he had not paid for his passage in the cabin,—to which he replied, that he had offered to pay for it—that the captain would not take the money, and that he would gladly have given twenty times the fare, that he might obtain that comfort for his lady! (Loud cries of 'Shame! shame!') That lady was obliged to continue in kitchen—the most disagreeable place on board the steam-vessel, while ministers of the gospel, lawyers, merchants, were lolling upon sofas in the cabin, and not one of them would show kindness to a woman under such circumstances. That was the character of American slavery, and yet a man was a calumniator, 'because he called America a wicked nation.' (Cheers.) It was the prejudice entertained against the free people of color, which led to the establishment of the Colonization Society, which had been based upon prejudice, which made its appeal to prejudice, but which could not continue to exist, the abolitionists having shown the wickedness of that prejudice. The effect of prejudice against the colored population had been to crush their spirit; nevertheless, he (Mr. T.) had found among them intellect of the highest order, virtue of the most resplendent kind, and piety as sincere and fervent as that which distinguished the wisest, and best, and holiest of the land. If a white man were to be seen shaking hands with a man of

color, he himself would never be respected again; if he took his arm he would be less respected than if he had taken the arm of Beelzebub. (Laughter.) There was no justice in America for the colored man. If he knew how to make a bow and was dressed like a gentleman, with a ring on his finger, then,—‘how proud these colored people are!’—If he did not dress well, ‘they are degraded,—utterly irreclaimable!’ If he appeared dejected, ‘the whole race is sullen and revengeful!’ If they were inclined to be cheerful, ‘they are so saucy and impudent!’ (Laughter.) If one of them were seen intoxicated, then the whole was a race of drunkards; if one were to be found dishonest, they were all called thieves: if one was slothful, then they were all lazy: if one was profane, all were blasphemers! (Hear, hear.) This prejudice even existed in religious privileges of the colored people, and also deprived them of their political rights. In a large village called Salem, if a colored man, he was assured on good authority, took a house in one of the principal streets, the value of the property in that street became depreciated 75 per cent. The predecessor of Dr. Sprague had treated the colored people with great respect; he was a kind-hearted man; he had a considerable number of colored people in his congregation, with whom he lived in the greatest cordiality; and they were exceedingly attached to him. When Dr. Sprague succeeded to the pastoral charge, it was proposed that the colored people should be placed by themselves, where, it was said, ‘they would be more comfortable.’ Ten pews were set apart for them in the gallery, ‘a nice comfortable partition’ ran along this portion of the chapel, with ‘a nice green curtain to

prevent them from seeing the other parts of the congregation.' The colored people remonstrated against this invidious distinction, but it was vain. What was the consequence? Every colored man, woman, and child, left that chapel immediately! (Loud cheers)—and there was not at this moment, in all Dr. S's church, one colored worshipper! What would that minister be able to say when God demanded at his hand these precious souls with whom he had been intrusted? (Hear, hear.) Theodore S. Wright, a minister in New York, a man of color, had increased the numbers of his church from 17 to 376; he had given \$100 to the anti-slavery cause, but having, in conjunction with his son, to travel in the steamboat from New York to Washington, they were compelled to remain on deck during the voyage; indeed they were not allowed to pass the paddle-boxes! (Cries of 'Shame!') The avenues to learning had been closed to the colored people; but he (Mr. T.) rejoiced, that at the present day there were four colleges open for them. (Cheers.) Mr. Tappan had himself given \$20,000 to a college on the express condition that it should admit colored people to its privileges and advantages. When a person wished to join an anti-slavery society in America, it was a *sine qua non* that he had discharged all his prejudice against the colored population. (Cheers.)

One word with regard to the character of the abolitionists of America. He felt astonished at the amount of mind which had been thrown into the cause. William Lloyd Garrison had been particularly active and prudent; he had been condemned for having shot a-head with seven-league boots, the superannuated tortoise speed of his reverend brethren around him. (Laughter.) That had, how-

ever, ever been the reproach of reformers. (Loud and general cheering.) The question of American Slavery had been branded as a political question, not only by the enemies of freedom in America, but from some whom they might have expected better things. (Hear, hear.) Mr. T. then read an extract from a lecture delivered in connection with the British and Foreign Anti-Slavery Society, together with the constitution of the National Society of New York, in order to prove that there was nothing political in the objects contemplated. The missionary who went from this country to any foreign land, might be said, to a certain extent, to interfere with the politics of that country, inasmuch as the tendency of Christianity was to disturb the system which there prevailed. To brand this cause as a political question was to pronounce a censure on every missionary who ever went on a foreign shore to preach the gospel of Christ. If it were a political question, how came it that at the present day the churches in America were taking up the subject, and fasting, and holding prayer meetings in reference to it? It was too bad for a man to go 3,000 miles to brand the Anti-Slavery Society as politicians. (Immense cheering.) Mr. T. was then about to continue his narrative relative to the conduct of Dr. Cox in America, when it was suggested that it was desirable he should take a few minutes' rest.

The CHAIRMAN expressed a wish, that the intermission should be filled up, by Mr. M. Roper's stating some facts with which he was conversant.

Considerable opposition was made to this suggestion. One gentleman exclaimed, 'Mr. Roper is Dr. Cox's *protege*.' Another gentleman rose,

and pertinaciously persisted in attempting to address the meeting.

The CHAIRMAN reminded him of the remark he had made at the commencement of the meeting; but it was not till marks of disapprobation, and cries of 'Turn him out,' issued from every part of the building, that he resumed his seat.

The REV. A. FLETCHER, stated that when Mr. Roper was brought over into this country, he came with a letter of introduction to him, and had since been supported by some other ministers.

A GENTLEMAN, whose name we could not learn, said, that Dr. Cox bore a part in the expense of Mr. Roper's education. (Hear, hear, and faint applause.)

MR. ROPER then stood forward, and observed with considerable warmth, that Dr. Cox did pay a portion towards his education, but that should not hinder him from advocating the cause of his mother, brethren, and sisters, now in bondage. (Loud cheers.) He was grateful to Dr. Cox for that which he was doing for him; but at the same time his principles were not to be bought. (Cheers.) There was not a Christian society in America, which did not hold slaves, except the Society of Friends. (Cheers.) In Salem, a town in South Carolina, containing perhaps 20,000 Quakers, there was not a single slave, though they were surrounded by a slaveholding population. (Cheers.) He had run away from his master, and was going to see his mother in North Carolina. He had to pass through the town of Salisbury, where there was a Quaker in jail, who was to be executed on the following Friday, for



having given a slave a free pass. ('Shame, shame.') Mr. Thompson had given them an account of some bad slaveholders; he (Mr. R.) would tell them of some good ones. A master with whom he once lived, Mr. Beveridge, in travelling from Apalache to Columbia, having to pass through the Indian nations, it was necessary for him to take arms. He was taken exceedingly ill, and could neither stand up nor sit down. He had a trunk with him containing \$20,000, and he (Mr. R.) took the pistols and protected his master and his master's property. When he arrived at Columbia, his master becoming embarrassed in circumstances, sold him on a block; that was his kindness to him, (Mr. R.) for saving his master's life and protecting his property. Another good master, was Colonel M'Gillon, a Scotchman, who held about 300 slaves, and who used to boast that he never flogged them. His mode of punishing them, was to get a rice hogshead, into which several nails were driven about a quarter of an inch through, and the slave then being fastened in, he used to roll them down a very steep hill. ('Shame, shame.') At one of the revival meetings, of which he had heard so much since he came to this country, two ladies of color came in and took their seats in the pew for inquirers. Holding down their heads they were not observed; but some ladies coming in, and noticing their color, left the pew directly. (Hear, hear.)

Mr. THOMPSON then resumed his lecture. It might be asked by some, why he made this a personal question? Why he did not content himself by merely bringing forward the subject of American Slavery, without alluding to any indi-

viduals, or any denomination? His answer to that was, that he held in his hand a book, [The Baptists in America] containing from five to six hundred pages, in the beginning, the middle, and the latter end of which he (Mr. T.) was most grossly injured; in which he was charged with having calumniated great and good men in America, and with 'rolling back the cause' by his 'unmeasured vituperations,' by his 'exasperating expressions,' and in a variety of other ways. In which book he was charged with gross injustice, for having, at a public meeting in New York, thought fit to denounce a countryman of his own. He was told on a certain occasion, that the writer would 'spare him,' and it had been said, that he (Mr. T.) manifested considerable irritability when that expression was used. 'Sir,' said Mr. T. 'I manifested no more then, than I manifest now, and which I shall continue to manifest, a just indignation. (Cheers.) When any individual tells George Thompson, who has put his life into his hands, and who has gone where slavery is rife; when I, George Thompson, am told that I am to be 'spared,'—in a book written by a man, who deserted, in the hour of danger, the cause he was pledged to support! (Loud cheers.) I say to my foes, 'Come on! a fair stage and no favor!' (Immense cheering.) 'Come on to do any thing but spare me!' (Deafening applause.) 'Spare me!' I ask not to be spared! I ask for justice to my cause! I take up this cause on public grounds. Were I not a public man, these things might pass by as idle tales. But when, in this book, and elsewhere, I am branded as 'a calumniator;' when it is asserted, through that book, that I have 'rolled back the cause' to an 'almost irretrievable distance,' in

America, I am called upon to take this book and redeem myself, as a public advocate of a public cause, from every charge which directly or indirectly affects my reputation or character as a qualified agent of the Anti-Slavery Society. (Loud cheers.) But what right had they to expect that Dr. Cox would advocate the cause of emancipation in America? Dr. Cox had, before he went out, said, in the presence of gentlemen, who were now present 'I go in the spirit of a martyr.' What was the spirit of a martyr? It was not the spirit of compromise—it was not the spirit of silence—it was not the spirit of timidity. (Loud cheers.) What was the spirit of a martyr? It was the spirit displayed by Luther, by Cranmer, by Paul, and the Lord and Maker of them all! (Loud cheers.) Was Dr. Cox called upon to advocate the anti-slavery cause? He was. No man ever crossed the Atlantic, on any mission, more pledged to advocate the cause than was Dr. Cox. He would quote a letter contained in the *Baptist Magazine* for the month of November, 1834, which had been sent forth by the Baptist Union, from whom that gentleman went, to various churches, calling upon them for pecuniary aid to support that mission :

'But whilst we admire their vigorous efforts for the spread of the gospel, and those free institutions under whose influences those exertions have been made, we do not shut our eyes to the fact, that in this land of liberty, negro slavery is legalized, and is suffered to remain a foul blot on their national character. It is, perhaps, within your recollection, that at the commencement of last winter, the Baptist Board in London, sent to their brethren a memorial on this subject, which they requested might be laid before the Triennial Convention. To what extent the brethren thus memorialized are partakers of this national sin, we are utterly ignorant. We are glad to learn

that the voice of many of them is lifted up against it, and we send our deputation to promote most zealously, and to the utmost of their ability, in the spirit of love, of discretion, and of fidelity, but still most zealously, to promote the sacred cause of negro emancipation.'

What was the conduct of one of that deputation? The business of the Triennial Convention was done, and the deputation returned to New York; one of them was respectfully invited to attend the anti-slavery meeting to be held in that city, to mingle with men with whom it was an honor to be associated—nature's nobles (cheers;) and how did he reply? While he wished the honor of being an abolitionist, he shunned the work. He stated that he was with the meeting in heart, but that he did not go because of the political bearings of the question. (Applause.) And what did he do then? Having written a brief apology, he went back to a most appropriate meeting for a gentleman who had resolved to be dumb on negro slavery. Where did Dr. Cox go to? He had said, 'Having written this brief apology to the Anti-Slavery Society, I went to the meeting for the deaf and the dumb.' (Laughter, and loud cheers.) A very fit subject for the benevolent operations of that Society; would that they had cured him. (Laughter, and great applause.) The doctor went from New York to Boston, and was again invited to attend an Anti-Slavery Convention there, but again declined. He would now come to a particular part of the narrative, to which he begged the special attention of his friends. The doctor would not open his lips in the Triennial Convention of Richmond, on the subject of slavery, though it was expected by the ministers in the slaveholding States that he would bring forward that subject.

The doctor assigned as his reason, that if he had opened his lips on that subject, one of two things would have happened. The Convention would have been broken up by magisterial interference, or his brethren would have spontaneously withdrawn. The doctor gave the most glowing description of the heavenly state of the atmosphere in which he breathed in that Convention. At page 49 of his book, he said, when speaking of the Convention, 'If doubts had arisen in any minds as to the course the deputation from England intended to pursue, in their public intercourse with their brethren, with respect to subjects of vital importance,'—that was to say, if any number of individuals belonging to the Convention expected that the doctor or his colleague would have introduced the agitating question respecting the negroes and people of color—'It was only like the cloud of a summer morning, which speedily disappeared in the brightening sunshine.' How did they remove those doubts? Certainly not by speaking out. So soon as the Convention were convinced that their clerical brethren meant to be deaf and dumb, then every cloud passed away, and all was cordiality and union. (Cheers.) What was to be thought of such an union as that? (Hear, hear.)

From Boston the doctor proceeded to New Hampshire, and amongst the green hills a meeting of free-will Baptists was held. They were almost all abolitionists; an anti-slavery meeting was held, there was no fear of a jacket of tar and feathers, and there Dr. Cox supported a resolution, the preamble of which ran thus:—'Whereas the system of slavery is contrary to the law of nature and the law of God, and is a violation of the dearest rights of man, resolved, that the prin-

principles of immediate abolition are derived from the unerring Word of God, and that no political circumstances whatever can exonerate Christians from exerting all their moral influence for the suppression of this heinous sin.' That utterly annihilated his own letter in New York, and he [Mr. T.] had some reason to believe that the word *political*, was introduced as a reproof to the doctor. The doctor had assigned three totally different reasons for not attending the meeting, and his friends assigned a fourth. He had said that he did not attend at New York on account of the political bearing of the question, with which, as a stranger, a foreigner, a visitor, he could not attempt to intermeddle. There the doctor made a grand attack upon him [Mr. T.]—there he set the mob upon him [cries of Shame,] and justified all they had ever said about his being an intermeddler. (Loud applause.) The very vilest papers in the Union had announced, on the 12th of May, that Dr. Cox would be at the anti-slavery meeting; and he (Mr. Thompson) wished it to be known that it was only in the opposition papers, and not in those favorable to abolition, that the doctor's presence at the meeting had been announced. They said that he could not help being there, and yet he did help it. (A laugh.) In New Hampshire the doctor assigned a totally different reason, and said, that it appeared that he could do more good in a private way. In his book, he said he did not go because he should have been obliged to have spoken with disapprobation of the measures of the anti-slavery agent, and therefore he did not go. His friends assigned a fourth reason, and said he did not speak upon the question because he was not sent there for that purpose, and because if he had

spoken he would have compromised the object which he went especially to promote. He (Mr. T.) would like to know how these four reasons could be blended into one, and made a sufficient reason for Dr. Cox's non-attendance. But why did he mention those circumstances? In order to justify himself from the vile calumnies which the Dr's. book cast upon him. If he had not been honest to Dr. Cox, would there have been a single impugning of his (Mr. T's) measures? He trowed not. If Dr. Cox believed that he was 'rolling back the cause,' it was his duty as a member of the Committee which sent him out to write home to that effect; it was his duty as a minister of Christ, as a man, and as a countryman, to have taken him aside, and told him of his faults. It was still more his (Dr. Cox's) duty, when he (Mr. T.) faced him before the Committee, to call for an explanation of his conduct. He had the best reason for pledging himself in America on behalf of Dr. Cox before he arrived, and it was his duty to denounce him as an abolitionist when he did not attend the meeting. (Cheers.) Why should Dr. Cox have been at the Anti-Slavery Meeting? Because he was a member of the British and Foreign Society for the extinction of slavery and the slave trade throughout the world; because he was a member of the Baptist denomination, and the Baptist churches throughout the land had been told that he was sent with all fidelity to promote the sacred cause of negro emancipation; because he had solemnly pledged himself to do all that he could, and had said, in the presence of his ministerial brethren, that he was prepared to go to the prison and to the gallows in the cause. He should have gone—because he was a man, and because he owed it to mankind to be there.

(Applause.) He should have gone because he was a Christian minister, and it was his duty to rebuke the crying abomination of the land. To take a journey of 3,000 miles to say, 'How do you do? I am very glad to see you; very nice wine; very nice mutton—[loud laughter]—and not to say a word on behalf of the bleeding, suffering, oppressed slave, lest the heavenly-mindedness of the meeting should be destroyed! (Cheers.) 'Heavenly-mindedness!' (said Mr. T.) O that I could have brought all the chains and whips in the United States around that ecclesiastical convention, and made them echo and rattle in the ears of that 'heavenly-minded' assembly. (Loud and long continued cheers.) Harmony!—harmony in sin. (Hear, hear.) Harmony!—harmony depending upon silence in behalf of God's poor. (Hear, hear.) Harmony and union!—a union for each other's destruction. Had Dr. Cox gone to the meeting, laid his letter on the table, commenced an affectionate and faithful address upon the subject, and had he been checked, and gagged, and dismissed in the middle of the first sentence, he would have returned to this country with honor. (Immense cheering.) He called upon the people of England to set their face henceforth and for ever, against any man, no matter what his station or his talent, unless they knew that he would unflinchingly lift up his voice for the oppressed. (Cheers.) It should not be owing to his negligence if either the Congregationalists or the Baptists ever sent out a temporizing deputation to America again. Dr. Cox had said that he had already stated his opinions on the subject in England, and that they had reached America. They were or they were not known there. If they were known already, he had the



more reason to be at the meeting, to maintain his character as an anti-slavery man. On the 12th of May Dr. Cox and himself were coupled in the *New York Inquirer*, and the editor recommended the citizens to give them a jacket of tar and feathers; and on the 13th out came the same paper, with two columns—one column with the vilest abuse ever penned, levelled at his (Mr. T's) devoted head; and the other, the most fulsome compliments ever bestowed on an individual. It was his (Mr. T's) honor to have the calumnies; it was Dr. Cox's to have the compliments. (Cheers.) How did he know that Dr. Cox had served the cause of slavery? Because he was praised by every pro-slavery paper in America. (Hear, hear.) How did he know that Dr. Reed had served the cause? Because his book had been quoted by all the pro-slavery papers in that country. The vilest pro-slavery papers had sung Dr. Cox's praises throughout the land. Why should Dr. Cox have been at the meeting? Because the abolitionists of America were the weaker party, and it would have been magnanimous to have been there. (Hear, hear.) Dr. Cox said very significantly, in one part of his book, 'I found scarcely any of the influential Baptist friends abolitionists.' He (Mr. T.) had no doubt that there was a great deal of meaning there. It was common of old to put this question—'Have any of the rulers believed on him?' (Cheers.) Very much on a par with them was the quotation from Dr. Cox. Had he found many of the influential Baptists among the abolitionists, no doubt he would have found himself there. (Cheers.) But during the whole time that he was in the United States he never identified himself with them. But he did more. After having declined to be at

the meeting at New York and at Boston, and had supported the resolution which he (Mr. T.) had read, he (Dr. Cox) came down to Boston, the pro-slavery party in that city got up a requisition to the Mayor for a meeting to traduce the abolitionists, and the most vile elements in the city were put in motion. On the day the meeting was to be held the leading abolitionists were marked out for destruction, and were obliged to leave the city with their wives and children, believing that the speeches made on that day would lead to the destruction of their houses at night. And who sat on the right hand of the chairman while the speeches were made? Dr. Cox. (Loud cries of 'Shame,' and hisses.) Mr. Thompson inquired whether those marks of disapprobation were directed against the act or against him (Mr. T.?) (Cries of 'The act.')

The REV. GEO. EVANS inquired on what authority Mr. Thompson made that statement?

MR. THOMPSON replied,—the book published by Dr. Cox, in his account of the meeting at Faneuil Hall. While Dr. Cox was sitting at the right hand of the chairman, the Hon. Peleg Sprague rose and made a speech. The 'vituperation' which he (Mr. T.) had poured out on Dr. Cox was compliment compared with the venom which he (Mr. S.) spewed forth upon our common country. Dr. Cox sat by the side of the chairman; 'but would I,' said Mr. Thompson, 'have sat and heard it?' (Immense cheers.) No: but I do not wonder that the man who dare not plead the cause of the poor slave, dare not defend his country. (Long-continued cheering.) The Hon. Mr. Sprague, in the presence of the venerable

author, Dr. Cox (a laugh,) pointed, in the course of his speech, to the portrait of General Washington, for the purpose of sanctioning slaveholding. Dr. Cox was there, but he was not at the anti-slavery meeting in New York. Why he (Mr. T.) had been calumniated in that book, was, because he had had the faithfulness, in the United States, to denounce that conduct. Was he sorry for it? No; he would repeat it again that night. If a man could be eloquent on this side of the water—if in Finsbury Chapel or Exeter Hall, and amid admiring and applauding brethren, 3,000 miles from the scene of slavery, he could eloquently denounce the system, and when he crossed to the shores where it was found, could desert the cause, he would desert him as a coadjutor in the cause of abolition. (Immense cheering.) Mr. Thompson compared the conduct of Dr. Cox with that of a director of a Missionary Society going to visit a Missionary station, and when he arrived, being apprised of a Missionary meeting to be held there, but refusing to attend it because he was not expressly sent out for that purpose. He might go over other charges, but he would not do so. He would leave the Christian world to judge between himself and Dr. Cox. He would rather have broached this subject any where than at a public meeting, because he did not wish to make it a matter of public animadversion. But Dr. Cox had made *ex parte* statements of a most injurious character. He (Dr. C.) had put on record on the committee books statements which he (Mr. T.) had been obliged to contradict *in toto*. In fact, he was charged with rolling back the cause; and therefore he owed it to the friends of England, Scotland, and Ireland, who were looking with intense

anxiety to every thing that was said and done on this subject, to vindicate his character, on public grounds, from every thing contained in Dr. Cox's book. (Cheers.)

He must notice one statement utterly at variance with the fact. In a letter which Dr. Cox had published in the *Patriot* of Wednesday last, he made the unqualified assertion, that he (Mr. T.) was sent forth by three individuals. What effect was that likely to produce in America before he could send his voice thither to counteract it? It would be said that he (Mr. T.) who had stated that he represented thousands in Scotland and London, had, after all, been sent forth by three individuals only. What was the fact? It was his honor in 1830, to become the agent of the Agency Anti-Slavery Society, and from that hour to the present moment, his connection with that Society had never been dissolved. (Loud cheers.)

He was present when the Society took its new name; there was a full committee, and it was then that his mission was decided upon, and an appeal was made to the public on the ground of that mission. How was it, then, that Dr. Cox said, that he was sent by three individuals? There was a little truth in it, and it was but a little. Several meetings of the committee were held, and were fully attended, and at last he left London, visited Scotland, and then went to Liverpool for the purpose of embarking for America. At that juncture, news reached his country, that there had been serious riots in New York; that the house of Mr. Tappan had been sacked, and the furniture burned by the mob, and that the colored people had been persecuted to an unequalled extent. (Hear, hear.) Several of the com-

mittee deemed it advisable to send him special instructions, and to put him on his guard against mixing himself up with any party in America. A special committee was summoned, but, from the shortness of the notice, and the pressing engagements of the members, only a quorum were able to attend, and they sent special instructions by Mr. Scoble, that they might be certain of reaching him. Dr. Cox, on the day on which he wrote the letter to the *Patriot*, examined the minute book, saw that meeting after meeting had been held, that this was the last prior to his departure, and then he wrote the unqualified assertion that he was sent by three persons. [Cries of 'Shame.'] He could appeal to those in that assembly, whether he had not been sent by 3,000 ay, by 30,000. He had been travelling for six months in England and Scotland, and wherever he had gone, he had been freighted with the blessings and the confidence of the abolitionists; and then America was told, through the medium of the *Patriot*, that he had been sent forth by three individuals. He would ask, was it just?—was it truth? [Cries of 'No, no.'] Was it Christianity? [Cries of 'No, no.'] Here was an act calculated to injure a man in his dearest place—in his reputation. What should he call it? 'Do not,' said Mr. T. 'let us call it at all. Let us hope that he will repent and acknowledge it, and I will be the first to say then, what I say now, but with still greater emphasis—I freely forgive you.' [Loud and long continued cheering.] There was another assertion of Dr. Cox's to which he must advert. He stated in the *Patriot*, (and he—Mr. T.—answered it because it was there,) 'I was in the chair when Mr. Thompson was giving in his report, by a kind of com-

pulsion.' What would the assembly think when he [Mr. T.] told them, that Dr. Cox was invited to take the chair in the committee while some *pro forma* business was gone through, and that the moment it was done, the Dr. stated that he had a question of privilege to bring forward? The Secretary said, that as the Dr. was going to bring on a question of privilege, he should quit the chair. The Dr. chose to remain in it. His words were—'I think I can accomplish the business I have to do, and retain the chair.' As the question referred to some harsh expressions used by a certain individual in a letter on Dr. Cox, the person who was implicated rose and said, 'Do you mean me to reply to the statement you are making?' Dr. Cox replied in the affirmative. And then the individual suggested the necessity of the Dr. leaving the chair, that they might stand on equal terms, and submit the whole matter to the committee. But Dr. Cox, in the face of all delicacy and good feeling, persisted in keeping the chair. ['Shame, shame.'] Yet Dr. Cox, in replying to his [Mr. T's] statements, said he had few opportunities of investigating his conduct, because he was in the chair by a kind of compulsion. It was indeed 'a kind of compulsion.' He [Mr. T.] should rather be inclined to call it 'repulsion.' [Loud laughter and cheers.] Mr. T. then pressed upon the audience that a great work remained yet to be accomplished. He had lately called upon Daniel O'Connell, Esq., for the purpose of introducing to him a gentleman from America. Mr. O'Connell said he had made it a rule never to see any person from that country who was not a member of the Anti-Slavery Society. [Immense cheering.] But in this case, when he found who attended the gentle-

man, [Mr. Thompson,] he at once admitted him, remarking that he knew what kind of man he was from the company he kept. [Laughter and cheers.] Mr. O'Connell had informed him [Mr. T.] that the present Archbishop of Charleston was a particular friend of his, and a gentleman from that country had lately called upon him [Mr. O'C.] with an introduction from his friend. But finding that he was a slaveholder, he refused to see him. [Deafening applause.] Not even an introduction from the Archbishop of Charleston would introduce a slaveholder to the hand, the heart, the hearth of Daniel O'Connell. [Reiterated cheers.] In conclusion, Mr. T. remarked, that if Dr. Cox would express his regret at the statements he had made, if a second edition of his work should be called for, and he would expunge the attacks which had been made upon his character, and confess that he had been in error, he [Mr. T.] should be glad, as Dr. Cox could be desirous he should be, to give him the benefit of any explanation, any concession, any contradiction of the statements which he might choose to make. But until that, he should feel it his duty to take that book wherever he went, to counteract its influence, and justify his own measures. [Loud cheers.]

E. BALDWIN, Esq. said, he felt it due to Mr. Thompson, that the meeting should express their opinion with regard to that gentleman's conduct in America. Without further preface he should therefore move—

‘That having heard Mr. Thompson's justification of the course he pursued in America, this meeting is decidedly of opinion, that, in the perilous position in which he was placed, and under

the circumstances of great difficulty and trial, he fulfilled his duty as a man and a Christian, and is deserving the commendation of every friend of humanity.'

JUDGE JEREMY, in seconding the resolution, bore his testimony to the able exertions of Mr. Thompson in promoting the cause in which he was engaged, and to the courageous manner in which he had advocated those principles which he had ever maintained. He approved of the resolution on this account, and also for another reason,—that while it vindicated his friend [Mr. T.] from the imputations which had been cast upon him, it threw aspersions on no other party.

The resolution was then put, and carried by acclamation.

MR. THOMPSON briefly acknowledged the compliment, and avowed his determination to persevere in his efforts in this cause while God should continue his life and strength.

The REV. GEORGE EVANS moved, and the REV. T. PRICE seconded a vote of thanks to the Chairman.

The CHAIRMAN returned thanks, and the meeting separated.



## LETTERS TO THE EDITOR OF THE LONDON PATRIOT.

---

SIR,—I wish, through you, to intimate to the British public my deep conviction, in concurrence with that of many others, that Mr. Thompson's procedure, in holding meetings under the name of 'Anti-Slavery Lectures,' for the purpose of attacking my conduct in America, and the publication I and my colleague have issued, is a most impertinent interference, and a mean attempt to prejudice the public mind. The platform may suit a mob orator, and his self-degrading abettors, but truth and character will ultimately prevail. As the statements that have been given may probably (in part at least) pervade some of your pages, and as I did not choose to come down to the level of meetings so convened, I beg to assure my friends, who may see uncontradicted and untenable representations, to keep in view that at the proper time, and by the proper medium—the press, I pledge myself to the refutation of the calumnies which I understand to have been uttered.

Yours, respectfully,  
Hackney, May 31, 1836.

F. A. COX.

---

SIR,—Allow me to insert in your columns a very brief remark on two words used by Mr. Thompson in his letter, which is headed 'Slavery in America,' in your paper of May 23.

Mr. Thompson states, that my version of his concluding remarks, at the New York Abolition Meeting last year, is an 'entire misrepresentation.'

I had not seen your paper of the above date when I addressed to Mr. Thompson a letter from Ledbury yesterday, which I presume will be read by him at the meeting advertised for to-morrow, the 26th, and probably find its way into your pages. Had I seen the above uncourteous remark, I should certainly not have troubled myself to send an answer to his invitation.

I have not designedly misrepresented any thing. As Mr. Thompson stands pledged to prove such misrepresentation 'from the book itself,' the public, of course, will be enabled to decide.

It is a little singular that the proof sheet was at my house when a mutual friend from America, a most determined Abolitionist, who was present at the meeting, was visiting me. I expressed to him my doubt about one expression, and requested him to read what I had written. He did so, and his reply immediately was, 'Oh, it is true enough, there is no doubt but he said all that.'

I remain, your obedient servant,

Coleford, May 25, 1836.

JAMES HOBY.

P. S. Perhaps I ought to add, that I nevertheless struck out the expression on which I entertained a doubt.

SIR,—At the extraordinary meeting held in Devonshire square Chapel on last Thursday evening, some persons appeared somewhat displeased with me, inasmuch as, when Mr. Thompson stated that Dr. Cox had pledged himself, 'in the midst of his brethren,' as to the line of conduct he would pursue on the subject of American slavery, I took the liberty of asking, 'Where?' Mr. Thompson referred to the Rev. T. Price as his authority, and that gentleman stated that it was in a committee-meeting of the Baptist Union, but he had forgotten where.

The minute-book of that Committee, Sir, now lies before me, and I find that, from April 28, 1834, when it was resolved to recommend to the Annual Meeting to send a deputation to America, until the period of their departure, fourteen meetings of the Committee were held, at one only of which Mr. Price was present. This meeting was held

at 'Stepney College, August 27, 1834, present—the Rev. W. H. Murch, in the chair; the Rev. Dr. Cox, the Rev. Messrs. Price, Stovel, Thomas, Belcher, and the Rev. Thomas Edmonds, A. M., of Cambridge, and the Rev. S. Green, Jun., of Thrapstone, as visitors.' Now, will Mr. Price have the kindness to say whether the 'pledge' was given at that meeting? Certainly nothing of the kind can be learnt from the minutes.

I am, Sir, very truly yours,

JOSÉPH BELCHER.

27, Paternoster-row, May 30, 1836.

---

SIR,—In Dr. Cox's reply to Mr. Thompson, inserted in your paper of the 25th, an allusion is obviously made to myself, which I cannot permit to pass unnoticed. When specifying his reasons for not meeting Mr. T., the doctor remarks, 'I say nothing of the kindness or piety of the parties who have prepared the arena.' I have no disposition to carp at the terms here employed. The doctor was at liberty to select such as he pleased, though his vocabulary might, possibly, have supplied others more pertinent and suitable. My object, Mr. Editor, is to state, for the information of your readers, what Dr. Cox undoubtedly felt assured of, while penning this passage, that I am the only person who had any thing to do with the affair. I granted the use of the chapel to Mr. Thompson, on my own responsibility, without consulting an individual, and am not now disposed to shrink from any of the consequences which this step fairly involves. I am the more desirous of this being known, because it has been intimated to one of my deacons, by a gentleman officially connected with the doctor, that the granting of the place to Mr. Thompson would be regarded as an act of hostility on the part of the Devonshire-square church towards that meeting in Mare-street, Hackney. Nothing can be more groundless or absurd than such an insinuation, as the above statement must clearly show.

I granted the place to Mr. Thompson on public grounds, for the delivery of a lecture on the character of American Slavery, and the progress of the abolition cause in that country, fully aware that these topics would, of necessity, involve a reference to the part which had been acted by

the Baptist deputation. The only condition I required from Mr. T. was, that he should immediately announce his intention to the two gentlemen constituting that deputation, and proffer them an opportunity of replying to his statements. To this he most cordially assented, stating that it was perfectly coincident with his own views of what was right: I stood in a similar relation to both parties, being a member of the Baptist Union from which the Drs. Cox and Hoby had proceeded to America, and of the British and Foreign Abolition Society, by which Mr. Thompson was sent to that country. I entertained an unfeigned respect for all these gentlemen, and when I found that there were points in dispute between them, affecting their public character, and bearing directly on the interests of a cause, to which, in my more healthful and vigorous days, I had devoted my best energies, and when I knew that these matters were already public, I felt assured, and I do still feel assured, that it was alike due to Dr. Cox, to Mr. Thompson, and to the noble-minded men whom God has raised up on behalf of suffering humanity in America, to give to the two parties a fair opportunity of stating their case before the public and in the presence of each other. I cheerfully granted my chapel to Mr. Thompson, and I should have been equally ready to grant it to Dr. Cox on the same condition. The interests of truth and righteousness were never yet promoted by the concealment of facts respecting the public proceedings of public men. Nor did it once enter into my mind that Dr. C. would hesitate to be present on such an occasion, as I had heard him prior to the return of Mr. T. say, 'Mr. Thompson has threatened me with a meeting at Exeter Hall; I am ready to meet him there or elsewhere.'

Here, Mr. Editor, I should be glad to close my communication; but a regard to Mr. Thompson, and to the Society which he represents, compels me very briefly to advert to two or three very gross inaccuracies into which the doctor has fallen. I am the more surprised at these inaccuracies, as Dr. C., I am informed, called at Aldermanbury only a few hours before drawing up his letter, and examined the minute-book of the Society.

1. Dr. Cox states that Mr. Thompson was sent to America by three persons. Here he is entirely mistaken, as the slightest attention to the minute-book was sufficient to have shown him. The Committee Meeting, to which

Dr. Cox refers, when only three persons were present, was held after Mr. T's departure from London for America. He was then at Liverpool, waiting for a favorable wind, to proceed on the Mission to which he had been invited by the American Anti-Slavery Society.

The Scottish Abolition Societies had united with that in London, in urging him to accept this invitation, and had contributed liberally towards the expense which would be involved. Mr. T's mission to the United States was contemplated by the Society from the moment that its title was changed from the Agency Anti-Slavery Society to that of the British and Foreign Society, &c. I moved in the Committee the adoption of the new title, and America was at once fixed on as the first scene of our operations, and Mr. T. as the agent who should carry out our plans. The fact is, Dr. Cox has most strangely mistaken the object of the Committee Meeting to which he refers, and when three persons only were present. It was summoned under the following circumstances:—After Mr. T. had left for Liverpool, on his way to America, news arrived of the destruction of the Chapels at New York. Mr. George Stephen immediately called at Aldermanbury, and entreated the Secretary to get a few members of the Committee together instantly, that additional instructions might be drawn up for Mr. T. This was done, on the spur of the moment; and three gentlemen met; and Mr. Scoble was sent to Liverpool by the speediest conveyance that could be obtained. In confirmation of my statements, I refer to Mr. Scoble, our esteemed Secretary, and to the Minute-book of the Society, which, I am sure, he will freely exhibit to any gentleman desiring satisfaction on this point.

2. Mr. Thompson having referred to Dr. Cox's silence at the special meeting of the anti-slavery committee, on the 16th of March last, Dr. C. replies, 'Mr. T. has not told the public that I not only attended, but was, and that by a kind of compulsion, placed in the chair. Perhaps this concealment resembles that of my note at New York, unintentional and accidental.' The Doctor afterwards refers to the delicacy of his situation as chairman, as one of the circumstances which imposed silence on him. I was not present at this committee, but having attentively examined the minute-book, and having received a detailed account of what passed, from the secretary, I am competent to say that the facts of the case are simply these:—

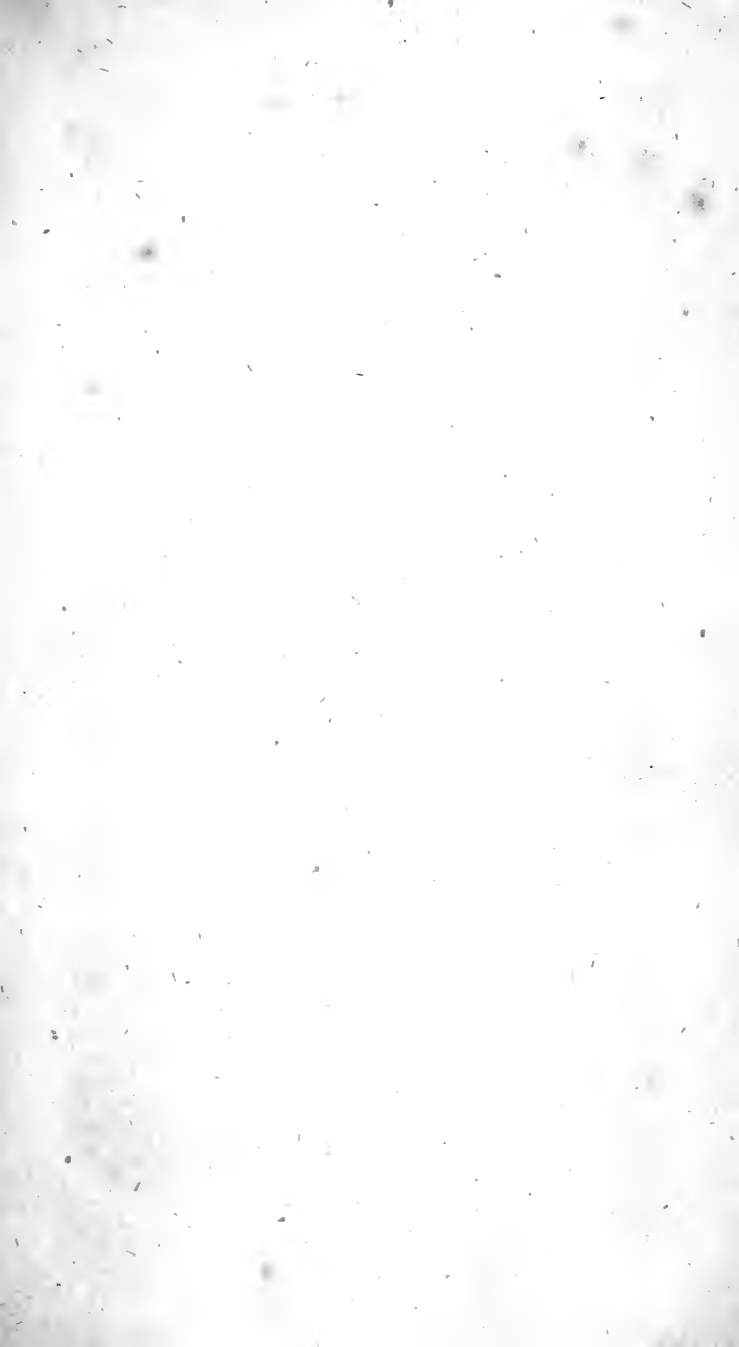
When the committee met, there were but three or four gentlemen present. One and another excused himself from taking the chair. Dr. Cox being requested to occupy it, remarked that he had a question of privilege to bring on, which might render it inexpedient that he should be in the chair. He was then asked to occupy it while the pro forma business was transacted, by which time, it was remarked, some other gentleman would arrive that could take his place. He consented to this request—the pro forma business was gone through, and the Doctor being then asked by the secretary to vacate the chair, declined to do so, stating, that he thought he could do more justice to his views in his present situation. At a subsequent part of the proceedings of the committee, he was again requested by the secretary to leave the chair, but again declined. So much for Mr. Thompson's concealment, and the delicate situation of Dr. Cox. Here I again appeal to Mr. Scoble and the minute-book.

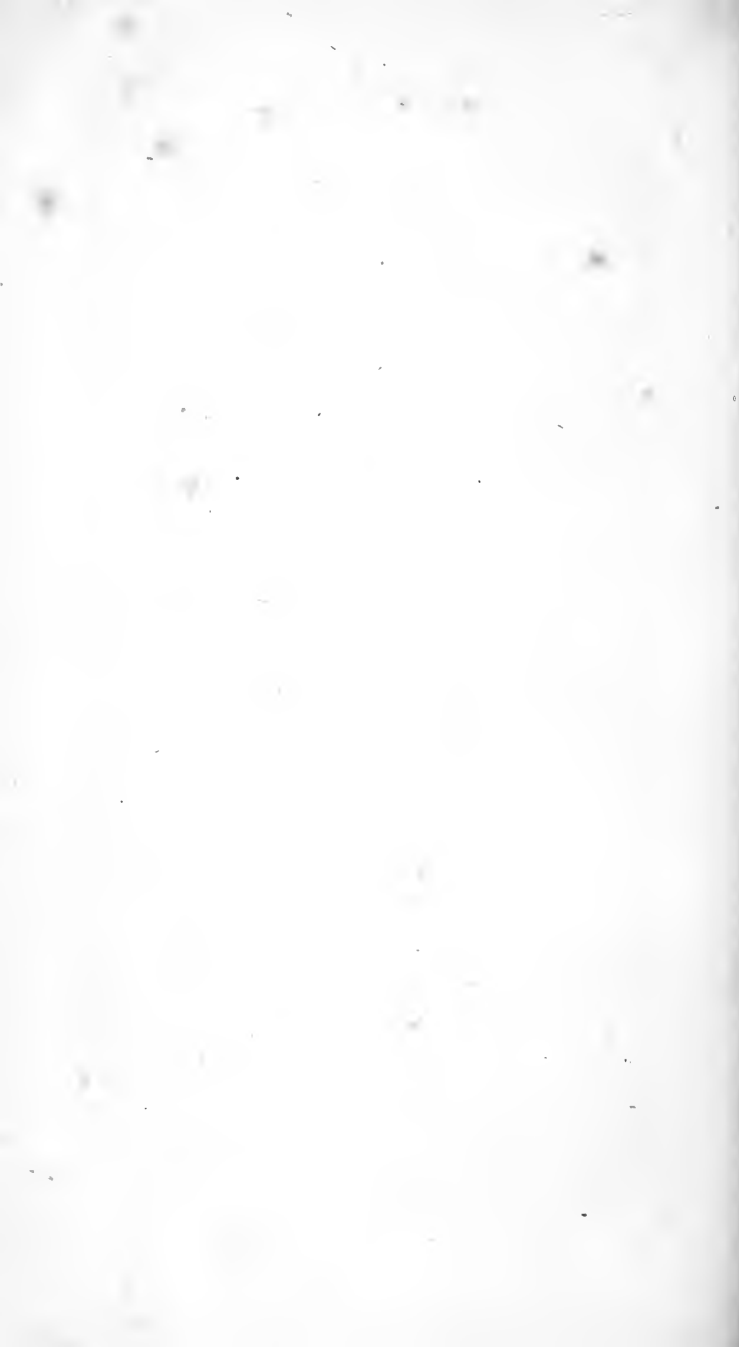
3. Mr. T. having requested his readers to compare Dr. Cox's version of the speech of the Rev. Baron Stow with the report of that speech in the New York Observer, Dr. Cox replies, 'Well, let the reader compare,' &c. adding 'Behold them, then in parallel columns.'

Now, Mr. Editor, would any of your readers imagine otherwise than that the Doctor's report, taken from his own book, and that of the New York Observer were here before him, whole and entire? Such certainly was my impression, and I cannot express my surprise, when, on comparing them, I found that the Doctor had omitted the two most material sentences from the report of the New York Observer, merely remarking, 'He talked, it is true, of an 'unpleasant blush,' and wished me to fill it up with reasons for the omission,' &c. The sentences omitted are the following, and formed the first and the last of Mr. Stow's speech, which contained three others:—Mr. Stow said, that in offering this resolution, he stood before the society, in circumstances which mantled his cheek with a most unpleasant blush. Let the gentleman himself fill it up with reasons for the omission, that would be satisfactory to himself, to his own country, and to his brethren throughout the world.' Here, Mr. Editor, as in the former instance, I have to do with facts only; and no one of your readers will be better pleased than myself to receive a satisfactory explanation.

THO. PRICE,

Finchley Common, May 28, 1836.











one volume allowed  
to be kept 14 days (for  
juvenile books published  
to be renewed; to be  
who will collect 20 c  
including Sundays and holidays  
borrower's household, and not  
this Hall.

Borrowers finding this book  
defaced, are expected to report  
in the delivery of books.

No claim can be established  
notice, to or from the Lib

The record below must not be