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# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, JUNE, 1844.

NO. 1.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES.

Boonton, Morris County, New Jersey.

### TERMS.

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All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

For the Freeman.

*Mr. Editor.* Abolitionists, who are such indeed, are all aiming at the same result. Whatever could be seen to hasten that result they would hail with joy. We believe that all true abolitionists are pursuing the one great object by such means as they, in their honest convictions, deem best adapted to secure it. They are of one accord in maintaining the deep and unqualified sinfulness and impolicy of slavery, and the obligation of immediate, universal emancipation.

They are agreed in petitioning the government of God, and all human governments where they have a right to be heard, that slavery's heavy burdens may be undone. They are agreed in using to the uttermost all moral influence, while they differ extremely as to the propriety of using political influence. This difference is a serious embarrassment to the anti-slavery enterprise. Abolitionists cannot walk and labor successfully together except they are agreed. Their differences bring them into frequent collision; their power is greatly diminished, their cause is betrayed, and the deliverance of the poor slave is retarded. Few wise and thinking men are likely to become active abolitionists while they are compelled to witness such a spirit as was exhibited recently at the anniversary of the American A. S. Society in New York. That spirit was little better than the spirit of slavery itself, and needs to be corrected before we can remove the beam from the eye of the southern slaveholder. Had abolitionists been all agreed either for or against political action, such a scene would not have been witnessed. In this enterprise emphatically, "how good it is for brethren to dwell together in unity."

It seems to me that nothing can be more important at the present crisis of the anti-slavery cause, than that all who love the down-trodden slave, should be agreed in the measures which it is fitting to use for slavery's overthrow. We do not expect liberty will be proclaimed "throughout all the land unto all the inhabitants thereof" without a struggle. To succeed in that struggle, we ought all to be united "in singleness of heart, fearing God."

There ought not to be a difference on the political question. If it is right to vote slavery out of existence as well as write and preach it out, all should be agreed in the matter and vote with a hearty good will. If voting is wrong in the case; if it offends God and hinders the enterprise, this should be understood and the political contest given up. God has established laws for the lawless, for those who will not yield to truth and reason, and if it is right to apply his instrumentality to that whereunto it is sent, let us do it; if not, let us forbear.

Is it not possible then to settle the question of duty in reference to political action? What makes it duty for one to vote or not to vote? Can we not lay aside prejudice and investigate honestly and prayerfully this question, "Is it the duty of men to vote against slavery?"

Suppose we take up a kindred reform in another part of the world, and see whether we would not agree in voting for that, I mean the Irish repeal. The union which the Irish wish repealed, exists by law; and that law has its strength in the outrageous selfishness and

ambition of men. They, with O'Connell at their head, have lifted their voices throughout the nation, remonstrating against the wrong and oppression under which they labor, and exerted all the moral influence they could in this way. They have sent O'Connell to Parliament, and he has lifted his voice among the lawmakers to influence them morally to do justice. Have not the repealers done right in voting? Could they consistently have sent an anti-repealer, a persecutor of O'Connell to represent them in the house of Commons? Does any American abolitionist think of condemning their course? Surely not. Would it seem consistent for them to refuse to have O'Connell's voice heard in Parliament when they had power to send him there?

Is not our case a parallel one? Slavery exists by law. That law, it is true, has its strength in the selfishness of the slaveholder and his apologist. But for their selfishness they would let the oppressed go free. Yet their sin remains although we have rebuked it in high places and low; and we have no guaranty that mere remonstrance will break their hearts. Many "evil men and seducers shall wax worse and worse, deceiving, and being deceived." While we have used moral influence and continue to do so to the uttermost, why should we not, like the Irish repealers send our O'Connells to Congress to preach liberty to those who say "let slavery be, and slavery is?"

The distinction which is extensively assumed, that political influence is at war with moral, is not true: where can moral influence be more successfully and profitably employed than in our legislative councils? Is there not moral influence in voting for truth as well as speaking & writing for it? Is not condemning slavery at the ballot box as truly a moral act as condemning it in the columns of a journal; and is not the influence of the one act as much a moral influence as the influence of the other? If it is immoral to countenance drunkenness by voting for those who will license the sale of rum, it must be moral to discountenance it by voting for those who will refuse to license such sale.

But some object to political action who love the slave as well as we do, because it is thought to be destructive to piety. It is said that we cannot enter into the strife of the political world without losing the spirit and temper of Christ. That men do often corrupt themselves in political life will not be denied. But is this unavoidably so? If it is, then surely the service of God cannot call us to the polls. The objection assumes, that that service in which a man may become corrupt, cannot be required of God. But is this true? Men may become corrupt in the most sacred callings. Ministers of the gospel may become proud and ambitious. These who speak in the Lord's name through the myriad-tongued press may speak lies. But is the fact that these things may be so and in many cases are so, a good reason why the gospel should not be preached, and heralded on the wings of the press to the ends of the earth? These corruptions come not unavoidably. We are certainly not to expose ourselves to unholy influences from which we cannot escape. Any man may corrupt himself in any course of employment in life, but no man need do it in any course to which God and duty call. With God's panoply upon us we can resist the aggregate temptations to which any path of duty subjects us; we can "fight with beasts at Ephesus" or at the polls: without it of course we fall at every step.

Then the question to be first settled still is, "What is duty—what will the Lord have us to do? If he will have us vote for the freedom of the slave as well as pray and preach for it, we are bound to do it, and he will be with us. How then shall we settle the question? The fact that some have lost their moral purity by going to the polls cannot settle it, any more than the apostasy of some ministers can prove that all ministers must be

wolves in sheep's clothing.

Certainly we are to settle this, as we do every other question of duty, by an application of the law of love to the circumstances of the case. More anon

Charles T.

### THE PRESIDENCY.

Notwithstanding all that has been said in relation to slaveholding dictation in affairs of government, the cry of the South still, is give, give; and the hearty response of the most pitifully subservient North, is, give, give.

We would think that the developments of the past were sufficient to open the eyes of the whole people, & convince them of the absolute folly, if not of wickedness, in always yielding to the insolent demands of the slaveholders; but we have the continued manifestations of the arrogant requirements of the South, and servile submission on the part of the North.

According to the last census, there were about four millions of free people in the South, and about ten millions at the North; and this proportion has perhaps been nearly the same, since the organization of the government. Since the adoption of the constitution we have had five southern slaveholders for Presidents, who held the office eight years each, and one more whose four years will terminate next March: making 44 years—and we have had three northern Presidents who held the office four years each, making 12 years only. With this we think the South should be satisfied, for a while at least; but how stands the matter? Within little more than one month three great political conventions have been held, to nominate candidates for the Presidency, all held in a slaveholding atmosphere, and each convention has nominated a southern slaveholder.

To say nothing about the characters of the men nominated in other respects, the fact that these three parties are using every effort to elevate slaveholders to the highest office in the gift of the nation, when they have had that office 44 out of 56 years, is a thing that ought to open the eyes, and arouse the indignation of every lover of human liberty. Can this boasted land of freedom have none but slaveholders to preside over its councils? Is there not among the ten millions of northern freemen, one to be found capable of filling that office who does not wear the badge of oppression, whose skirts are not stained with the blood of the innocent?

Shall the world look on and behold all the energies of a great and professedly free nation, put forth to sustain the slaveholding interests, and perpetuate so cruel, unjust and detestable a system as American slavery?

Let it be decreed otherwise by the people of the Free States, and our Country shall be redeemed.

**KIDNAPPING IN PHILADELPHIA.**—The Philadelphia Times states that a most singular case of attempted kidnapping occurred in that city, a few days ago. A tall, gaily dressed, nicely jeweled personage styling himself John Shaner, presented to the overseers of the poor a letter signed "John Muhlenburg," representing that Shaner was a wealthy farmer of Berks County, Pa., & that he was in want of a colored girl as a servant on his place. The overseers selected from the Blockley Almshouse a likely looking girl about twelve years of age, and bound her as an apprentice to Mr. Shaner. He started with her for Maryland immediately, in order to dispose of her as a slave, but stopping at Lancaster, his intention was suspected, and he was arrested. He was brought back the next day when the whole scheme was exposed, as it turned out there was no such man in Berks county as John Muhlenburg and that Shaner was a rogue.

Emancipator.

Men-buyers are exactly on a level with men-stealers.  
John Wesley.

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## THE NEW JERSEY FREEMAN.

BOONTON, JUNE 15, 1844.

Let us throw off the mask—it is a cobweb, one at best, and the world will see through it. It will not do thus to talk like philosophers, and act like *unrelenting tyrants*; to be perpetually self-rightizing, with liberty for our text, and actual oppression for our commentary.

Wm. Pinckney, of Maryland.

In all things that have beauty, there is nothing to man more comely than LIBERTY Milton.

We live in an age in which almost every part of the civilized world is flooded with news paper publications; & the question may be asked, what need is there of any more? We answer, that although the Press is hourly pouring forth its sheets with which the country is deluged, yet there is a great scarcity of such as are deserving the patronage of those who wish well to the human race. The public press of our land, with but very few exceptions, is under the control of political parties built upon foundations of party expediency, or swayed by sectarian influences; and are travelling far in the rear of a healthy public sentiment.

They maintain an inflexible opposition to the truth, while the truth is unpopular, and give the whole weight of their influence against those who are "persecuted for righteousness sake". Whenever a number of individuals whose hearts are filled with the love of truth and universal philanthropy, band together to labor for the removal of popular evils, they not only have that evil to grapple with, but must struggle against the combined influences of the public press; and for this reason mainly, the business of reform is always a Herculean work.

Error, unstained by popular influences, would fall by its own inherent unworthiness; it is only when it is interwoven with the imaginary interests of a nation, and becomes so popular as to command the support and defence of the public press, that its removal becomes impracticable or even difficult. The political presses of the country are devoted to the interests of their respective parties, and when the interests of these parties require it, are ready to trample every interest of humanity under their feet, and vilify, abuse and persecute every individual who loves the truth and dares to advocate it; while the religious press, devoted to their respective sectarian interests, like the Priest and the Levite, "pass by on the other side," and in numerous instances, not only calumniate and persecute the good Samaritan, but heap wounds and bruises upon those even who have "fallen among thieves."

They have not only refused to combat for the side of truth, but have heaped all the odium possible upon those who have espoused it. The public press, religious and political with but very few exceptions have been lavish in their abuse of all those who have dared to advocate the doctrines of the Declaration of Independence.

They have been profuse in the misrepresentations of the views, principles and practices of those who have labored and plead for the abolition of slavery and its concomitant abominations, and when these misrepresentations have been pointed out to them, they have obstinately refused to make the corrections which justice demanded. The columns of American newspapers have been freely opened for any, and every thing that the enemies of freedom desired to say against our nation or its friends, and with the most unutterable injustice have been with very few exceptions entirely closed against the injured parties who have been cut off from all defence. In short we have long been disgusted with the contemptible pro-slavery subserviency of the American Press, and we have abandoned all hope that through such a press, any thing can be done to purify public morals, to relieve the oppressed and down-trodden, to advance truth, or to purify and perpetuate our institutions.

Under this state of things what is to be done. We do not know of a single paper in New Jersey, the columns of which are open to the friends of liberty for the discussion of American Slavery either in its moral or political bearings, and we are clear in the belief that our country requires an increase in the number of impartial, fearless and independent newspaper publications, and under this conviction we issue the NEW JERSEY FREEMAN, and proceed, briefly, to define our position.

### On the Subject of Slavery,

we take the ground that it is a grievous wrong, an outrage under every circumstance, and "that no possible contingencies can make it right;" and that it should be immediately abolished. We believe that slavery has long been consuming the vitals of our nation, morally, politically, and religiously; therefore, we shall not labor to purify slavery, to remedy its defects, or correct its abuses; but to abolish it. Believing that God created all men free and equal, we shall yield to no compromises, but seek the total & unconditional annihilation of the system itself.

In laboring for the accomplishment of this end, we believe it our duty to make use of all honest means, and we do not believe in the possibility of separating moral submission from political action. The BALLOT BOX, is an instrument of great power for good or for evil, and we cannot agree to give the enemies of truth the exclusive benefit of it. As long as we recognize the rightful existence of law, we are bound by the highest obligations of our natures, to see to it, that we choose just men for law-makers. Slavery exists by law, and must be abolished by law. We cannot understand the logic of those who believe that slavery is a great, unqualified evil, and then vote for slaveholders or their apologetists; or refuse to vote for any. Moral suasion, is incomplete without political action, and under his view of the case, we must go with the Liberty Party, until that Party tramples under foot its own professed creed.

### On the Subject of Temperance,

we must go for total abstinence, from all intoxicating liquors as a beverage.

We do not believe that a wise and beneficent God ever created in man a necessity for a drink, that is productive of such infinite mischief to the human race.

Whatever our columns will permit us to say on this subject, shall be said with TOTAL ABSTINENCE inscribed on our BANNER.

We shall go for PEACE, for MORAL REFORM, and for the correction of every abuse forbidden by Christianity; for until this is accomplished, we do not believe that "peace on earth and good will to men" will reign to bless the human race.

### Free Discussion:

We do not believe that honest, intelligent beings, should ever incorporate in their creeds, whether in science, politics, morals or religion; any thing that they are unwilling to have fully and freely discussed, therefore we go for free discussion. And as we heartily despise that too prevalent spirit of the public press, which gives the people one side of a question only, we promise, that when we say any thing against any person or party, to give that person, or party a reasonable space in our paper for defence. If we do this, we are sure that our paper will differ very materially from the papers of the age. If we do this, we can feel entitled to a liberal patronage, and believe that an honest, justice loving public will not fail to give it.

If the pulpit be silent, whenever, or wherever there may be a sinner bloody with this guilt, within the hearing of its voice, the pulpit is false to its trust.

Daniel Webster, in allusion to the Slave trade.

Let our lands, vilify our country, carry the sword of extermination through our defenceless villages; but spare me, I implore you, the curse of slavery—that bitterest drop from the chalice of the destroying angel!

Faulkner, of Western Virginia.

### STATE LIBERTY CONVENTION.

Newark, May 21, 1844, a number of the Liberty Party friends, met in the Baptist Church foot of Market street at 12 o'clock. Mr. John Lee was chosen President, and Wm. F. Gardner Secretary.

Prayer was offered by Mr. Daniel Wise of West Bloomfield.

Messrs. A. H. Freeman, Wright Flavel and Daniel Wise were appointed a business Committee, and were instructed to nominate a Central Committee.

The meeting then adjourned to 2 o'clock P. M.

At half past 2 P. M. the convention was called to order by the President, and prayer was offered by Richard Kelsal of Orange.

The Chairman of the business committee reported the following resolutions which were discussed and adopted.

Resolved, 1, That in the opinion of this Convention, slaveholding, is an utter violation of Benevolence, Justice, and of every other moral principle; therefore no slaveholder can be fit to hold any office of honor, trust or profit.

2, That while it is the privilege and right of every man possessed of the elective franchise to use it in the selection of Legislators and Officers; we hold it to be our high duty so to exercise it, as to produce a sound moral influence upon the commonwealth, and not bestow it upon any man who is morally disqualified; therefore we would be false to our convictions, were we to vote for a slaveholder, his defender, or his apologetist.

3, That the nation is just waking up to the fact, that the Federal Government is, and has for a long time been completely under the dominion, and at the mercy of the slave power. That the unwise compromise in the Constitution, which gives slave property a representation in Congress, has given to the slaveholder, undue weight in the councils of the nation, which advantage he has seized upon with avidity, secured with the utmost tenacity, and pursued with untiring industry; until we find that if we would not be slaves ourselves, we must arouse from our slumbers, and exert our best energies, or soon our last hope of liberty for ourselves and our posterity, will be extinguished forever.

4, That the same dread of the slave power which awes the general government, is found to a great extent in our own state; having laws which actually chattelize, according to the last census, 670 of our fellow citizens, and which more or less oppress every colored man within our borders.

5, That we have for a long time lost all confidence in the Whig and Democratic parties, in reference to action against slavery; we see no hope of deliverance through them, only so far as they may be urged to action by the independent and consistent course of anti-slavery men; they evidently have as parties, given in their adhesion to the tyrant power and courted its influence to put them in high places; therefore, we continue to turn aside from them in despair, and will give our suffrages to true and honest men of our own selection.

6, That we have not only a great but increasing confidence in political abolition; nor can that confidence be shaken while the slave power trembles at its growth and influence, and while such men as Cassius M. Clay are complimenting the Liberty Party, as the embodiment and impersonation of the true and living anti-slavery principle and feeling of the nation.

7, That we are satisfied that the organization and rapid enlargement of the Liberty Party, are the great facts, which inspire most of our public men who venture at any time, to take a stand more or less high against the slave power.

8, That while we thus express our confidence in political action against slavery, we recognize nothing as genuine anti-slavery action, which does not spring from a deep seated and keen conviction of the unutterable debasement, wretchedness, and horror of American slavery; of the unutterable hardness, cruelty & guilt of the American slaveholder; and of the absolute opposition of both to christian principle or common philanthropy.

9, That we cordially respond to the nominations made by two successive national conventions, of James G. Birney and Thomas Morris, for President and Vice-President of the United States, and pledge ourselves to do what we can to ensure them the electoral vote of this State.

10, That we present to our fellow citizens the names of Darius Wells, James Howe, Thomas V. Johnson, Alexander H. Freeman, Stephen

Grimes, and Charles P. Clark as suitable men for Presidential Electors, true to liberty and the nominees of the national liberty convention.

11, That we hold it to be the duty of the Convention now sitting, to form a new constitution for this State, to follow the example so nobly set by the State of Rhode Island, and recommended by Governor Baldwin of Connecticut, by securing the elective franchise to our citizens without distinction of color.

12, That the whole course of the present national administration in reference to Texas; the negotiation of the treaty of annexation, and subsequent preparation for hostilities with Mexico, is a most finished and expressive specimen of *slaveholding impudence*, contempt of fundamental law, and the wishes of the nation, and ought to be regarded as a merited punishment to the people for their outrage upon humanity in elevating the slaveholder to office.

13, That we appoint Darius Wells, Wright Flavell, Josiah P. Huntoon, Isaac Van Blareom, Benjamin Crane, John Lee, John A. Paine, John Grimes and Alexander H. Freeman, to act as a State central corresponding committee until the next convention, with power to fill vacancies.

14, That when we adjourn, we adjourn to meet at the call of the Central Committee.

15, That the thanks of the convention are due, and are hereby given, to the proprietor of this house for the accommodations gratuitously furnished.

16, That the proceedings of this convention with the resolutions be signed by its officers and published under the direction of the central committee.

John Lee, President.

Wm. F. Gardner, Secretary.

#### TRUE COURAGE.

What is true courage? Is it that boisterous spirit which brings itself into notice when there is no danger, fighting boldly in time of peace, and winning laurels at the quiet fireside; that talks long and loudly of meeting opposition and difficulty with firmness; but when the hour arrives that tries men's souls shrinks away in its littleness, leaving no token of its existence save the echoing mutterings of discontent at ways means & employed? Is not true courage rather that calm, self-possessed, unostentatious spirit that shrinks from boasting, but when the hour of trial comes, firm as the adamant rock, it meets it, and despite the influence of public opinion, the contempt of the world dares to do right, dares to be honest, just, true to God, to itself, to its country, and to the world, dares under all circumstances to do unto others as it would be done by; this is a courage far more noble than that which lays prostrate on the field of battle, thousands of lacerated dying beings cut off from existence, in the full enjoyment of life, and in all the vigor of manhood, leaving broken hearts, to bewail in their desolate homes, the horrors and miseries of ruthless war. Is it true courage that sends the challenge? that, regardless of the laws of God, heedless of the still small voice that speaks from the heart, "take not the life of thy brother man," sends a fellow being uncalled into the world of spirits? Is it true courage that takes from the mother, the staff and comfort of her old age, and causes her with unutterable anguish to mourn the untimely fate of her first born and only son? Is it true courage, that separates forever from the sister, the loved companion of her childhood, the brother who shared in all her pursuits, and lays him low in all the vigor of youth a mournful spectacle of duelling? Is it true courage that deprives a large and dependent family of its head and protector, that makes the children fatherless and causes the widowed wife to exclaim in all the eloquence of grief; I cannot be comforted? Is it not true courage that refuses the challenge, that regardless of the imputations of cowardice, answers I fear God and I have no other fear. Such was the courage of Paul, of Martin Luther, and of our own Washington. Such is the courage that sustains every upright man amid all the difficulty and opposition that he meets with; that nerves him to endure every trial, and in the true spirit of genuine christian courage to exclaim I fear God and I have no other fear.

D.

He who upholds oppression shares the crime. Howard.

#### NEW JERSEY ANTISLAVERY CONVENTION

Newark, May 10, 1844.

In accordance with a call made by the Executive Committee of the New Jersey Anti Slavery Society, the friends of liberty convened in the Free Church at half past 11 A. M. The meeting was called to order by Wm. L. Parsons, James Howe of Jersey City was appointed Chairman pro. tem., and Wm. F. Gardner of Newark, Secretary.

The meeting was opened with prayer by brother Amos G Bernan of New Haven, when Jacob L Brotherton of Dover was appointed to take the roll of the meeting.

On motion of Ellison Conger, it was Resolved, that all individuals from other States attending our meeting, be invited to participate with us in our proceedings. On motion, after some discussion, it was Resolved, That brother George W, Clark of N, York be invited to sing an Anti Slavery Ode: when he sang the blind slave boy, with much effect. It was then Resolved, that a committee be appointed to prepare business for the afternoon, to consist of T D Weld, J. Grimes, W L Parsons, S. I. Dorrance, J. H. Martyn, E. W. Goodwin, S. E. Cornish.

Resolved, that A. N. Dougherty, and Peter Courter, be a committee to procure and distribute notices for the meeting this evening.

The meeting then adjourned to 3 o'clock P. M.

At 3 o'clock P. M. the convention came to order, and J. Grimes was chosen President.

Prayer was offered by brother Shepherd of Troy, & Abel Brown of Albany offered for consideration the tract subject, a as means to forward the Anti Slavery cause, in a few very appropriate remarks.

The business committee reported by their chairman, the following resolutions, which, after much interesting discussion, participated in by Messrs. Shepherd, Brown Godwin, Dougherty, Beaman and others, and an Ode by Mr. Clark; were adopted.

1, Resolved, That by uniting in communities, men proclaim that they have interests in common; by erecting these communities into governments, based upon a constitution embodying the essential principles of liberty and justice, they assert that they have rights in common; that these rights are inalienable, that they are exposed to outrage, and therefore are equally and in common entitled to whatever protection these principles secure to them, which protection each claims for himself and pledges to every other, and to all.

2, Resolved, That to secure by law, special privileges honors, powers and emoluments, to one class of persons, excluding therefrom all freemen of any other class, is subversive of the principles of a republican government, that any government establishing such a privileged class, erects an aristocracy of the most exclusive caste, pensioned and perpetuated by the most odious monopolies.

3, Resolved, That any vaunting its Democracy, yet restricting the right of suffrage and eligibility to office, is hypocritical in its pretences and in its boatings, is traitorous to its principles, and guilty of apostasy from the faith it professes.

4, Resolved, That when this exclusion from rights and privileges is founded upon the color of the skin, impieiv toward God whose good pleasure hath thus shaded the faces of a portion of his equal children, is added to a atrocious outrage upon republican principles and the rights of man.

5, Resolved, That the law of this State which excludes from the right of suffrage and eligibility to office, with all the immunities appertaining thereto, and the respectful estimation arising therefrom, all free persons of color, thus converting their complexion into a badge of degradation and a brand of disfranchisement; is a law unworthy of a free people, a blot upon republican institutions and justly subjects a professedly Christian State to the scoffs of infidelity and heathenism the world over.

6, Resolved, That as all human beings possess human nature, and as all human rights spring from human nature; therefore all human beings have rights, and the same rights, consequently we in common with the framers of the Declaration of Independence, "hold these truths to be self-evident, that all men are created equal &c."

7, Resolved, That as all human beings are equal in rights, the rights of all are equally entitled to protection

and therefore it is the sacred duty of every government equally to protect those whose rights are equal, consequently, if a government claiming to be republican, enacts a code of laws to secure to one portion of its people their rights, and another code expressly to wrest away from another theirs; it is in this respect a despotism unspcakably more vile and detestable than that of the Czars or the Sultans, inasmuch as while it preaches liberty, it practices slavery; while shouting equality, it takes those whom it declares and decrees equals and makes a part of them proprietors, and the other part property; while prating about inviolable rights it wrests from human beings all their rights and dooms to slavery their unborn offsprings. Such a despotism is our Slaveholding Republic.

8, Therefore Resolved, the guilt and infamy, of such a despotism and of such hypocrisy & falshood, cleave to every American, and to every Jerseyman, who refuses to make his life, in his social, political and ecclesiastical relations, a testimony against such an enormity.

9, Resolved, That slavery exists in the Southern States of this Union by the consent and power of the North; and that therefore we are verily guilty concerning our brother.

10, Resolved, That moral suasion is a means of preparing the public mind for efficient action for the overthrow of slavery, and therefore not to be abandoned;—And that as slavery is sanctioned and sustained by law, we are pointed for efficient action to the Ballot Box, as an instrumentality for the overthrow of slavery & for letting the oppressed go free.

11, Resolved, That Henry Clay, in advancing the following sentiment in his late letter on annexation, "it is less dishonorable to inflict an act of injustice upon a powerful than a weak foreign nation" has unintentionally but most truly spoken a lesson of terrible import to American oppressors.

Resolved, That a committee of three be appointed to memorialize the Convention about to assemble to revise the Constitution of this state, on the subject of human rights; to attend the said Convention, and in all proper and respectful ways to urge upon that Convention the duty of regarding the rights of all men without distinction of color, and the injustice of entailing upon the people of this state, a Constitution that makes such distinctions.

The Convention then adjourned to meet again in the evening.

At 8 o'clock an ode was sung by Mr. Clark, and prayer was offered by Mr. Shepherd of Troy, N. Y.

The President reported the names of Samuel I. Dorrance, Alexander H. Freeman and Jacob L. Brotherton, as the committee to memorialize the State Convention for revising the Constitution.

The remainder of the evening was occupied by Mr. Weld with his lecture on "Truth and its hindrances," and a few Odes by Mr. Clark, and the Convention adjourned.

The delay in issuing the first No. of the New Jersey Freeman, which we intended to send out the first of the month, has been unavoidable, and we send it out now without being entirely ready. Whatever apologies are necessary for the appearance of the print and other things connected with the mechanical part of the work, we explain by saying that we are not printers by profession, and we do not know much about it, and we print with a press of our own construction. If our readers will have a little patience we will, without doubt, make some improvement. We trust our numerous typographical errors will be excused under the circumstances.

If any apologies are necessary on account of the Editorial defects, we must say that we can only devote an occasional moment to this business, having our daily and hourly duties to perform in another profession. In this matter also we intend to make improvements.

We invite the friends of Liberty and Temperance to assist in this particular, to send on short communications, post paid, for insertion in the Freeman, remembering the size of our sheet. Let the articles be short, and let them be worth reading.

DANIEL O'CONNELL.

By the arrival of the steamship Acadia on the 19th, information has been received that DANIEL O'CONNELL has been sentenced to fine and imprisonment: the fine is £2,000 and imprisonment twelve calendar months.

## POETRY.

### SWEET SPRING.

Sweet Spring! all clad in flowers,  
We welcome thee with jovous heart;  
Thou com'st to deck again our bowers,  
And bring'st fragrance to impart.

In moral numbers from each tongue,  
The feathered choir their gladness sing—  
All nature teeming into life  
Its tribute to thy coming brings.

All nature greets thee with a smile,  
The Earth, and Sea, unite their songs.  
The mountains, lakes, the hills and vales,  
The swelling chorus still prolongs.

All's happy save the sighing slave,  
Bowed down, a brute, and sad opprest.  
Nature may joy, may smile and sing,  
Spring is to him a dreary waste.

Littleton April 1844.

The following lines from the pen of Mrs. Bailey of Cincinnati, we believe are founded on these circumstances. A family consisting of the parents and four children, one of which was blind were sold and forever separated; first the father, then three of the children, then the mother and finally the little blind boy was sold for one dollar. It gives a thrilling exhibition of the heart-rending agonies which thousands suffer at the South; outrages that are justified by the laws of all the slave States in the Union.

They have been set to excellent music by Mr. G. W. Clark of New York.

### THE BLIND SLAVE BOY

Come back to me mother, why linger away,  
From thy poor little blind boy, the long weary day;  
I mark every footstep, I list to each tone,  
And wonder my mother should leave me alone.

There are voices of sorrow and voices of glee,  
But there's no one to joy or to sorrow with me;  
For each hath of pleasures and trouble his share,  
And none for the poor little blind boy will care.

My mother come back to me close to thy breast  
Once more let thy poor little blind one be pressed  
Once more let me feel thy warm breath on my cheek,  
And hear thee in accents of tenderness speak.

O mother, I've no one to love me—no heart  
Can bear like thine own in my sorrows a part,  
No hand is so gentle, no voice is so kind,  
Oh, none like a mother can cherish the blind.

Come back to me mother why linger away,  
From thy poor little blind boy the long weary day  
I mark every footstep, I list to each tone,  
And wonder my mother hath left me alone.

Poor blind one no mother thy wailing can hear,  
No mother can hasten to banish thy fear  
For the slave-owner drives her o'er mountain and wild,  
And for one paltry dollar hath sold thee, poor child.

Alas who can in language of mortal reveal  
The anguish that none but a mother can feel,  
When man in his vile lust of dominion hath trod  
On her child, who is stricken and smitten of God.

Blind, helpless, forsaken, with strangers alone,  
She hears in her anguish his piteous moan;  
As he eagerly listens—but listens in vain,  
To catch the loved tones of his mother again.

The curse of the broken in spirit shall fall  
On the wretch who hath mingled this wormwood and gall,  
And his life like a rainbow shall blight and destroy,  
Who hath torn from his mother the little blind boy.

Remember, Heaven has an avenging rod—  
To strike the poor's oppressor against God.

### The Cartridge Box, the Band Box, and the BALLOT BOX.

We heard a quaint old gentleman a few evenings since, speaking upon a suppression of the rum traffic remark, there were but three ways of regulating the matter. One was the Cartridge box. But that would never do in these days. Another was the Band box, alias smooth words and fair speeches, moral suasion, which the rum-seller cared as little about, as did the boy on the apple tree, the old man's grass. We must go to the Ballot box, have the question of license or no license brought to the polls, and submitted to the people. If we are beat, try again, and keep trying until we bring the community to say, by a strong vote, they will be afflicted with the curse no longer.

Journal of the A. Temperance Union.

### THE DRUNKARD'S LOGIC.

Overseer of the poor. Well, Tom, I've come to put you all into the poor-house. Your wife says she can stand it no longer, for she cannot get food for the children.

Tom.—Whatever is, is right, I suppose, as the grammar book used to say. We've all suffered enough, if that's all. But it is all according to law. The law said there might be a shop, and the select-men said there ought to be a shop, and wanted that old Red Face down there was the best man to keep it, and he has made me a drunkard, and got all my property, and now let the town take care of us. I've been thinking on't, and it seems to me right, that if a town will let men make drunkards and paupers, it ought to take care of them. It seems strange to me that the Legislature hadn't made a law to build great rich houses to put the few rum-sellers in; and then there would have been no use for poor houses, sartin. Now twenty years ago I was better off than Red Nose; I could have paid cash down for him, but he set up by me, and I took a little to wet his sign—to bind a bargain, etc. till I lost all in his shop, and it just so with a dozen more of us.

How much the town would have saved had they put him into the public keeping, rather than all of us. But he's as big a drunkard as I am, only he can be sick, and lay down, and have ride, or the doctor, and dress well. But it's all law, and he'll soon be there too, and then I'll settle with him.

Overseer. Are you ready?

Tom. Ay, ay, sir. I couldn't help thinking there was something brewing when the old feller sniffed, and said this was the last I should have of him. Well now 'squire, I'm desput glad they've sent a decent looking man arte me, for, if you'll believe it, when they sent me to the House of Correction, the constable was so drunk that the keeper was confoundedly bothered to tell which he should keep, and if the constable had come this time, and been shut up in the Poorhouse with my wife, instead of me, then I'd lost my chance, but now I hope to reform as Capt. Thrifty did. I little thought when I thought here and opened my carpenter's shop, that I should get on the wrong side of that fence. But it is all law, all right, I suppose, tho' I don't understand the policy of it. I am glad you've come, I am indeed sir. The new law don't stop them yet, and I see no way to change but to be shut up out of their reach, that's all, sir, and out of the reach of everybody, that's all—nothing short, sir, will do it. Jist so I can help drinking when I sees the door open, and Red Nose smacking his lips so! That's all, sir, I'll go, sir.

### The Rum-Seller's tender regard for the SABBATH.

Not long since, we were invited to hold a Temperance meeting in the neighborhood of a newly established rum-seller, and as no convenient house could be obtained for the meeting, it was to be held under the trees. The day however proved unpleasant, and a barn was procured for the meetings which was to be held on the Sabbath, it being very inconvenient for the people to attend any other day. The inhabitants turned out in great numbers and gave most unequivocal demonstrations of their contempt for the rum-seller's traffic; the meeting was one of great interest, addresses were given by several individuals, a good number signed the

pledge, and another meeting was called for with but one dissenting voice, and when the question arose where should the next meeting be held, we were informed that the rum-seller would let us have his barn any day of the week except the Sabbath, he did not wish the holy Sabbath desecrated by such meetings.

Now if this same rum-seller does not deal out his soul-damning poison on the sabbath, he does not hesitate to deal it out to every loafer that calls, every other day of the week, and on Saturday night if they desire it, enough to keep them drunk all day on Sunday.

He need not think to make others believe his regard for the sabbath, any thing better than barefaced hypocrisy while he continues to deal out the deadly poison to his fellow beings, knowing it to be such. The rum-seller is the devil's chief agent in the business of sabbath-breaking as well as in disturbing the peace of the community on all other days; and we believe it is the solemn duty of every lover of God's laws to spare no efforts, but to labor on all days, and in all places, to hold up his detestable business before the world in its true light. We call upon all those Ministers and Deacons that oppose temperance and other moral reform meetings on the Sabbath, to look into this matter and see if the language of the rum-seller's heart is not "you're the Ministers and Deacons for me."

THE committee appointed at the last meeting of the State Society, to prepare an address to the people of New Jersey, to report at the next meeting of the Society which will be in August, now consists of Messrs T. D. Weld, and John Lee. We hope they will not fail to report at the August meeting.

## FOURTH OF JULY.

The Boonton Washingtonians have resolved to celebrate the approaching Anniversary of our National Independence with out the aid of rum and gun powder, and cordially invite all the friends of Temperance in the adjoining villages to co-operate with them in this praiseworthy work.

## NOTICE.

Theodore D. Weld will lecture on Temperance in the Free Church in this village, on Monday evening next, June 24th.

On the following evening, (Tuesday,) he will deliver an address on the subject of Anti Slavery, at the same place. The exercises will commence at 8 o'clock.

The public are respectfully invited to attend. No one who has ever listened to Mr. Weld, will fail to hear him as often as he has the opportunity.

Boonton, June, 20th, 1844.

The following individuals will help on the cause of liberty by acting as agents for this paper.

Jacob L. Frotherton,	
John Lee,	West Bloomfield,
C. Peloubet	Bloomfield
Richard Kelsai,	Orange,
Wm. F. Gardner,	Newark,
Wright Flavell,	Paterson,
James Howe,	Jersey City,
Joseph J. Fitzgerald,	West Milford
Stephen Grimes,	Stanhope,
Ephraim Gutta,	Succasunna,
Peter Ellis,	Crosswicks,
Baxtr Sayre,	Madison

Any other friend of liberty, will confer a favor and aid on the cause of Freedom by helping in the circulation of this paper.



# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, JULY, 1844.

NO. 2.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES.

Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.

10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

For the New Jersey Freeman.

FOURTH OF JULY.

Mr. Editor, The Fourth of July is a day which brings with it associations peculiarly instructing to every reflecting mind. Its identity with the history of this nation is somewhat analogous to the Passover in that of ancient Israel; and like that event, ought to be observed as a religious festival. As the Temperance cause progresses we find a nearer approximation to this way of observing it.

As we had yesterday no celebration in our Town, I went to witness the proceedings in N——, & thought there appeared to be something of a retrogressive movement in their mode of conducting the exercises.

The War spirit seems to be reviving. Several new companies of young men have recently been formed who were dressed in gaudy uniforms of red, blue and green &c., and effected quite a military display. The house of convention being crowded, I did not get in to hear the Oration, but understand it was very eloquent.

In the afternoon the Children of the different Sabbath Schools were convened in one of the Churches and addressed by several Rev. Gentlemen, and afterwards treated very handsomely to refreshments of various kinds, an excellent custom, which ought to be adopted in every neighborhood.

The Rev. Gentleman who first addressed them said he would take a text which he did not know was in the bible until he saw it upon an old bell that was cast about seventy years ago, and put up in the heltry of the State House in Philadelphia.

The text inscribed upon it was, "Proclaim LIBERTY throughout all the land, TO ALL THE INHABITANTS THEREOF." Certainly a more suitable text could not have been selected, and it is a pity that ministers of the Gospel do not more generally find out that such texts are in the bible!

The text being announced, now "thinks I to myself" the children will have an opportunity of knowing the condition of the millions of their fellow beings in this land of "liberty" who are held in ignominious bondage; and will be taught that it is their duty to "remember those that are in bonds as bound with them". But what was my disappointment when, instead of *this*, he began to give the history of that old bell, along with a few revolutionary legends that had been worn "thread-bare" half a century ago!—and concluded by hoping that the rising generation would imbibe the spirit that actuated the heroes of Seventy Six. In fact, I did not hear the least intimation given by any of the speakers upon that occasion, that there was such a *thing* as a slave in all the United States. Such is a simple statement of facts. Comment is needless.

Yours in haste.

VIATOR.

Comment is indeed needless, if it be to show the wickedness of these "Rev. Gentlemen". They have promised to preach the whole gospel, and yet with the same program liberty throughout all the land, to all the "Inhabitants thereof" before them, they could not remember the slave of their own land even on the fourth

of July. Such men are either utterly regardless of the wretchedness of the slave or are afraid of losing their stations in a corrupt church; in either case, they are unfit to stand as sentinels on the walls of Zion; and yet we believe, though with the deepest mortification, that this is a fair specimen of nine tenths of the Rev. Gentlemen in the State of New Jersey—"O! Tell it not in Gath."

We have received the following from a friend of liberty in New Jersey; containing the pay for four copies of the FREEMAN, and if every Abolitionist in the State will do the same, we will issue our paper every week. Twenty five cents is not a convenient sum to send by mail, and if each friend of liberty in the State will send on one dollar the difficulty our friend speaks of would be obviated, and each one would have some to distribute among his neighbors.

Mr. Editor, I have received the first No. of the "New Jersey Freeman" and like both its title and contents.

Although it is small compared with the hundreds of pro-slavery papers that flood the country, still a small "freeman" is better than a large bondman—an epithet equally appropriate to all those papers devoted to the interests of slaveholding candidates. However I have one objection to it. Instead of once a month I think it ought to be issued weekly, which at the same rate would only cost one dollar, a sum easier transmitted by mail than twenty five cents, and which surely no "liberty man" would scruple to pay.

As New Jersey is so far behind most of the free States in abolition sentiment and action, it will require something more than a monthly periodical to arouse the dormant energies even of those who profess to be the friends of "equal rights". However let us not "despise the day of small things". I hope you will meet with such encouragement as to induce you soon to move your printing establishment down to the metropolis and issue a daily "Freeman."

### FRUITS OF SLAVERY IN CUBA.

We copy the following from the Emancipator with a view of showing our readers the merciless atrocities, the cruelties, the indescribable sufferings, the confusion and discord, which necessarily grow out of the slave system. How can any one possessing the soul of a man, be silent and inactive while a system is in existence, which is, and always has been, the hot-bed of the most merciless outrages upon humanity. How can an American be silent, while the scenes in Cuba, can be exhibited in our own Country at any time, produced by the same cause—They are only worthy the darkest and most barbarous period of the world.

ATROCITIES IN CUBA.—We find in the Philadelphia North American a deeply interesting letter, describing some of the horrible cruelties perpetrated by O' Donnell, the governor general of Cuba, and which powerfully illustrates the fruits of the slave trade, which our government will not co-operate to suppress, as well as the natural tendency of slavery itself in Cuba, the abolition of which, the United States government has for twenty years stood ready to oppose, even to the extent of war. We do trust the attention of the civilized world will at length be called to this case, and effectual measures be adopted at once, by a concert of nations, to put a final period to these atrocities by exterminating the cause—slavery in Cuba. The same means of discovery and of revenge are in use, which are customarily employed in the United States upon slaves charged with crime—TORTURE. The use of the same engine of wrong in the case of the Jews at Damascus in 1839, called forth the interposition of most civilized governments, *our own included*, with such remonstrances against the inhumanity of the "institution" of torture, that the pacha of Egypt yielded to their persuasions, and pledged himself for its immediate abolition. The writer now before us, who dates Havana, June 9th, 1844," says: "Since I last wrote you, I have visited Cardenas, now

another ante-chamber of hell. Cruelties at which the heart sickens, are daily practised. Hundreds of negroes have perished under the lash during examination, all protesting their innocence to the last. And many, if not all of them, as innocent of participation in the plot of an insurrection, as the angels in heaven. The place where the negroes are whipped has become very offensive to the neighborhood, from the quantity of putrified flesh torn by the whip from their backs! A short time since, a Florida Indian, a very worthy man, who had long resided in the island, was arrested on suspicion of being one of the insurgents. He was taken to Cardenas, where, refusing to criminate himself, he was whipped to death!

On a sugar estate in that neighborhood, forty-six negroes were most cruelly tortured, seven of whom died under the operation. On another estate, after attempting in vain to extort confessions of guilt by whipping, those fiends, called in Spanish, *fiscales*, (solicitors) applied red hot irons to the bleeding backs of the negroes."

Precisely the same measures were pursued at Charleston in 1822; and not more than three years ago, in the case of some negroes who were executed at St Louis, the means of conviction were procured by the torture!

But the letter writer thinks there is a call on which our government cannot but interfere.—

American citizens have been cruelly imprisoned and punished without cause. He says:

"Many white persons, principally foreigners, have fallen under the displeasure of the hateful inquisition. Samuel Moffart, of Delaware; William Bisby, of Vermont, and a Mr Hogan, a native of the United States, are among the number. The latter has suffered a long confinement for having in his possession a letter from a friend in the United States, advising him to leave the island! The first two named were arrested on testimony extorted from a negro after he had received twelve hundred lashes.

"On being arrested, they were tied to a gang of negroes, and in this condition were driven like convicted felons, under the scorching rays of a tropical sun, through clouds of dust to Cardenas. Mr. M. was confined in the stocks, among whipped negroes, loathsome from their wounds, twenty days, and in irons ten days. Mr. Bisby was in the stocks seventeen days, and in irons nine days; and would have ended his days in irons, but for the interposition of a physician, who assured the Inquisition that he could not survive twentyfour hours longer, being very ill of a fever. Thereupon, he was taken out of irons, and with the medical and other assistance rendered him, he recovered. While at Cardenas, I learned that an early representation of these outrages had been made to our government, by our consul at that place, Mr. Gage; and it is to be hoped that it will not be passed over unnoticed.

"After a confinement of seventy days in Cardenas, Moffart and Bisby were sent to Matanzas for trial. On their arrival, the officers having them in charge, allowed them to stop at the United States consul's office; but the time was so short, the consul, Mr. Rodney, could not obtain from them a full account of their sufferings, and called at the prison the next morning, but was not allowed to see them. He has, however, as I am informed, sent to the governor of the place, a very spirited remonstrance against the proceedings of the inquisition, in these and other cases that have come to his knowledge. It is still confidently asserted here, that a force is to be sent from the United States, to redress the wrongs of our countrymen who have suffered unjust imprisonment, on baseless suspicion of having been concerned in the plot of the insurrection. Until the arrival of this force, little or nothing can be done for their relief by our consuls, who, I am proud to say, have discharged their duty in the matter."

This writer evidently means well, and feels, in view of these outrageous proceedings, as an American should.

But both he and the editors, who publish his letter with such expressions of horror at the atrocities disclosed, must be very simple indeed, if they imagine any thing will be done by our slaveholding government adequate to the occasion. What is the case? Why, oppression has driven the negroes to desperation, and an extensive revolt is the consequence. Immediately, the one great dominant principle of all slaveholding communities, comes in play—to wit, that every thing in the world must give way to THE NECESSITIES OF

SLAVERY. It is necessary to make a demonstration and to show by a actual experiment, that no waste of life, refinement of cruelty, no accumulation of suffering, can be regarded in support of slavery. The more blood, the more terror. Now what are the rights of a few white mechanics, in comparison with the display of terror required to support slavery? Our government will do nothing. Its sympathies are all with O'Donnell.

The following statement with regard to poor Moffart, one of the victims, is in character:

"He came to the island last year in search of employment at his trade, that of a carpenter.— He was soon engaged to do some work on an estate in Bemba.

The day after his arrival at the estate, the insurrection, of which you have heard, took place. Panic stricken, all the whites except Mr Moffart fled. He with an intrepidity without a parallel, attacked on horseback with a sword, single handed, and kept in check until the arrival of the troops, two hundred and fifty negroes, defended by shields and armed with cane-cutters; and in the affray he received two severe cuts, the marks of which he will carry to his grave. If he were a Spaniard, this daring exploit would load him with titles and immortalize his name. Instead of this, he is now suffering unjustly in a Spanish prison, the bare mention of which fills me with horror."

Well poor fellow, it is hard, but he is only a "white slave." The writer proceeds:—

"To O' Donnell and his tribe, the affair of the insurrection will be very lucrative. Property to the amount of \$300, 000 belonging to the free blacks and mulattoes now under arrest, has been attached. That all of them will be found guilty will be readily perceived by every person at all acquainted with the villany and cupidity of the Spanish tribunal. Independently of O' Donnell's salary as governor general, his proportion of the plunder, added to the gratification of \$17 per head for every negro landed by the slaves, will give him, this year, a handsome fortune."

We wish our predictions may prove fallacious, and that for once, in a case involving the rights of white free laborers on one hand, against the blind and brutal vengeance of slaveholders on the other, our government may act like a government; but so deep are our impressions, that nothing short of seeing the deeds done will lead us to expect any suitable action in the case.

#### THE NEW CONSTITUTION.

In the middle of the nineteenth Century, we would expect a convention of enlightened freemen in New Jersey, to produce a Constitution *worthy* of freemen; yet the fruits of the late convention, are enough to make any liberal soul blush, & this Constitution was adopted in convention with but *one nay*. It is mortifying indeed to think, that 58 Jersey men can spend six weeks in convention, and then produce an instrument so far behind the age; and it is still more mortifying to find the perfect apathy with which it is received by the people of the State, for as far as we know not a single New Jersey Editor has spoken out against it.

It prohibits any move for amendment oftener than once in five years, and has a great many other very objectionable things about it but the most objectionable item, is the disfranchisement of the people of color.

It begins by saying, "All men are by nature free and independent," carefully leaving out the word "equal," and then declares that "every white male citizen" only shall be allowed to vote. We do not know that a single objection was made in the convention to this article, we are certain that not *one vote* was given against it on its final adoption, for the *one nay* above mentioned was given for other reasons.

The people of color have been *unconstitutionally* deprived of their votes; for the old constitution did not disfranchise them. They were disfranchised by an act of the Legislature only, but if this constitution be adopted by the people of this State, they will be cut off with no remedy, but another revision of the Constitution which according to this document cannot be brought before the people oftener than once in five years.

It will be seen by a notice in another column that the Boontonians intend to look into the merits of this document before the Election, will it be done in other parts of the State?

## THE NEW JERSEY FREEMAN.

BOONTON, JULY 25, 1841.

Let us throw off the mask—'tis a cobweb one at best, and the world will see through it. It will not do thus to talk like philosophers, and act like *unrelenting tyrants*; to be perpetually sermonizing, with liberty for our text, and actual oppression for our commentary.

Wm. Pinckney, of Maryland.

In all things that have beauty, there is nothing to man more comely than LIBERTY. Milton.

#### LIBERTY ELECTORAL TICKET FOR NEW JERSEY,

Darius W. H., James Howe, Thomas V. Johnson, Alexander H. Freeman, Stephen Grimes, Alexander Black Samuel Hall.

### PUBLIC DISCUSSION.

There will be a public meeting in the Free Church in Boonton on Friday evening August 2d, for the purpose of discussing the merits of the NEW CONSTITUTION which is to be presented to the people of New Jersey on the 2d, Tuesday in August for adoption.

All parties are invited to attend and participate in the discussion.

#### ANTI SLAVERY MEETINGS.

In this boasted land of liberty we would suppose that there would be no difficulty in obtaining a suitable house in any village to hold anti-slavery meetings in. But just the reverse is the case. There is not perhaps one in ten of the Towns and Villages in New Jersey, in which even a school house can be had for this purpose; when the best houses should be cheerfully thrown open for the promotion of a cause, for which our ancestors were ready to "sacrifice their lives, their fortunes, and their sacred honor."

Why is this? is a question that deserves serious investigation. Is it because the doctrines we advocate are not believed to be founded on truth? then why should any be afraid to have discussion on these points, for if they are not based upon truth, investigation would show their fallacy and there would be the end. This is evidently not the reason. The true reason in our view is entirely the reverse. Our Anti Slavery views are based upon the principles of everlasting truth; such as are laid down in language not to be misunderstood in the Bible, and incorporated into the Declaration of American Independence; such as wise and good men, in all ages of the world have recognised as truths that ought to govern men in all their actions. This we believe to be the true reason why the advocates of liberty cannot be heard, viz that their doctrines stand fixed, immutably fixed, from their very natures, upon the rock of *truth*.

When truth is advocated, firmly, faithfully and with zeal; error is always in danger; corrupt systems totter to their foundations, consternation is into the camp of all those parties, whether in Church or State, that are not bound together by the genuine love of Justice.

When we assail any popular systems we are compelled to contend with all the powers that be: almost every Dignitary in Church or State will be sure to plant himself in the way.

This is emphatically true in reference to the slave question. The unwillingness of the clergy to have churches opened for Anti Slavery discussions, has its true origin in the conscious belief that their churches are too corrupt to bear the light, which would be poured upon them by the preaching of Anti Slavery truths.

The true reason why churches can be divided, by such preaching, is, that they have lost the spirit of christianity; hence, are not worthy of, and ought not to have our support. Anti Slavery discussions are unpopular and ministers must be on the popular side, no matter

where the truth is and so almost every church door in the State is closed against us.

The same may be said with regard to the two great political parties, the Whigs and Democrats. The whigs tell us, they are the only true friends of the slave, but make application in any village or town where whig influence preponderates, for a house to hold an anti-slavery meeting in and we are told "you cannot hold such meetings here, because the doctrines you advocate are injuring the prospects of Henry Clay.

"If you will go with the whigs and elect that great slaveholder and slaveholding defender Henry Clay President, you could have the best place to hold your meetings in, with all other accommodations necessary, but as it is you can have no meetings here." This is no misrepresentation, we have the best evidence on hand to prove its correctness.

The Democrats as a body, are alive to every thing that will further loco loco interests, will give the friends of the slave not the least corner of the country to hold Anti Slavery meetings in, unless they can see that in some way it will favor the entrance of another great slave holder in the Presidential chair.

In short there is an unspeakable meanness on the part of the leaders in their parties, and among the dignitaries of the church, with very few exceptions indeed, a meanness that deserves the unqualified contempt of every liberal souled man—while boasting of their democracy, they are striking down free discussion and show that their democracy consists in gagging every one that dares to express an opinion of his own, when that opinion does not coincide with their own contracted and liberal views. We call, and shall continue to call, upon all true republicans to separate themselves forever from parties of this description, if they cannot exercise common courtesy towards those who differ with them, only upon condition that they must enter their service, and labour to promote their views, they show that while they are boasting of their love of liberty, they are living down the great principles of Republicanism and are deserving of our supreme contempt.

We have delayed the publication of the present No. of the Freeman, in order to get answers to written applications we have made in several places for a house to hold our semi-annual meeting in, and we have received negative answers in all these cases, and that too for the reasons specified above. We have now published the meeting to be held at Madison, and never felt the duty to oppose and expose, the corruptions and hypocrisy of the great political parties of the land more than at the present time.

RIGHT OF SUFFRAGE DENIED.—We think the course of the New Jersey Constitutional Convention, in refusing to extend the right of suffrage to colored persons—silly educated colored men, if you please—will, at this day, create some surprise among the friends of sound Republican Institutions. N. Y. Sun.

#### "NO FAITH WITH HERETICS"

Our Agent obtained the consent of the trustees to hold a meeting in the Methodist Church at M in this County, on the 5th inst, and when the trustees arrived, the key was abducted, and the meeting church prevented. However a private house was opened and a good meeting held. The friends of there will not submit to this state of things much.

#### MOB CRACY

Our Agent attempted to hold a meeting in the house at Flanders in this county a short time according to previous appointment, by the request of citizens. When the time arrived a great number of baser sort collected around and by throwing stones and eggs not as much added as their heads, firing guns, looting, shouting, &c disturbed the meeting. If they were not so much to blame as the respectable workers in the back ground.

The friends of liberty in Flanders have a heavy responsibility resting on them, and we hope they will

#### WARREN COUNTY COMING!

The friends in this County are preparing to attend the Mass Anti-Slavery Meeting, on the 30th of August at Alamuchy. A glorious rally to them.

Mr. Editor:

God alone is Lord of the conscience, and its dictates are wholly without authority, only as they are identical with the requirements of God's law. If a man, "for conscience sake" will not vote for the abolition of slavery, he must honestly believe the law of God prohibits his voting, or he has put a yoke upon himself which ought never to be borne. It is superstition to be governed by a conscience which commands us to perform things not required by the law of love. The superstition of the Hindoo who conscientiously sacrifices his life under the wheels of Juggernaut is perfectly manifest; but the principle is the same, though the superstition may be less gross, whether the conscience demand one thing or another, a trivial or a momentous thing, which the law of God does not require. The conscience of every man is to be deeply respected; and certainly it is no disrespect, rigidly to compare its demands with those of God's law. How can we show more due respect to the conscience than to acquaint it with the requirements of the divine law?

No man then justly can array his "conscientious views" against voting as a bar to the investigation of the question, "What does the law of benevolence require in respect to voting for the abolition of slavery?"

Are we required by this law to vote against slavery? To those who deny the validity of civil government altogether, & hence infer the wickedness of all voluntary participation in it, I have a few words to say.

God certainly did institute civil government over the Jewish nation. Deut. 16:18. "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment." Other passages might be referred to. This was equivalent to admitting its necessity. If his direct government over his people were sufficient why did he require the appointment of civil rulers and judges? All will admit that God must have been benevolent in giving the institution to the Jews. And since the necessities of all nations for civil government are equally imperative with those of the Jews; and since God is universally benevolent, does not his instituting government in one nation, in principle amount to his authorising it in all nations? On this principle Paul represents God, when giving his promises to individuals of churches speaking to all who should believe in every age and as making to them the same promises. See Heb. 13:5

Again, if God regards all government as assumption, why has he put into the constitution of all men a principle which necessarily assumes it? Men as naturally and universally form governments as they breathe, and with no more conscience of its being wrong.

Again, if civil government be wrong among men *in itself*, why should God institute it any more than they? He has certainly set the world a bad example, if this is the case. Does he not intend his conduct shall be a safe example for his creatures to follow? Why has he commanded all his people to subject themselves to its authority? Why does he say that the powers of government "are ordained of God" if they are a moral evil? Is he the author of sinful institutions?

Do any say, "government has so corrupted itself that we can have nothing to do with it?" It is not more corrupt than was the Roman, which Christians were commanded to honor and obey, that they might "put to silence the ignorance of foolish men." The abuse of an institution does not nullify it. The marriage and other institutions are often abused, but this does not destroy them. If government has corrupted itself, there would seem to be the more reason for the interference of good men to prevent its spreading still more widely its "arrows fire-brands and death".

Do any say that government is ordained in the like way with physical evils, such as diseases and earthquakes, and therefore, that we have nothing more to do with the one than with the other? Such persons must be consistent, and "honor" these evils, must "submit themselves" to them, and "not resist" them.

But suppose civil government were a sheer and wick-

ed assumption, totally unauthorized by God or man, suppose it were ever so corrupt, as that a good reason why a Christian or a philanthropist should not vote for the release of the slave? I think not. Suppose a company of highwaymen had assumed civil jurisdiction over a given territory, and by superior force were holding it, and you have no power whatever to overthrow their government. They extend the privilege of voting to a class of the community in which you are included. They hold in cruel and horrible bondage your own brother. The question comes up, and is to be settled by the votes of those who are allowed to vote, whether your brother shall be released or continued in bondage, would you not vote? and would not the act of voting in this case be a righteous one? What would be your intention in voting, for in this would lie the character of the act? You would intend the well-being of your brother, and the injury of no one. This intention surely could not be wrong. You could not, by voting in this case, be understood as upholding the robber government, or in any way countenancing it.

The case is parallel. You may regard our government as corrupt, as unauthorized as you please, yet if an influence is given you in it which you can wield for the deliverance of the quivering captive, you may, nay you ought to use it. God and truth will justify you. While you protest against the evils and assumptions of the government as you think you ought, who can construe your vote to have the iniquitous slave laws and prisons abolished, into an evidence that you approve the government? Paul took the liberty to escape from the governor of Damascus who wished to apprehend him unjustly; and what is the difference in principle, whether he escaped by the votes of his brethren or by their "letting him down by the wall through a window in a basket?"

The same principle which justifies the slave in making his escape from slavery, will justify the voter in voting for emancipation. If he has a right to escape we have a right to assist him in his flight. The slave tramples upon no man's real right in appropriating his powers to his own use, nor do we "meddle with the rights of the South" when we vote for the freedom of the slave. The slaveholder has no right to the slave. To say that he has is to "put darkness for light" and expose ourselves to the "woe" of God. His claim is an unqualified assumption. The application of the law of love to voting the slave out of the legal meshes into which he has fallen and in which he suffers more than if he had "fallen among thieves", is as much more forcible than its application to "pulling an animal out of a pit", as a man's happiness and well-being are more important than those of a brute.

Clarkson.

#### LET BOTH SIDES BE HEARD.

Some of the whig editors have propounded a number of "questions for the Socos to answer."

We select a few from among them for consideration.

1. "Whether James K. Polk is not the owner of a great number of slaves whom he hires out thro' the State of Tennessee, thus pocketing all the earnings of poor men, except what suffices for their bare and miserable maintenance?"

Quere? How many slaves does Henry Clay own, all of whose earnings HE is "pocketing"? Is it any worse to work men without wages in Tennessee, than in Kentucky? "Has he paid his washer-woman yet?"

2. "Whether he, (James K. Polk.) did not vote against a resolution for the effectual abolition of the African Slave Trade?"

Quere? Did not Henry Clay oppose a convention in his own State, the object of which was to promote emancipation? and was it not through his influence that this convention was defeated.

Did not Henry Clay say in his speech in 1839, "he would continue to oppose any scheme of emancipation gradual or immediate?" and what but slavery supports the African Slave Trade?

Did not Henry Clay, say in 1841, "I would suffer the tortures of the inquisition, before I would sign a bill having for its object the abolition of slavery in the

District of Columbia, or in any manner giving countenance to the project.

Did not Henry Clay do all he could for the extension of slavery in the western territories of the United States?

3. "Whether he (James K. Polk.) was not, in 1841 & 1843, defeated, when a candidate for Governor of Tennessee?"

Quere? How many times has Henry Clay been defeated?

4. "Whether he, (James K. Polk.) was not in 1840, presented as a nuisance, by a grand jury of his own State?"

Quere? Is not Henry Clay now under \$5,000 bonds to keep the peace.

They are neither of them fit to preside over a nation of Freemen.

They who live in *Glass Houses* should not throw stones

Let all who believe that the "laborer is worthy of his hire," are willing to sustain the Declaration of Independence, and go for Right and Truth, and Liberty, good morals, the peace and welfare of the nation, its present and future prosperity, abandon both Polk and Clay, and go for

JAMES G. BIRNEY,

who believes in "payin fair wages for fair days work."

We shall in our next give a brief history of the Liberty candidate for the Presidency and show that he is the only man nominated who is worthy the support of free people.

There are always to be found in every community a set of self-styled philanthropists, who, instead of laboring for the advancement of humanity, are always satisfied with standing at a distance and finding fault with others. If the subject of slavery is brought up for discussion, they will give a somewhat doubtful manifestation of disapprobation for it in the "abstract", but will finally come to the conclusion that slavery in the aggregate is no very bad thing after all; or at least that it is not necessary to labor for its removal. If the community seems to require them to act, they will admit slavery to be a great evil perhaps and then endeavor to make out abolition a much greater evil, and are sure to take shelter under the faults of abolitionists, thus endeavoring to satisfy their consciences in standing aloof.

If a vicious loafer goes to a Washington Temperance meeting and makes a little confusion, or if a few wicked boys get around the door and make a loud disturbance; their souls are filled with holy horror at Washingtonian meetings, and think it is better even to go against temperance, than countenance such meetings. Instead of going to the meetings, giving their influence on the side of good order, and helping on the cause of truth; they stand aside, find fault, though ignorant of what is done there, and in this way sanction the course of the disturbers of these meetings and give them the whole weight of their influence. We are satisfied that in many cases the disturbers of these meetings, receive their greatest encouragement from this species of cavilers.

These fault-finders have been very busy for a few weeks endeavoring to bring into ridicule, the Juvenile Temperance effort, as carried on in this county by the Rev. C. J. Warren. They stand at a distance, whining over it as a "baby effort," as if they were certain that these "babies" were never to be the men and women of the land. We have no sympathy with these spirits, we care not whether they are Rev. D. D's or any thing you choose to call them; however high sounding their titles, or whatever their standing is in society, if their influence is not in all cases *directly*, it is *indirectly*, brought to bear against the advancement of truth; and the world is the worse for them.

This "croaking" we are informed was very much put to rest, at the Juvenile Convention on the 15th Madison in this County. There were about eight hundred children present, a County Juvenile Band was organized, the children were in high Temperance Glee, and the zeal they manifested, kindled up the temperance fire anew, in the hearts of the adults present. This will always be the case. When children get on fire in any good cause, if the hearts of men and women do not get on fire also, it will be because *they have no hearts*. Success, we say to the Juvenile Band. In this time of apparent temperance declension, we hail the Juvenile Banner, as one under which every true friend of temperance, *can and will* enlist in some form, and give the temperance cause a new and powerful impulse.

Mr. Warren got 5,300 children enlisted, who have procured 500 new adult pledges in this County.

"See the Juvenile Band is coming."

## POETRY.

### AWAKE THE SONG.

A LIBERTY GLEE

Tune—Drink to me only.

Awake the song! 'tis Freedom's hour;  
To Liberty we sing—  
Destruction dire to slavery's power;  
Let the full chorus ring

Land of the river and the rock,  
No bondman pines in thee;  
No despot death thy people mock  
With his vile tyranny.

Strong as the gnarled oak, thy sons  
Will bend to none but God!  
Within their veins still purly runs  
The daring pilgrim's blood.

To anger slow, they have borne long  
Their southern brethren's scorn;—  
They're rising now—the slave's great wrong  
Deep in their bosoms burn.

He must be free!—the sound has sped  
From Maine to Texas' bound—  
And what New England's sons have said,  
Will ever truth be found.

Awake the song!—'tis Freedom's hour;—  
To Liberty we sing—  
Destruction dire to slavery's power;  
Let the full chorus ring.

Bangor Gazette.

FOR THE FREEMAN.

Come answer freeman, to the call,  
Come forth each Jersey Blue;  
Rekindle freedom's beacon light,  
Her altar fires renew.

Come rally quickly one and all,  
Our Country's honor to retrieve;  
And strike for liberty and right,  
And scorn to be or make a slave

Redeem New Jersey's name from scorn,  
America's bold truth declare,  
Be free in fact as well as name,  
The foul reproach no longer wear,

Let Patriot unto Patriot shout,  
And echo bear the sound away;  
O'er mountain, hill, o'er plain and vale,  
From Bergen to Cape May.

L.

Littleton, July 1844.

If the following lines need any apology, we state they were handed to us by a tenant of the Poor house, who writes from experience and is able in his own life, to contrast the healthful influence of nature's beverage, with the poisonous effects of intoxicating drinks.

Cold water O how sweet.

Cold water, cold water, cold water, we sing,  
How delightful its rich joys abound;  
Come down to the Spring, cold water we sing,  
Let the groves with echoes resound.

Come Sire and Son, cheer up with a song,  
The Mother and Daughter rejoice;  
With pleasure and praise, in happiness raise,  
And tune up your hearts and your voice.

For virtue and praise, are temperance ways,  
With glory and love in the heart;  
With bliss and content, the pure mind is bent,  
And from it O never, no never, depart.

Then love and keep it, the pledge so divinee,  
A light and a lamp that ever will shine;  
So cheer up and sing, the cold water springs,  
To nourish and cherish, thee and all thine.

R.

Slavery is the abridgement of all laws. A law having a tendency to preserve slavery, would be the grossest sacrilege.—*Volra.*

### CELEBRATION AT BOONTON.

The Washingtonians had an excellent celebration on the Fourth at Boonton—With the exception of the firing of crackers and other low vulgarities of the satellites of the dramshops at a little distance we have not witnessed any meeting in some time that gave such cheering evidence of the glorious influence of the Temperance Reformation upon all classes of people—

The Juvenile Band recently organized by Mr. Warren, assembled in the Free Church in the morning, formed a procession and with Banners flying, marched to a grove—Prayer was offered by the Rev. Wm. L. Parsons, and after singing and speaking by the members of the Band and a short address by Mr. Weed, the meeting adjourned for dinner.

At 3 o'clock—P. M. the citizens; Men, Women and Children assembled in great numbers in the grove; after prayer by Rev. Wm. L. Parsons, and singing by the Choir, the congregation listened with great interest for two hours to an address from Mr. Thomas Weed of Brooklyn—Mr. Weed truly did honor to himself, and contributed much to advance the cause of Temperance.

In the evening the Concert was well attended in the Free Church, the Music was conducted by Messrs. Elliott, Stone, and Martin, and other members of the Free Church Choir males and females, and such was the general satisfaction given that they need not fear to try it again. They certainly gave the best concert we ever had in Boonton.

### TOBACCO AND DEATH.

It is estimated that of 250 deaths in Germany, between the ages of 18 and 35, ten are caused directly or indirectly by the use of tobacco. In the United States, from the best calculations, the value of this weed annually consumed is, \$16,000,000; \$9,000,000 of which is expended for Spanish cigars. People have no right to cry out hard times, when they waste every year some sixteen millions of dollars in spitting and smoking themselves away.

Is War honorable and glorious?—What is the chief business of war? It is to destroy human life; to mangle the limbs; to gash and hew the body; to plunge the sword into the heart of a fellow creature; to strew the earth with bleeding frames, and to trample them under foot with horses' hoofs. It is to batter down and burn cities; to turn fruitful fields into deserts; to level the cottage of the peasant, and the magnificent abode of opulence; to scourge nations with famine; to multiply widows and orphans. Are these honorable deeds? Were we called to name exploits worthy of demons, would we not naturally select such as these? We have thought that it was honorable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the benefactors of the human race, the discoverers of arts which alleviate human sufferings, which prolong, comfort, adorn, and cheer human life; and if these arts be honorable, where is the glory of multiplying and aggravating tortures and death.

### THE DRUNKARD'S WIFE.

For the Freeman.

How trifling is the sum of human happiness, how varied and diversified our condition. Some enjoy heaven's brightest gifts, blest with health, surrounded by dear and chosen friends; others linger out a weary existence, unheard by the voice of kindness, drinking the bitter draught of poverty, racked with pain, or a prey to that heart sick malady which baffles the Physician's skill.

I was forcibly impressed with this fact last summer. I was visiting some friends in one of the lovely villages of New Jersey, they seemed to enjoy happiness, in the comforts of a delightful home, and the earnest sympathy of true hearted affection. Sickness, poverty and care alike Strangers, and life was one long summer day.

But a short distance from this happy family was a low tenement, giving evidence by its dilapidated and forlorn appearance, that desolation and neglect had taken possession. The once tasteful yard was overrun

with weeds, the once neatly trimmed vine was hanging in its wild luxuriance, untrimmed and uncared for, and the windows gave the sad evidence of the drunkard's home, its broken panes.

Who, but a drunkard's family can estimate the blighting, withering, heart crushing influence of him who has debased the intellect which God has given him, blurred all the finer emotions of the heart, abused the power given him to protect those weaker and weaker than himself, and repaying affectionate endearments with curses and reproaches.

This unhappy family knew it well—the wife once cheerful and happy, was now the victim of unrelenting disease—Her increasing efforts to maintain her family in respectability and comfort had undermined a constitution naturally delicate, and she well knew that ere many days should pass, her eyes would be sealed in that sleep which knows no waking—it was with a sad heart that she looked upon her children, poor desolate beings they would be, when their only protector was gone. But HE, whom she had trusted in her day of happiness and prosperity; forgot her not in her dark hour of adversity, but enabled her to yield them up to him who is the father of the fatherless.

Days passed on. The kindness of friends provided those little delicacies, which are so acceptable to the invalid, particularly when administered by the hand of kindness and sympathy; and her worn spirit passed away in the arms of strangers. When her remains were carried to their last resting place, he, who at the altar had vowed to love and cherish her, was lying in a state of utter inebriation. But a brighter day was dawning for him. Temperance was spreading her genial influence over the length and breadth of the land; wise and good men were not only vindicating its truths; they told the poor degraded drunkard that he was not a worthless weed, idly to be cast away; but that he was capable of being beloved and respected by his fellow men. He listened and believed, signed the pledge, and became a man.

This is no fiction, it is truth—the subject is now a living evidence of the power and influence of this great reformation, and blesses the day that freed him from his bondage, and saved him from a drunkard's grave.

D.

## NOTICE.

The SEMI-ANNUAL MEETING of the New Jersey Anti Slavery Society will be held at MADISON in Morris County on Thursday 22d, of August next at 10 o'clock, A. M. Meetings in the afternoon and evening. Madison is conveniently situated on the Morris & Essex Rail Road, and from the known hospitality of the Friends of liberty there, we feel justified in promising all who attend the meeting from a distance, entertainment without cost.

Let the friends of liberty every where take the best and most effectual measures to get this notice before the people—Let us have a full meeting.

By order of the Executive Committee.

James E. Grimes, Secretary.

The following individuals will help on the cause of liberty by acting as agents for this paper.

Jacob L. Brotherton.

John Lee, West Bloomfield,

C. Peloubet Bloomfield,

Richard Kelsal, Orange,

Wm. F. Gardner, Newark,

Wright Flavel, Paterson,

James Howe, Jersey City,

Joseph J. Fitzgerald, West Milford,

Stephen Grimes, Stanhope,

Ephraim Guerd, Succasanna,

Peter Ellis, Crosswicks,

Baxtr Sayre, Madison.

Any other friend of liberty, will confer a favor and aid in the cause of Freedom, by helping in the circulation of this paper.

# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, AUGUST, 1844.

NO. 3.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES.

Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

### WHO IS JAMES G. BIRNEY?

This question is so often asked, that we now proceed to give a brief sketch of his life, believing that it is important that the inhabitants of this nation should know the man in order that they may appreciate his worth in reference to his qualifications for the office of President of these United States.

We are sick, and believe the honestly disposed portion of the community are sick, of the political strife of corrupt parties in favor of elevating slaveholders and their apologists to the highest offices in the gift of the nation; particularly when we get before our eyes the whipping and driving, the bribery, deception and falsehood, the hard cider and rum drinking and treating, and in short, the every-sort-of-method used by the *coons* and *poles*, to get votes and elevate to the highest posts of honor & power, men that Americans should blush to own, as the honoured representatives of a nation of freemen; we rejoice in having it in our power to assist in introducing to the notice of Jerseymen, a man every way worthy of the votes of a free people for the Presidential Chair.

JAMES G. BIRNEY is a native of Kentucky, and was born Feb. 4, 1792, being 51 years of age. His father was a wealthy planter and holder of a large number of slaves. The son was educated at Princeton, studied law in Philadelphia, and then returned to his native State and engaged in the practice of law; was once a member of the Kentucky Legislature.

In 1818 he removed to Huntsville Alabama, resumed the practice of his profession, held for several years the office of Solicitor general, was elected by the Legislature one of the Trustees of the State University, & as a member of the Legislature and candidate for presidential elector.

In 1826 he made a profession of religion, and his mind was soon after directed to the subject of slavery.

He embraced the colonization scheme in the hope that that society was adequate to the work of eventually abolishing slavery, & such was his zeal in the cause, he gave up the business of his profession, and engaged as an agent and traveled as such for some time, was chosen one of the vice-presidents of the Kentucky Colonization society, having returned to that State.

Experience soon taught him the fallacy of the scheme of colonization as a remedy for slavery, and in order to show his future character and course, we copy as follows from the Emancipator. We will only add, that Mr. Birney's character, intellectually and morally, is recognized as of the first order by slaveholders themselves, while he is acknowledged on all sides as a gentleman and a christian.

We now come to the commencement of his new career, which has made him in the sight of this nation and of the world, the foremost practical laborer in the cause of IMMEDIATE EMANCIPATION. Early in the summer of 1834, his mind became fully settled on the great truths of the sinfulness of slavery, and the duty of immediate emancipation. He forthwith emancipated all his own slaves, and on the 31st of July addressed a long letter to the Rev. Thornton J. Mills, secretary of the Ken-

tucky Colonization society, resigning his office in that society, and giving the reasons of his new position.

This letter had a very wide circulation, and produced a powerful impression. The Huntsville (Ala.) Advocate, August 14, said of it: "Mr. Birney was for a long time a citizen of our town, and his talents, his attainments as a scholar, his happy and fluent pen, his pure and unexceptionable morals, had won a high degree of respect and esteem from all classes of society." Mr. Garrison, in the Liberator, spoke of it as "one of the most important documents that the antislavery cause has yet produced in this country; it contains nothing superfluous, nothing tame; as a composition it is chaste, vigorous, and eloquent; its logic is clear, compact, invincible." From the eloquent conclusion we copy a sentence admirably expressing the two great classes of considerations by which he was moved:

"When I recur to my own observation, through a life of more than forty years, of the anti-republican tendencies of slavery, and take up our most solemn state paper, and there see that 'all men are created equal, and have a right that is inalienable, to life, liberty, and the pursuit of happiness, I feel a settled conviction of mind that slavery, as it exists among us, is opposed to the very essence of our government and that by prolonging it we are *living down* the foundation principle of our happy institutions. When I take up the book of God's love, and there read, 'Whatsoever ye would that men should do unto you, do ye even so to them,' my conviction is not less thorough that slavery now is sinful in his sight."

The Rev. Dr. Cox, of New York, said of the transaction: "A Birney has shaken the continent by putting down his foot; and his fame will be envied before his arguments are answered or their force forgotten." The Rev. Thomas Brainerd, now of Philadelphia, then of Cincinnati, said, "Mr. Birney is a man of superior talents and education, and enjoys, to an unusual extent, the confidence and affections of his fellow-citizens; his piety we have never heard questioned."

In April following, a Kentucky Anti-Slavery Society was formed, and measures were taken to establish a paper in Kentucky, called the Philanthropist, with Mr. Birney as editor. The paper was defeated by the timidity and treachery of his printer, who sold the materials to the slaveholders, and refused to fulfil his contract. Mr. B. thereupon resolved to remove to Cincinnati, but before he had settled his family there he was waited on by an official gentleman, who assured him that his paper "would produce an explosion of mobocratic elements, more violent than ever was known before," and that "respectable and influential gentlemen would encourage it by their silence and acquiescence." Anxious to avoid the imputation of a willingness to trifle with the public peace, Mr. Birney concluded to have the paper issued at New Richmond, about twenty miles from Cincinnati, but he himself remained in the city. The first paper was issued on the first of January, 1835. On the 22d, the mob spirit came to a head, and a great meeting was summoned to take into consideration what should be done with the Philanthropist, but Mr. Birney calmly met the storm, attended the meeting, and amid threats to take his life, addressed them with such power of persuasion and such cogency of argument, that no violence was attempted. The Mayor of the city presided at this meeting, assisted by Judge Burnet and other distinguished citizens. In April, he removed his press to the city. In July, when the place was filled with the usual summer influx of slaveholders, the printing office was burglariously broken open in the night, and the press and type damaged. On the 23d, a great meeting was called in the market house, headed by Judge Burke, the postmaster and a minister of the gospel, where it was resolved to insist on the immediate discontinuance of the Philanthropist. The committee to take charge of the business was composed of JACOB BURNET,

ROBERT BUCHANAN, William Green, D. T. Daisey, N. Longworth, and other men of standing, a majority of them members of different churches. The daily press (except Hammond's Gazette) was filled with inflammatory articles. For weeks Mr. Birney's life had been considered in danger, yet he never left his post, unless to encounter new dangers in lecturing about the State. The publishers firmly but temperately told the committee from the market house that the paper could not stop. In the evening a large body of the people assembled and demolished the types and press, tore down some houses occupied by unfeeling persons of color, visited the houses of Mr. Birney and several abolitionists, and then proceeded down Main street, where they were complimented by the mayor for their good intentions "to punish the guilty and leave the innocent," and then advised to go home as they "had done enough for one night." On the 26th of September the paper re-appeared, its editorials breathing the same calm and unswerving determination as ever. In his first editorial article on resuming, he says: "Shall it be said that LIFE, and FORTUNE, and HONOR, should not be hazarded—for the CONSTITUTION, and LAW, and LIBERTY, may be restored to their lost thrones, and sway their mild sceptre without a rival! No—this must be done by those who would rather themselves die freemen than slaves; or our country, glorious as has been her hope, is gone forever."

This conscientious, prayerful, calm, self-sacrificing and undaunted spirit, buoyed up with the justice of his cause and the warm hopes of yet being instrumental in the salvation of his country, carried him through all the persecutions which servile and slaveholding malice could devise, and gradually won his way to the confidence and respect of the wise and good; so that he entered upon the second year of the publication of his paper in comparative peace. Before the close of 1837, he removed his family to New York, where he entered upon the office of Secretary of the American Anti-Slavery Society.

His labors in this office, during three years that he occupied the station, are extensively known. Coming as he did, from the midst of slavery, himself a reformed slaveholder, a philanthropic observer of things, his cautious statements, manifest sincerity, candid method of arguing, and persuasive earnestness of manner, give a peculiar charm and power to his public addresses, and did much to give stability and dignity to the anti-slavery enterprise.

The exigences of the cause during those years called for the consideration of many great questions of municipal, constitutional and international law, in their bearings upon slavery; and in the discussion of these points Mr. Birney showed himself truly great as a jurist and statesman. His correspondence with Col. Elmore, of South Carolina, solicited by the latter, his essay on Extradition, on the Ordinance of '87, on the Guaranty of Slavery, &c., published in the New York American and the Cincinnati Gazette, generally over the signature of B. have developed the principles on which the government of this country ought to be administered, for the support of liberty and the protection of the rights of individuals—principles which must prevail unless we are prepared for a general substitution of force for law and to abandon the weak to the oppressions of the powerful.

His father having died without a will, he and a brother-in-law were the only persons legally interested in the estate. At his request, in division of the estate, the slaves, twenty-one in number, were set off to him; and as soon as the necessary documents could be executed he set them all free. He was thus enabled to execute a purpose formed long before, of freeing all his father's slaves at his own expense. The deed of emancipation is as follows:

KNOW ALL MEN BY THESE PRESENTS,

That I, James G. Birney, late of Kentucky, but now having my residence in the city of New York, believing that slaveholding is inconsistent with natural justice, with the precepts and spirit of the Christian religion, and with the declaration of American independence, and wishing to testify in favor of them all, do hereby emancipate, and forever set free, the following named slaves, which have come into my possession, as one of the heirs of my father, the late JAMES BIRNEY, of Jefferson county, Kentucky, they being all the slaves held by said JAMES BIRNEY, deceased, at the time of his death.

Then follow their names and descriptions, and the deed concludes: "In testimony of the above I have hereunto set my name and affixed my seal, this third day of September, in the year of our Lord one thousand eight hundred and thirty nine. JAMES G. BIRNEY." (Seal)

And this, Christian reader, is the man for whom, as candidate for the presidency of the United States, the slave solicits your support. Shall he have it?

In 1849, Mr. Birney attended the first "World's Convention" in London, and was one of the vice-presidents of that august body. He spent some months in England, travelling, and attending public meetings. He also visited the green island, and the place of his father's nativity, but found, we believe, only one member remaining of his father's family—an aged aunt, who was garrulous in recounting the good qualities and boyish adventures of "Jamie," before he went to America. At Dublin he was introduced by Mr. O'Connell upon the platform of the Corn Exchange, as his distinguished friend from America, and a man worthy of the highest honors his country could bestow. Since his return, he has retired upon the shattered remnant of fortune which emancipation, and suretyship and seven years' devotion to the labors of philanthropy have left, consisting of a tract of new land on the Saginaw river, in Michigan, where he has hardened his hands by literal toil, such as his distinguished slaveholding competitors would think only belonged to slaves, either white or black.

Mr. Birney abandoned the pursuit of political distinction when he yielded to what he believed to be the dictates of religion, in withdrawing from all other labors to devote his life to the deliverance of his country from the curse of slavery. But when, in 1839, sound philosophy and bitter experience had together taught the wisest of the abolitionists the folly of hoping for any great good from parties, always and necessarily subject to the dictation of slaveholders, their minds were at once turned upon Birney, as the proper representative of their principles and objects, and worthy to be the first man elevated to the presidency, for the glorious purpose of overthrowing the political power of slavery.

An extract of a letter from a native of Richmond. "I am pained exceedingly, and soching but my duty to God, to the oppressors, and to the poor down-trodden slaves, who go mourning all their days, could move me to say a word. I will state to you a few cases of the abuse of the slaves, but time would fail, if I had the language to tell how many and great are the inflictions of slavery, even in its mildest form.

Benjamin James Harris, a wealthy tobaccoist of Richmond, Virginia, whipped a slave to death. While he was whipping her, his wife heated a smothering iron, put it on her body in various places, and burned her severely. The verdict of the coroner's inquest was "Died of excessive whipping." He was tried in Richmond, and acquitted. I attended the trial. Some years after, this same Harris whipped another slave to death. The man had not done so much work as was required of him. After a number of protracted and violent scourgings, with short intervals between, the slave died on the last. Harris was tried, and again acquitted, because non-black saw it done. The same man afterwards whipped another slave severely, for not doing work to please him. After repeated and severe floggings in quick succession, for the same cause, the slave in despair of pleasing him, cut off his own hand.

Harris soon after became a bankrupt, went to New Orleans to recruit his finances, failed, removed to Kentucky, became a madman and died."

## THE NEW JERSEY FREEMAN.

BOON TO ABOLITION, 15, 1844.

Let us throw our mark— is a coward one. It will not do thus to talk like philosophers, and act like unrelenting tyrants; to be perpetually sermonizing, with liberty for our text, and actual oppression for our commentary.

Wm. Pinckney, of Maryland.

In all things that have beauty, there is nothing to man more comely than LIBERTY Milton.

### LIBERTY ELECTORAL TICKET FOR NEW JERSEY.

Darius Wells, James Howe, Thomas V. Johnson, Alexander H. Freeman, Stephen Barnes, Alexander Black, Samuel Hall

### THE STATE SOCIETY.

We call the attention of the friends of liberty to the notice in another column of the SEMI ANNUAL STATE MEETING at Madison in Morris County.

Since the publication of our last number, we have had information from the friends there, and find we were not mistaken as to their willingness to entertain friends from a distance without cost; they would like to have five hundred to feed, of those who have resolved to labor for the slave.

Our friends Weld, Dorrance, Parsons, Russel, Wise, & others, are expected at the meeting.

We have thus far sent the Freeman to all known abolitionists in the State, as well as many others who we thought would read it. We shall after this send them to subscribers only.

In our first number we invited the friends of liberty to contribute articles for the paper, as we have but little leisure to devote to this business, but as yet, we have had but little help of this kind; we hope to hear from some of our friends before long.

We consider the paper of importance small as it is, as a medium of communication among the friends of liberty in the State, but our desire and intentions are to make it as instructing and interesting as possible.

We have had the misfortune to get very poor paper for the Freeman—We shall take care of this for the future.

### THE ANTI SLAVERY ENTERPRIZE

The news from all parts of the U. S. is highly cheering to the friends of the slave. While the people are fast getting their eyes open to the anti-republican nature and tendencies of slavery—its moral obliquities in all its bearings—the injustice and cruelties which are necessarily incorporated with it, and its perniciousness; they are as fast turning their attention to the Bibles of Box as the legitimate remedy for all these evils.

We find Virginia are doing much in the field, whether slave States are in difficulties which they can never rid themselves of, until they abolish slavery.

The friends in New Hampshire promise 10,000 votes this fall, and the prospects of the Liberty Party everywhere is truly encouraging, and infused new life and zeal into the hearts of all true lovers of liberty who in their turn eyes as to the facts.

The signs of the times are full of encouragement.

The question now for the North finally to decide is, Shall the slave States draw us down with them, and both perish, or shall we, by a decided conjunct exertion of virtuous energy, save ourselves and them from destruction.—James G. Burcy.

THE NEW-YORK STATE LIBERTY CONVENTION, is to be held at Utica, Sept. 19th.

The friends of liberty in this State expect to poll 35,000 votes this fall. Success to them.

For the Freeman.

Mr. Editor, I was much grieved at glancing over your paper, to find that you have had difficulty in procuring a convenient house, in which to hold your Semi-Annual Meeting, and the question arose in my mind, why should this be? Why should this deep feeling of hostility against the abolition cause, be so deeply implanted in the minds of our countrymen; many of them having large and liberal views on other subjects, and I came to this conclusion, that it is because they will not hear, read, or have this subject discussed.

What at the present day calls for sympathy and action, so much as the emancipation of the slave? The fact that so many human beings are crushed to the earth, compelled to wear the bitter yoke of bondage, is enough to awaken the deepest emotions of sorrow in every heart, and calls upon all to act.

But there are some that have such a morbid dread of discussion on this point, they say "slavery is not so bad after all, and the slaves will get free in God's own time; there is no use in believing the stories of these abolitionists; they are a dangerous set of men;" and so they resolutely close the doors of their churches and school houses, determined to hear nothing of the matter; just as if public prejudice would be softened, or public opinion enlightened, without an effort, when an effort is required of a mighty character; and I truly believe, that cowardice, and slothfulness in this cause, are exceedingly sinful; for how can the condition of the slave be ameliorated, until men are willing to have their hearts and consciences open to conviction.

A change cannot be effected, until this subject is freely and openly discussed; and it will be, for it is a noble cause, and the cry of the oppressed has entered into the ears of the Lord God of Sabaoth, and he will not always endure that the work of His hand should suffer violence.

Our correspondent is right in attributing the opposition alluded to, to a determination not to hear. The enemies of truth have always feared and opposed discussion, unless it comes in the shape of clubs, stones, brickbats, tar and feathers, fire, the bowie knife or the pistol, or torture in some shape; modes adopted by the rabble to carry into effect mischief concocted behind the screen by those from whom we have a right to expect better things. Free discussion, is abolition in a nutshell; a pro-slavery Boston paper not long since opposed discussion for this reason, that "Free discussion would lead directly to emancipation;" and the South Carolina Telescope, which if we mistake not is a religious paper, contains the following.

"The question of slavery, is not, & shall not be open to discussion. The very moment any individual attempts to lecture us upon its evils, and immorality, and the necessity of putting means in operation to secure us from them, in that same moment his tongue shall be cut out and cast upon the dunghill."

The spirit of opposition to discussion, is the spirit of slavery itself, and demands the candid attention of every true friend of human liberty.

### TESTIMONY OF B. SWAIN, ESQ., OF NORTH CAROLINA.

"Let any man of spirit and feeling, for a moment cast his thoughts over this land of slavery—their nakedness of some, the hungry yearnings of others, the flowing tears and heaving sighs of parting relations, the wailings and woe, the bloody cut of the keen lash, and the frightful scream that rends the very skies,—and all this to gratify ambition, lust, pride, avarice, vanity, and other depraved feelings of the human heart.

THE WORST IS NOT GENERALLY KNOWN. Were all the miseries, the horrors of slavery, to burst at once into view, a pair of seven-fold hands could scarce strike greater alarm." Thousand Witnesses.

TESTIMONY OF REV. N. H. HARDING, a slaveholder of N. C. "I am greatly surprised that you should have been the apologist of a system so full of deadly poison to all holiness and benevolence as slavery, the concentrated essence of fraud, selfishness, and cold-hearted tyranny, and the fruitful parent of unnumbered evils, both to the oppressor and the oppressed, THE ONE THOUSANDTH PART OF WHICH HAS NEVER BEEN BROUGHT TO LIGHT."

For the New Jersey Freeman.

Mr. Editor, The mass of your readers admit the duty of voting, and for them it needs no discussion.

They intend to exercise the right, not however, I trust, without regard to principle. The law of God is not indifferent as to the way in which the duty of suffrage is performed. One form of its precept is, "whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." God is glorified in the most speedy advancement of righteousness among men. Doing the most good we can, glorifies him; and to promote righteousness to the utmost of our ability, is exactly equivalent to doing the greatest possible good.

Abolitionists are not all agreed for whom the law of God thus expressed, will require them to vote. The majority of avowed anti-slavery men, who will vote at all, feel that they must support the Liberty Candidates. Others think they can do more good on the whole, by voting for Clay or Polk. If such are equally divided, of course, they accomplish nothing.

But let us examine the ground upon which some abolitionists intend to vote with the two political parties.

#### THE CHARACTERS OF THE MEN.

It cannot be said that there is any thing in the character of Mr. Clay which entitles him to their votes. He is a slaveholder, and according to our views of this sin it reaches the climax of guilt, it includes injustice, stealing, robbery and contempt of the divine government. He is a duelist; and according to Mr. Frelinghuysen, "duelling is murder," a most "heaven-daring sin." He says, "the blood of the murdered, the tears of the bereaved, and the commands of a righteous God, call upon them to speak, and bear testimony against this HEAVEN-DARING SIN." It is needless to dwell upon his personal character. If a "clean thing cannot come out of an unclean," if a "fig tree cannot bear olive berries," if "a salt fountain cannot yield fresh waters," if a man "cannot serve God and mammon," if "he that offendeth in one point is guilty of all;" surely we cannot look for any thing which God will call good from the heart of a slaveholding duelist. It is useless to say that Mr. Clay knows slavery is wrong and wishes it abolished, he has the greater sin if he "knows his duty and does it not."

Is Mr. Polk's personal character entirely deserving? He too is a slaveholder; and all the crimes which aggregate in this horrid system attach to him. His course in congress, and his zeal for the annexation of Texas as a slave district, clearly show that he cares neither for the freedom of the whites or the blacks.

It may never have been to his purpose to challenge an antagonist into the field of death, and fight him according to "the laws of honor among gentlemen"; but he has fought desperately against those rights of men which are dearer than their blood, and for which, rivers of blood have been patriotically shed. The man who has trampled upon the petitions of freemen ought to blush when he solicits their votes. The slave-lord is not the man to serve a free people.

But it may be said by those abolitionists who still adhere to their old parties, "we vote for these men, not because we fellowship their personal characters, but because they are able representatives of certain great principles upon which the welfare of the country depends." In answer to this, it should be remembered that the bible says, "Moreover, thou shalt provide out of all the people able men, such as fear God; men of truth, hating covetousness; and place such over the people to be rulers." How can those who love God and his word disregard this plain injunction? When they do, is it strange that they find even anti-slavery politics "very destructive to piety?" How is it brethren, do you find whig or loco foco politics very healthful to piety?

#### "GREAT PRINCIPLES!"

But how great are these principles, which it is so important to have represented that even a bad man may be elected to do it? With the whigs, the tariff is evidently the great question. To call this a "great principle" is a perfect solecism. It is but a mere mode of rais-

ing revenue and protecting certain pecuniary interests. If the whigs prevail with their tariff, the people will not necessarily be wiser or better. Many may be made rich by it; and their riches may prove their ruin. "How hardly shall they that have riches enter into the kingdom of God." The comforts of life do not depend upon whig tariff. It will not make the earth more fruitful.

Grant that it would give the country a money prosperity; what is this compared with the prosperity of education, virtue, liberty, *human rights*? Moreover, the tariff may stand, though Mr. Clay is defeated. A Democratic Congress has refused to repeal it, and many of that party are advocating the tariff as really as the whigs. The tariff is the great question only to those whose god is mammon.

What the "great principles" of the Democrats are, we are not able to say. ALL the questions, however which seem to be really at issue between these two political parties are evidently pecuniary questions.

The only truly great question before the American people is that of HUMAN RIGHTS, which forms the basis of the Liberty Party. Slavery is as deep a wrong as was ever inflicted upon man: it is as great a wrong as man can do to man: its curse is for time and takes hold on eternity. The Liberty party is employing among other things, the ballot box to destroy this monster evil. They ask the co-operation of freemen because they feel that the slave question is comparatively the only one which deserves attention. What are money tariffs and banks compared with *human rights*?

Probably not a man would lay down his life for the tariff, but thousands have done it for human rights. Shall we gratify the lust for money and care not for the thirstings of two and a half millions for freedom? Shall we serve mammon before God, who has commanded us to "undo heavy burdens?" Shall we say to the slave, wear your chains, die in despair of liberty, while we are legislating to make ourselves rich in money, and not in good works?

#### ANNEXATION.

But all abolitionists confess the slave question is the great one, & some would go for Clay to prevent the annexation of Texas. It is doubtless desirable to prevent this, but how shall it be done? The more sober and intelligent part of the democrats are no more in favor of annexation than Henry Clay. While this is the case, there is no probability that we shall have a Congress that will consummate the scheme. A strong abolition vote has done, and will do, more to arrest the foul business of adding Texas to the United States than any thing else. All, of all parties, who love their country more than slavery are decidedly against the extension of slavery. Such is the public sentiment that it will be found very difficult, if not impossible, to extend the institution in any direction. Kill slavery, and the Texas question will take care of itself. The peculiar institution has received already such a stab that it will find it difficult even now to flee to Texas.

#### THE LEAST OF TWO EVILS.

Clay abolitionists say further, "one of the candidates must be elected and we ought to go for the better one so as to secure the greater good, or prevent the greater evil: it is of no use to vote for Birney now."

How do they know Clay's election will be the greater good? This position assumes that it is of no essential importance to defend and practice correct principles until a majority will do so with us. If reformers had always acted upon this principle, where would the world now have been? What is reform but defending and practising correct principles when the majority are trampling them under foot? Reform can never progress on the principles of these men.

They say, "Birney's principles are right, transcendently important and ought to prevail," and then go on and vote opposite principles into power. What does the veriest whig in the nation more? Every man of sense knows what principles ought to be seated in the presidency, but the difficulty is to persuade men to let their petty selfish interests drop, and go for the promotion of right. If you vote against abolition principles, you vote

against your convictions and better judgment; and if you do it, what better can be expected of those who have never avowed themselves abolitionists? If the children of Israel will not hear the truth, how will it get audience before Pharaoh?

The true way to reform the world, is to stand by right principle *always*, but especially when it is in the minority; and then the truth, by her own inherent power acting through your example, will soon gain the majority. The opposite course cripples the truth and delays her victory. "Let the dead bury their dead," but let men of principle be men of principle when truth is in danger of defeat.

Clarkson.

A CHANGE, WHIG TRACKS—It is but a few years since the pro-slavery parties were unwilling to tolerate an abolitionist as much as to admit one in their ranks. Now, when they get one willing to go to the polls and vote for a Slaveholder, they crawl over it lustily.

The Whig Editors in this State are endeavoring to make capital by representing abolitionists as coming over to their views in great numbers. This is a great mistake, some self-styled abolitionists who never have been liberty party men no doubt will go for Clay, but we believe the Liberty Party never was gaining numbers faster than at the present time. They are gaining converts from among Whigs and Democrats at an unprecedented rate. Let the friends of liberty remain firm, and victory will be sure.

PUNISHMENT FOR FIGHTING A DUEL—We see it stated in a late English paper, that in a recent duel between a professor of a military school of the Netherlands and a lieutenant, the former was killed. The survivor has been tried before a court martial, and sentenced to five years imprisonment. The two seconds were condemned to three years of the same punishment. A few examples of this kind, would soon banish the absurd and ominous practice of duelling.

He that never changed any of his opinions, never corrected any of his mistakes, and he who was never wise enough to find any mistakes in his self, will not be charitable enough to excuse what are reckoned mistakes in others.

Selling Rum on the Sabbath in N. Y. is contrary to law, and a whole bevy of Porter House keepers were brought to the police office yesterday by the Mayor's officers and fined.

Those men who destroy a healthful constitution of body by intemperance and irregular life, do as manifestly kill themselves as those who hang, poison, or drown themselves.

#### THE CRY OF A DRUNKARD.

A Lowell Paper tells us of a drunkard who applied to the magistrates for an asylum in the house of correction, that he might keep out of the way of the rum-sellers!!!

We see not how any person can read the statement without burning with indignation towards the community and the government of a community that will suffer an establishment in their midst which will compel a man to torture himself with prison walls, lest by such a cruel punishment he be utterly ruined. O, say some, moral suasion will stop men from selling! Will what does not do it? There has been moral suasion used which should long ago have stopped every rum-seller in the land. But has it done it? No. With some men it will effect it and with some it never will. With few will it while they have a license. With none scarcely who sell against the law of the land and in defiance of the voice of conscience and the voice of an offended community. We believe great things have been done by moral suasion, but the traffic never can be entirely extinguished but by the aid of the laws of the land.

Journal A. T. Union.

"I don't know how it is," soliloquized a drunken loafer, "it seems to me that is the the dearest thing I'm pinning up of things to-night that I ever do see; even the dancing house is dancing jigs, and the in front of the gate post, up jumps the side walk and hits me a blow on the forehead. It went d— I want to go home to sleep, but I am afraid to stir—it is as much as my life is worth." Visitor.

## POETRY.

The following from the Emancipator, was sung at the Essex Celebration.

AIR—*The M'Cho Horn.*

A'rise the chords of freedom's lyre,  
To bounding notes of glee;  
And swell upon each burning wire,  
The anthems of the free!  
Strike, strike again the notes of old,  
That sweep these hills along!  
Where freedom's sons her flag unrolled,  
And shouted freedom's song!

Waked wake, the tones of victory now,  
For freedom's heart beats high!  
And triumph sits on manhood's brow,  
And speaks from woman's eye.  
The sun that rose in cloud and gloom,  
Now beams in radiance bright;  
And in theidian solen form, soon  
Shall blaze with freedom's light.

When slavery's night shall pass away,  
And wide o'er land and sea  
A rain on every breeze shall play,  
The banner of the free!  
Then tune the lyre—let music sweep  
Our hills and vales along!  
While ocean's waves in gladness leap,  
And dance to freedom's song!

The Rev. C. T. Torrey, who is now confined in the Baltimore Jail, on a charge of aiding in the escape of a few slaves, writes a very interesting letter which is published in the Emancipator. We have only room for the conclusion, but our friends shall hear more about this matter yet. He thus concludes—

"When the mob imprisoned me, for no crime, at Annapolis, in 1842, I invited many of the prominent citizens of this State to meet me there, round that old jail in January, 1852, to commemorate the abolition of slavery in Maryland. I now extend the invitation to you, with only one correction. If you, and all who labor for the slave are faithful, (as I do not doubt you will be) I must name an earlier day, and a larger place.

Perhaps the area round Washington's Monument, in the city of Baltimore, will be a better place. It is his monument who declared almost with his dying breath, that so far as his suffrage could go, to abolish slavery. "It shall never be wanting." Meet me around Washington's monument, on the 4th of July, 1848, to celebrate the peaceful triumph of liberty in Maryland! And may God bless and keep us all, to see that happy day.

Your friend and prisoner for the slave,  
Charles T. Torrey.

The following is among the Toasts given at a late meeting at Salem, Mass.

*Birney and Morris*—The men who pull up the "young hickories" to drive the "coons" out of "Uncle Sam's" cornfield.

### VIRGINIA

A Liberty Party is organized in full earnest in Virginia, and a full Ticket made out for Electors of President and Vice President.

Bondage is winter, darkness, death, despair;  
Freedom, the sun, the sea, the mountain air.

From the True Wesleyan.

THE GREAT ADVANCEMENT OF THE M. E. CHURCH IN THE CAUSE OF ABOLITION!—How does it consist? Not in the confirmation of the doings of the Baltimore Conference in the case of Harding; for had the General Conference reversed that decision, it would have said that a minister may hold slaves where the laws admit of emancipation. This would have been to progress backward. The issue therefore that can be said on this point is, that the M. E. Church stands on her old ground.

Emancipation in Bishop Andrew's case only proves

that a bishop may not be a slaveholder,—and yet that he may, provided he is willing to live on a fat salary, have his slaves to wait upon him, and do nothing—and have also the additional honor of having his name go out in the Hymn Book Minutes, and Discipline as one of the Bishops! The unspeakable advancement made in the cause of emancipation in the case of Bishop Andrew is, that if a Methodist Bishop becomes a slaveholder, he shall live without work, as other slaveholders, while other Bishops have to work for their living! What is the only advance towards emancipation is this!!

And the repeal of the colored testimony resolution only places the church back where she was four years ago—a pro-slavery church, with a witness! Where, then, is this mighty abolition reform? Answer. It is entirely without foundation!

Had the General Conference not confirmed the doings of the Baltimore Conference in the case of Harding, she would have been more pro-slavery than ever. Had she not seemed to disapprove of slavery in the Episcopacy, she would have taken pro-slavery ground which she has never yet occupied. Had she not repealed the colored testimony resolution, she would not have been as free from pro-slavery as she was four years ago. What then has the M. E. Church done that looks towards emancipation? Echo answers, what?

### SLAVERY.

#### A Hard Case.

A gentleman in whom we place implicit confidence, has informed us of the following affair, who was a witness of the facts: In October last, the bark Hazard, Capt. Clark, sailed from Providence for New Orleans, having on board a free colored man a native of Providence, as cook. After a dangerous passage, having arrived at the destined port, the vessel was considered unseaworthy, and of course the crew abandoned her. Among the number to seek for other employment was this honest colored man. There is a law in New Orleans, that no colored person shall be found in the street after 8 o'clock in the evening. This poor man from the free, pure air of New England, knew nothing of this law, and was in search of business past the hour.—He was taken up by the watchmen, and put into prison, where he was confined six weeks; then taken out and let out to work to pay his dungeon fees, which were ninety dollars. While thus at work a passenger who went out in the bark with him, accidentally met him. He was chained around the ankle and knee, under the lash of the taskmaster—emaciated and sick. He begged of him to give him a picayune, to buy some bread with; for, said he, "I am almost starved." Our informant states that he then endeavored to get him from the clutches of the field-driver, but being unsuccessful, he left him in agony bordering upon despair. The colored man had learned his fate and was cast down dejected; and thus suffering by the effects of the climate and the lash, was apparently approaching the confines of another, more welcome to be received country than that ruled by the tyrannic arm of the slaveholder. When he has labored long enough to pay his jail charges, he is, if living, to be put up at auction and sold to the highest bidder—sold into perpetual bondage! This is another of the million of offenses that should make the bosom of every Abolitionist burn with zealous indignation—should arouse the dormant feelings of every lover of freedom. We hope and believe the end of man-stealing is at hand. It must be so. Who can help becoming, if he is not already, an Abolitionist, in the face of facts like these? Where is the man who will say there is justice or humanity in this case? Look at it under the light of humanity, and weigh the crime and punishment in the balance of human rights. The negro is guilty of a rival offence and the punishment is perpetual bondage.—Should the Northerners have nothing to do with Southern Slavery, when our northern men are stolen from us, and placed under the tortments of the slave inquisition? We think they should have much to do with it. The North should demand this man, if he has broken a law of him by the law receive his debts; but never let the North give up a man to be the property of a Southern slaveholder, until the slaveholder shall produce a bill to sale from the Agency. *Youth's Cabinet.*

## ANTI-SLAVERY CONVENTION.

A CONVENTION of the friends of Human Rights for the County of Warren, will be held in a grove on the farm of J. & S. Adams, about half a mile from Allamuchy, for the purpose of forming County Anti-Slavery Society, commencing on Friday August 30, at 10 o'clock A. M., and continuing the two following days, ending with appropriate Lectures on the Sabbath.

Prominent speakers have been invited, and no doubt will be in attendance.

The Citizens of Warren and adjacent Counties, are invited to attend, men & women, let them come out and hear for themselves and prove themselves worthy the descendants of patriot Sires, who could not live as slaves; be faithful to freedom when her name is desecrated, steadfast for Truth.

"For the scorned and broken laws,  
For honor and the right;  
For the staked and periled cause,  
Of Liberty and Light."  
July 30, 1844.

### ANTI-SLAVERY BOOKS.

A variety of Anti Slavery books are on hand and for sale at the office of the New Jersey Freeman.

## NOTICE.

The SEMI-ANNUAL MEETING of the New Jersey Anti Slavery Society will be held at MADISON in Morris County on Thursday 22d, of August next at 10 o'clock, A. M. Meetings in the afternoon and evening. Madison is conveniently situated on the Morris & Essex Rail Road, and from the known hospitality of the Friends of liberty there, we feel justified in promising all who attend the meeting from a distance, entertainment without cost.

Let the friends of liberty every where take the best and most effectual measures to get this notice before the people—Let us have a full meeting.

By order of the Executive Committee,  
James B. Grimes, Secretary.

The following individuals will help on the cause of liberty by acting as agents for this paper.

Jacob L. Brotherton,  
John Lee, West Bloomfield,  
C. Peloubet, Bloomfield,  
Richard Kelsal, Orange,  
Wm F. Gardner, Newark,  
Wright Flavell, Paterson,  
James Howe, Jersey City,  
Joseph J. Fitzgerald, West Milford,  
Stephen Grimes, Stanhope,  
Ephraim Guard, Succasunna,  
Peter Ellis, Crosswicks,  
Baxtr Sayre, Madison.

Any other friend of liberty, will confer a favor and aid on the cause of Freedom, by helping in the circulation of this paper.

### THE LIBERTY PARTY.

This party now has in its service, ten daily papers about thirty weekly, and several monthly and five number rapidly increasing. A number of new Daily Papers are, now in Contemplation, the Boston Emancipator circulates 14,000 papers weekly.



# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, SEPTEMBER, 1844.

NO. 4.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES.

Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.

10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

### THE STATE MEETING.

THE SEMI ANNUAL MEETING OF THE NEW JERSEY ANTI-SLAVERY SOCIETY was held in Mr. Keep's long room in Madison, according to previous notice, Aug. 22nd, 1844.

The meeting was called to order by the President at 11 o'clock A. M., and prayer was offered by Mr. Cochran of New York.

The Secretary then read the proceedings of the last meeting. It was then unanimously

Resolved, That all friends present from other States, be invited to take part in the deliberations of the society.

An Ode was sung by Messrs. Stone & Parsons.

On Motion, John Grimes, Jacob L. Brotherton, Isaac Van Blarcom, Samuel I. Dorrance, Daniel Wise, Wm. L. Parsons, and Samuel D. Cockran, were appointed a business committee.

Jacob L. Brotherton, made a verbal report of his labors as agent, which was unanimously accepted, and the Society adjourned to 3 o'clock, P. M.

At 3 o'clock P. M. the meeting was called to order by the President, and Prayer was offered by Rev. Mr. Wise.

On motion of Mr. Lee, the committee appointed at the last meeting to prepare an address to the people of New Jersey was discharged, satisfactory reasons being given for the omission to discharge the duties of that committee.

An Ode was then sung by Mr. Stone.

The Chairman of the business committee reported the following resolutions, which were accepted.

1, Resolved, That the law of God is supreme; and therefore, all constitutions, compacts, and statutory enactments whatever, are valid and obligatory, just in so far forth, as they embody and apply its grand principle, and no farther; consequently, all contracts & laws, constituting ties between the North and the South, which in any way compromise this principle, are so far of no force or obligation whatever, and should be abolished.

2, Resolved, That Slavery or the holding of human beings as property, is a sin under all circumstances, and therefore ought to be immediately, and unconditionally abandoned.

3, Resolved, That to deprive a man of the elective franchise on account of his color, is not only an act of injustice toward the individual, but an insult to his Maker.

4, Whereas the bill of rights contained in the constitution recently formed for this State teaches the doctrine of natural and universal liberty, and

Whereas, the dictation of this new constitution is clearly at variance with all the existing laws of this State, which favor the maintenance and continuance of Slavery, therefore

Resolved, That a committee be appointed to bring this matter before the proper Courts, that a decision may be obtained, which shall settle the question of the existence of slavery under the new Constitution; and that this committee be authorized to make an immediate appeal for funds to the friends of liberty, and to proceed as early as the receipt of funds will warrant.

5, Resolved, That peace, kindly feeling, and harmonious action, as between the members of a religious society, is a great and ever to be desired good—but though a good, it is not the ultimate good. When the condi-

tion of peace is, that the minister of Christ, must cease to preach the whole truth, thus obeying man rather than God, cease to rebuke sin under its widest and most hideous forms, in deference to the narrow selfish prejudices of the human heart, on the plea that said sin is not in our State, and that it is authorized by law; then peace on such terms costs too much.

6 Resolved, that the argument urged by some of the anti-slavery men, who do not vote for the Whig candidate, do virtually vote for the contrary candidate and Texas too; is an absurd and ridiculous sophistry.

7 Resolved, That a Slaveholder is no more qualified to preside in a Democratic Government, than a practical Atheist is to preach the Gospel.

8 Resolved, That a Committee of three be appointed to take up Collection, and secure pledges for means to pay arrearages and continue the operations of the Society in behalf of the Slave.

The 8th. resolution was then taken up and unanimously adopted, and W. F. Gardner, C. Peloubet & D. Wells, were appointed to carry it into effect.

The first resolution was then taken up, and after considerable discussion participated in by Messrs. Cochran, Dorrance, Wise, Lee, Parsons, Russel, Flavell, White, Peloubet and others, was adopted, a few dissenting on the ground that a resolution embodying the same truths had been unanimously adopted at the last meeting, and was on record.

The second resolution was next taken up and unanimously adopted.

The meeting then adjourned til half past seven.

At half past seven o'clock the meeting was organized and prayer was offered by Mr. Parsons.

The committee to collect funds, reported \$44,18 col. in cash including \$11,75 by James Howe from Jersey City Monthly Concert, and \$28,75 in pledges, amounting in all to \$72,93.

An Ode was then sung by Mr. Stone.

J. L. Brotherton offered the following which was unanimously adopted.

Resolved, That we hail with pleasure, the publication of the New Jersey Freeman, as a valuable auxiliary in our noble enterprise; and we give it our countenance & support, and cordially recommend it to public patronage.

The remaining resolutions were then taken up and after free discussion participated in by many members, were unanimously adopted.

Mr. Gardner then offered the following,

Whereas, the word requires that when one suffers, all should suffer with him; and whereas, we have contributed this day in aid of our colored friend; & whereas, Mr. Charles T. Torrey, late of Mass. is now in jail in Baltimore, charged with a violation of slave laws by aiding in the escape of slaves from their masters; and whereas, his defence will cost from \$500 to \$1,000, therefore

Resolved, That we now raise by contribution \$5 or more, in aid of brother Torrey's case, which was adopted, and a collection was then taken up amounting to \$5,68, and Mr. Wallen of N. Y. was appointed to forward the same.

A hearty vote of thanks was then given to Mr. Keep for the excellent accommodations and abundant refreshments afforded to all in attendance; prayer was offered by Mr. Howe, and the Society adjourned.

### From the Northern Star.

The following capital story is from the Liberty Press, Utica, N. Y. It is an amusing instance of the folly as well as wickedness of the prejudice against the black man.

### COLORPHOBIA

Mr. Brown, a colored man of some talents, although once a slave, was of late traveling east from Buffalo in the Stage. Mr. Brown took a seat in the evening, and it was not noticed that he was a colored man. During the evening's ride, and before late at night, the various topics of the day, such as Whig and Loco foco doctrines,

were discussed, and tariffs and banks reared heavens high, and at the next round, laid low, even to the dust, by the white inmates of the stage. Finally the dreaded—the agitating—the truth-telling subject, (abolition, Liberty party, &c.) came up, and to some charges made against this subject and its friends, Mr. Brown made some happy and home-cut replies.

A warm politician of the company called him to an account for his temerity, no, in the least knowing him to be a colored man, and forthwith accused him of the old 1842 accusations, such as amalgamation. He was asked, 'Sir, would you suffer one of your daughters to marry a colored man?' 'Yes,' was the ready response.

'There,' says our catechiser, is amalgamation to the brim—just as all abolitionists want and hold to.'

Again he was asked, 'then I suppose you would marry a black?' 'Most certainly I would, and no other.' There was no ground left for cavilling, and it was so bold and fearless, and so unexpected, that the whole subject was dropped by the catechiser, as too horrible to proceed further.

The dark veil of mysterious night was removed—the curtain that divides the light from the darkness, was rolled up, and the sun poured his early and gentle rays into the stage. Our colored friend sat at one end of the coach by the side of his instructor in amalgamation. Whilst our catechiser was still nodding and in sleep, a number of passengers had awakened, and saw the true color and situation of these two friends, and were sleeve-laughing and tittering at what they saw and had heard. Our catechiser awoke and saw his man—and at the top of his voice cried out, 'Why, you are a——nigger!' &c. But little or no reply was made by our sensible, quiet and gentlemanly colored citizen, and they were soon at the stage house, and called for breakfast. Soon the bell rang and the colored man, and the rest of the load turned to the table. The colored man, and all, but Mr. catechiser, sat down to it. Mr. Southern Chivalry was awake, and by him the landlord was called upon to remove the colored man from the table—he asserting that he would not breakfast with a nigger.—The landlord came forward and politely asked him to take a side table, which should be well supplied. He very politely refused, and said he was well seated and satisfied. The host offered him his meal at free cost, if he would assent.—He mildly replied, that he would sit were he was and pay his fare. The landlord's chivalry was aroused at being thus balked, and wishing to serve his southern master, he approached him in the attitude of menace, to forcibly remove him. Our colored friend smilingly said: 'I will leave it to the company present.' The host could not refuse, and a vote was taken, and lo! all but Mr. catechiser, were in favor of his sitting as he was. His ire was up, and he was determined not to eat at the same table, & he took the side table prepared for our colored friend.

The lesson is complete, and full of sound, moral instruction.

THE WEST.—At a Liberty meeting held in Jefferson county, Ia., recently, which was addressed by Hon. S. Lewis of Cincinnati, between sixty and seventy farmers renounced the old political parties and pledged themselves to Liberty.—*Liberty Press.*

The N. Y. Evening Post publishes the following extract of a letter from Western New York:—

"Already, in this county, men of character and influence, who have always voted with us hitherto, have declared their intention to abandon Mr. Polk and vote for Mr. Birney, or else refrain from voting at all; while a deep sense of dissatisfaction with the course of the Baltimore Convention pervades the minds of many."

THE NEW JERSEY  
FREEMAN.

BOONTON, AUGUST 15, 1844.

Let us throw off the mask — as a cobweb on a vase, and the world will see through it. It will not do thus to talk like philosophers, and act like *unrelenting tyrants* to be perpetually sermonizing, with liberty for our text, and actual oppression for our commentary.

Wm. Pinckney, of Maryland.

In all things that have beauty, there is nothing to man more comely than LIBERTY Milton.

LIBERTY TICKET.

For President,

JAMES G. BIRNEY,  
OF MICHIGAN.

For Vice President,

THOMAS MORRIS,  
OF OHIO.

For Electors,

DARIUS WELLS,  
JAMES HOWE,  
THOMAS V. JOHNSON,  
ALEXANDER H. FREMAN,  
STEPHEN GRIMES,  
ALEXANDER BLACK,  
SAMUEL HALL.

THE STATE MEETING.

The state meeting at Madison on the 22d ult., was well attended, the greatest harmony prevailed, and if we can judge right, the interest for the Slave is on the increase in our state. The meeting was held in a large room fitted up for public meetings by Mr. Keep, by whom refreshments were furnished gratuitously for both man and beast, and when the society tendered to Mr. Keep a vote of thanks, he arose with the heart of a true anti-slavery man, thanked the society for meeting there.

When the Church was applied for, we are informed that it was objected to on the ground that a rich slaveholder in the place, would withhold his support from the Church if anti-slavery meetings were allowed there, and this was one of the reasons why the house was refused. Comment is needless.

THE STATE CONVENTION.

We call the attention of the Friends of Liberty throughout the State to the notice on the last page, of the convention to nominate a candidate for Governor, to be held at Newark on the 25th. inst., let all come that can. It is of great importance that the friends of liberty should be fully organized for the work, Virginia has her liberty candidates in the field, and shall New Jersey come behind; we say NO! Let the FREEMEN of New Jersey come up to the work, and show they are in earnest, that they mean what they profess.

ALSO,

Let the Voters in the Fourth and Fifth Congressional Districts, read the notices on the last page for meetings in those Districts, & attend them as they should be.

The County Conventions in Morris and Essex should not be lost sight of; let the friends in those Counties see to it that their respective Conventions are well attended, particularly let the voters of Essex be on the spot, as the State and Fifth District Conventions are to be held at the same time and place. Let the notices on the last page of these meetings be well published.

There can be a good number of liberty votes polled in Passaic, Hudson and other Counties, if the right effort is made. Let Conventions be held in all the Counties where half a dozen voters can get together, and a Ticket be formed previous to the State meeting on the 25th at Newark, and the results handed in at that time for publication, as we shall issue our next number immediately after that meeting, and the Election will be held for State and County officers before another No.

For Liberty will tell for truth, let every true lover of universal Freedom be at his post.

TEXAS.

It is really amusing to look on and see the use that is made of the Texas question by the two great pro-slavery parties, the Whigs and Democrats. Both parties are using all the exertion possible to make capital out of it, and both parties taking both sides as will best enable them to catch votes.

The Whigs say at the North, that if Polk is elected, Texas will be admitted into the Union, and every effort is made to mislead the friends of liberty by their "false issues," and get votes for Clay. They are exceedingly alarmed at the strength they profess to think the slave system will receive from annexation; they are horror struck at the idea, that the cause of emancipation will be so retarded, and say, "if you withhold your vote from Clay, you will go for Polk and Texas" a "false issue" without any mistake.

The Democrats like the Whigs, advocate and oppose Texas, as it will enable them to gull people, and get votes for their party; they too, are on both sides of the question, as best suits them. Both parties are making use of this question to deceive liberty men and get their votes.

We commenced this article for the purpose of keeping abolitionists on their guard, that they may not be deceived by the "false issues" of the pro slavery parties.

We are among those who are opposed to the admission of Texas upon principle; we believe it would be wrong, and for this reason we oppose it, not that it would strengthen slavery, for we do not believe it would strengthen that system; but rather hasten its downfall.

We believe the only way to fortify "that sum of all villainies," and retard the progress of emancipation, is to vote for slaveholders and their apologists to fill our offices and make our laws. Therefore, friends of liberty, be not deceived, the remarkable tenderness which these politicians manifest all at once, for the poor slave is not without design, and is as hypocritical as it is unbecoming.

The whigs are rather taking the lead in this matter, and base their sayings on the Texas letter of Henry Clay, which only means that Texas ought not to come now, by and by it may be proper; and the only really fixed difference between Clay and Polk, on this subject is, that Polk's time is now, and Clay's is some future time, probably after election.

In order to show the true feeling of the great body of Southern whigs, we copy the following from the Baltimore American, a Journal in high standing among the whigs.

"If those who really desire the annexation of Texas would consider the subject fairly, they would probably find that the chances in favor of a safe and secure annexation are greater with Mr. Clay in the Presidential chair than any other man."

The southern whigs as a body are strongly in favor of annexation, and Mr. Clay is recommended to the people of the South, because the chance for annexation is greater with him than any other man.

The anti Texas electioneering of the whigs for Clay is all humbug—and should not be suffered to mislead the friends of Liberty. We trust it will not.

The National Intelligencer, a leading whig paper, speaking of annexation, says,

"We do not so much object to the thing itself, as we do to the man and the party by which it is to be accomplished."

Mr. Prentice a leading whig, says,

"I believe the question of annexation, as now presented, to be a mere party question, brought forward expressly to operate upon the presidential election."

GRAND UNION MASS MEETING. There will be a great Union Mass Meeting of Whigs and Democrats in 1848, at the head of Salt River.

The President of the state society has handed us the names of the following persons whom he has appointed as the committee required by the fourth resolution, adopted at the recent meeting, at Madison.

John Lee, John Grimes, Wright Flavell, Alexander Black, Charles F. Clark.

For the New Jersey Freeman.

WARREN COUNTY MEETING.

Mr. Editor.

The Anti-Slavery Mass Meeting at Allamuchy, Warren Co. has been attended with much interest, and with good effect.

Pursuant to notice, a County Society was formed, auxiliary to the N. J. Anti-Slavery Society.

The requisite officers were appointed; Doct. J. D. Mills of Wallkill Valley, is President.

The meeting was continued three days, mornings & afternoons, in nature's tabernacle, under heaven's broad canopy. When we consider that it is but recently that they commenced discussing the subject of human rights and held their first anti-slavery meeting, we are led to predict that ere long the journey of Warren County will be fully awake to truth and justice, and will prove herself faithful to Freedom.

This is the birth place of the lamented Benjamin Lundy, and his benevolent spirit was manifest in the kind reception we met with. It might be contrasted with the mobocratic spirit that is still visible to some extent in some parts of N. J.

But to return to the meeting: the first day, Friday Aug. 30th, the time was mostly occupied with business and in answering a call for the first principles of Anti-slavery. In the evening the meeting was held at the public house of Mr. Buto, who kindly offered it for the evening meetings. Mr. B. Sayre of Madison Morris Co. dwelt upon the unwarranted southern power exercised over northern interests.

Saturday A. M. Rev. Wm. L. Parsons of Boonton, answered the oft repeated question, viz. What have we at the North to do with Slavery? In the P. M. Mr. P. lectured upon the dominant power of slavery over the government; also computed the cost of slavery to the north.

Sunday the meeting was large, and attended with increasing interest. The morning theme was—Southern Slavery contrasted with Bible Slavery, (so called) and viewed in the light of the great distinctive principles of revealed truth. In the afternoon, the popular objections to anti-slavery doctrines and measures were fully answered.

Several resolutions of importance were passed which will hereafter be reported for your paper.

The exercises were interspersed with appropriate singing, which added much to the interest of the meeting. F. S.

A Caution to Ministers. — The following resolution was adopted by the Quarterly Conference of the M. E. Church, Franklin circuit, (Michigan) without a dissenting vote:

Resolved. That in the opinion of this Conference, the time has arrived when every Minister of the Gospel should take a firm and decided stand against American Slavery, the sum of all villainy, and exert his utmost influence in favor of the peaceful and universal emancipation of the oppressed; and that all those who do not take this stand render themselves unworthy of the patronage and support of the Christian community.

Signal of Liberty.

Abolition.—The Sixth Baptist Church of Cincinnati have recommended a Convention of the Baptist Churches in the Western States, to be held at Cincinnati, on the 28th, 29th and 30th days of September, to prepare for operating successfully as Baptists against the iniquitous system of American Slavery.—Albany Patriot.

DEMOCRACY GETTING RIGHT.—Mr. Lyman, one of the delegates from Ohio to the Democratic National Convention, has refused to support James K. Polk, and has given in his adhesion to Birney and Morris. There may be many in the party which he has left, who are almost persuaded to "go and do likewise."

JOHN G. CURTIS, Esq. a leading Van Buren politician in Madison N. Y., who has been six years clerk of the county, has joined the "Liberty Party," and is out openly against Polk and Texas.

Our Crosswicks friend is informed that Boston is our proper arena, we have Post-offices near, through which all communications reach us. Will he please send us the names of the friends in A lentown?

A friend in Burlington writes that he is "strong in the Whig cause, but he cannot support it with a slavering head, and shall vote for J. G. Birney if he does it single handed."

That's the true spirit, let all who profess to hate slavery act in this way, and its end is speedy & certain.

#### NEW YORK

The Annual Meeting of the New York State Anti Slavery Society, is to be held on the 18th & 19th inst. The State Liberty Convention will be held on the 20th. That will be a great Meeting, we trust New Jersey will be represented there.

The new Constitution is adopted by default; 29,276 votes in favor of it, 3529 against it. The number of votes in New Jersey polled at the Presidential election in 1840 amounted to 64,355.

It is supposed that this constitution will put an end to human chattelship in the State, though it takes from the colored citizens the right of suffrage.

Then come the Liberty Party, embracing a large portion of the virtue, intelligence and legal knowledge, the Christianity and patriotism of the North. Taking the ground first occupied by Washington himself, that slavery was the creature of the law and should be abolished by law, they appeal to the ballot box, not the bayonet; like the great Irish Reformer, having faith in the power of reason, truth and virtue, they expect to achieve a bloodless revolution, more glorious than any yet arising from force and arms. This party, a few years ago, numbered but seven thousand voters; now in 1843 they poll sixty-five thousand men at ballot-box; having doubled themselves every year from the time of their organization. At such a continued rate of increase, I leave it to the reflecting to determine how long it will be, before they absorb the whole political power of the Northern men who are opposed to slavery in principle.  
*Cassius M. Clay.*

*Progress.*—In a town in Indiana, where some Liberty addresses were lately delivered, about seventy persons heretofore connected with other parties signed the Liberty party pledge, and have become active supporters of Birney and Morris. In one town of North Carolina, the editor of the Philanthropist, a Liberty paper in Cincinnati, has received an addition of sixteen subscribers, which is progress in the right quarter. *Emancipator.*

"Ain't it wicked to rob this hen roost, Jim?"

"That's a great moral question, Gumbo; we've no time to argue it—hand down another pullet."—*Granite Freeman.*

"Jimmy, what is a member of Congress?"

"A member of Congress is a common substantive, agreeing with self-interest, and is governed by \$8 a day, understood."—*Granite Freeman.*

*BENEVOLENT.*—To work a slave from the time he can toddle till he is fifty years old, and then send him out as a missionary to Liberia. *Liberty Press.*

#### THE PRESENT CABINET.

President, John Tyler, *Slaveholder.*  
Secretary of State, John C. Calhoun, *Slaveholder.*  
Secretary of the Treasury, G. M. Bibb, *Slaveholder.*  
Secretary of War, William Wilkins, *Servile.*  
Secretary of the Navy, John Y. Mason, *Slaveholder.*  
P. M. General, Chas. A. Wickliffe, *Slaveholder.*  
Attorney General, John Nelson, *Slaveholder.*

#### A VOICE FROM THE SOUTH.

Says a Baltimore writer, "We must look to the Liberty Party, and rally around its standard. I would rather toil in its behalf—live and die with it—sink with it forever, if sink it must, than swim and prosper with either of the other parties. But it will not sink. There is no such word as *fail* in the catalogue of its principles and acts."

#### THE CLAIMS OF THE WHIGS.

The Whigs are, and have been urging their exclusive claims to the votes of abolitionists, because they say, that they are in reality, the only true liberty party; notwithstanding it is but a short time since they disowned all connection with us and regarded us as too contemptible to be worthy of notice.

What they can found this exclusive claim to liberty votes upon, we are at a loss to conceive—it is not because they have treated the abolitionists any better than the Democrats have, for in fact they have not treated them as well. The abolitionists have had more kind treatment from the Democrats in this State than they have from the Whigs. We have repeatedly been shut out from holding anti-slavery meetings in places where whig influence preponderates—while in places where democrats have had the power, we have been allowed to hold meetings, and have even been invited by them to hold such meetings.

Some of the whigs are sensible that this is true, but question the honesty of the democrats in the matter. Their motives may be honest, and they may not, we will not stop to enquire; the fact in the case is, the whigs have thrown more obstacles in our way, and have calumniated and persecuted us more than the democrats.

We never, in all our life, had such a torrent of scurrilous, personal abuse poured upon us as we had a few days since by a prominent whig on his return from a great whig mass meeting, and that too, without the least provocation, and from a man who professes to be a christian and a gentleman, and who sometimes talks about his hatred to slavery. We have believed him to be a strict temperance man, or we would without hesitation have pronounced him two thirds drunk. As it is, we must suppose him to be literally intoxicated with whiggery, and if men under his influence are made to forget the true dignity of men, and descend to the indecent & base scurrility that issued from this man's mouth for a short time; God save us, we say, from its contaminations. His wicked abuse, (for we are under no obligations to call it by any softer name,) was founded on our editorials in No. 2 of the Freeman. We have since read them over carefully, and we find nothing in them that we feel in the least inclined to take back; on the contrary we feel bound to reiterate them, and until our views of things change, we shall continue to do so.

We find nothing in those articles but what we believe must be endorsed by every enlightened man who recognises to the fullest extent, the obligations of God's law. We have said things, and expect to continue to say things that will offend the *time serving*, those who love popularity, money, and their own ease, more than they do truth and justice. Such exhibitions of scurrility will only tend to make us more firm and faithful in the cause we advocate, & we advise the whigs to give him a steady job at electioneering, we venture to say he will make at least one convert to the whig ranks to every ten that he drives out of them.

We were not prepared to see him thus violate all rules of decency & propriety, & ride rough shod over us in the manner he did. However, we are alive and alive like to be in spite of his influence, to do what we can to expose the sophistry and falsehood of the whigs and all other pro-slavery sects or parties in the world, even if they are upheld by the great "I," above alluded to; we can assure him that however exalted he may be, in his own estimation, he appears supremely contemptible to us, and we do not desire to have such a man on our list of associates.

He ordered us to send no more of our "scurrilous" papers to him; we shall send him no more, but will just state that since this tornado of "scurrility" issued from his mouth, we have added 81 to our subscription list.

If the Whigs expect to get liberty men into their ranks to do their work by abusing them, we trust they will find themselves exceedingly mistaken.

Neither can the whigs claim our votes on account of their faithfulness to oft repeated promises.

Every year since abolitionists have felt it their duty to carry their principles to the ballot-box, the whigs have been continually saying, "vote with us this once,"

and then we will join you. Accordingly a great number of the abolitionists have voted with them; and the song every year has been "this once," and was never sung with such manifest determinations to enforce it in every possible way, as it is at this time.

They cannot claim our votes on account of their services in the anti-slavery cause, for they have done nothing as a body but oppose us in all places and at all times when our cause has been unpopular. Witness their public acts while in power, have they not to a very great extent done all they could to cast odium on our cause and bring us under contempt, ridicule and persecution. They may boast in vain of a Giddings and a Siade who use all the influence their anti-slavery reputations give them, to coax and drive abolitionists into the service of slaveholders. And as for C. M. Clay, we have from the first suspected him of sinister designs, and his subsequent course has tended very much to confirm and establish these suspicions. We never have doubted his abhorrence of the slave system; but his coming out at the time, under the circumstances he did, and professing the ultra anti-slavery principles of the abolitionists, and then trampling them under foot and acting with such zeal and perseverance in direct opposition to their dictates, shows to our mind a deep laid plot to entwine himself around the affections of the abolitionists, and then wheedle them out of their votes in favor of a slave-holding candidate for the presidency. The gross inconsistencies of this gentleman, gives his otherwise benevolent acts, a suspicious character. How utterly unworthy is the course of all the three individuals named, when compared with the fearless, noble, dignified and consistent course of Thomas Morris.

When Mr. Adams grappled with the monster in the House of Representatives, how much sympathy, encouragement and protection did he get from the great body of whigs? Aside from the justice of his cause, his arm was held up almost exclusively by the abolitionists.

The Whigs cannot claim our votes because their candidate for the Presidency, the highest office in the gift of the people, is a friend of liberty, far be it from this.

He is an actual *slave-holder*, and his recently expressed sentiments show that he is a *slave-holder at heart*, and utterly "opposed to any scheme of emancipation, gradual or immediate."

He has participated in five duels, and now, August 1, 1844, *refuses to say whether he will fight any more or not.*

We give the following extract from his speech in the Senate in 1839, which not only shows how he regards equal rights, but shows how much sympathy for the slave he believes there is in the whig party.

"I know there is a visionary dogma which holds that negro slaves cannot be the subjects of property. I shall not dwell long upon this speculative abstraction. That is property which the law declares to be property. Two hundred years have sanctioned and sanctified negro slaves as property."

"It is not true, and I rejoice that it is not true, that either of the two great parties in this country has any design or aim at abolition. I should deeply lament if it were true."

The following shows how much he favors abolition.

"I would suffer the tortures of the inquisition before I would sign a bill having for its object the abolition of slavery in the District of Columbia, or in any manner give countenance to such a project."—*Clay's remarks to Wise, in 1841.*

And with all this, to say nothing further, the whigs call Mr. Clay "the great embodiment of whig principles." We do not wonder that some of the whigs think it is wrong to enquire into the characters of those who solicit their votes. We ask with what propriety they can claim the votes of abolitionists.

We might say much more to show how utterly absurd the claims of the whigs are to our votes, but we forbear, as we do not conceive it possible that honest minds can think any more necessary. The whigs are laboring with great zeal in the use of all sort of means to deceive and mislead the abolitionists and get their votes for a slaveholder and duelist, and we wrote this article to put them on their guard.

Friends of Liberty, let us be faithful and true at the Ballot Box, if we do not plant the seed we can never expect the fruit.

## POETRY.

### THINK OF THE SLAVE.

THINK of the slave, in your hours of glee,  
Ye who are treading life's flower-way;  
Nought but its racking thorns hat he,  
Nought but the gloom of its wintry day.

Think of the slave, in your hours of woe!—  
What are your sorrows, to hat he bears?  
Quenching the light of his bosom's glow,  
With a life-long stain of gushing tears.

Think of the slave, in your hours of prayer,  
When world's thoughts in your hearts are dim;  
Offer your thanks for the bliss ye share,  
But pray for a brighter lot for him.

E. M. Chandler.

### From the Emancipator.

#### THE DISGUSTED WIFE TO HER HUSBAND.

You promised to leave off your smoking,  
The day I consented to wed;  
How little I thought you were joking;  
How fondly believed what you said!  
Then, ah! how completely you sold me,  
With blandishments artful and vain,  
When you emptied your snuff-box, and told me  
You never would fill it again.

Those fumes so oppressive, from puffing,  
Say, what is the solace that flows?  
And whence the enjoyment of stuffing  
A parcel of dust in your nose?  
By the habits you thus are pursuing,  
There can be no pleasure conferred;  
How irrational, then, in so doing!  
Now is it not very absurd?

Cigars come to three pence each, nearly,  
And six-pence an ounce is your snuff;  
Consider how much, then, you yearly  
Must waste on that horrible stuff:  
Why, the sums in tobacco you spend, love,  
The wealth in your snuff-box you sink,  
Would procure me of dresses no end, love,  
And keep me in gloves—only think.

What's worse, for your person I tremble,  
'Tis going as fast as it can;  
O! how should you like to resemble  
A smoky, and snuffy old man!  
Then resign at the call of affection,  
The habits I cannot endure;  
Or spoil both your nose and complexion,  
And ruin your teeth, I am sure.

### Wine and Whiskey.

"Hear those fellows how they are catousing in that tavern," said a dignified looking man to his friend, as they passed a drinking house a few months ago. "I don't see what our police are good for when they tolerate such riotings."

"Don't be hard on them, Colonel," said the other, "they are only enjoying themselves as we do sometimes."

"As we do?" exclaimed the Colonel; "why you don't insinuate that we have been guilty of such conduct?"

"Do you remember our supper at Tom Soaker's the other night, Colonel?"

"Yes, I do, but what of that?"

"Why, did not we absorb the wine diligently?"

"Well, what of that?"

"Did we not laugh, and shout most merrily?"

"Well, what if we did?"

"Did not some of us go home blue?"

"That may be."

"And did we not carry Hal Sponge to his lodgings, because he was too boozey to walk?"

"Oh hush!"

"Well, Colonel, pray tell me the difference between our party, and the one you would have the police to break up in the tavern?"

"The differences are striking. In the first place we drank in a private house, they in a public one. Secondly, we drank wine, they whiskey. Thirdly, we were gentlemen and lawyers, they are cobblers and tinkers."

"Capital! But Colonel, great as the differences are, I think there is one very strong feature of resemblance—some of our party got drunk and made a noise, and some of their party are drunk and making a noise."

"Oh, my your nonsense. Do you think winter is set in?"

### Slavery and the Church.

"It is a debt we owe to the purity of Religion to affirm that it can give no countenance to the law which sanctions Slavery."—Patrick Henry.

Edward Smith, of Pittsburgh, Pa., a popular Methodist minister, in a recent discourse on slavery, states that the slaveholders in the section of Virginia in which he formerly resided did not pretend to justify themselves from the Bible, until they were induced to do so by a leading Doctor of Divinity. He says:

"The Doctor made the important discovery that Slavery was not sinful, that the relation was sanctioned by the Holy Scriptures. He was at that time a professor in one of the schools of the prophets, i. e. a Theological Seminary. This important discovery, which was a soothingunction to the oppressor's soul, was made known in an Ecclesiastical association of my native State, Virginia.

This Rev. Dr. made another discovery which did him more credit than this: That it was a sin for a slave to pray to the Almighty on the Sabbath day, if the master was administering needful chastisement. He was a slaveholder and a severe one too; and often with his own hands he applied the cowhide to the naked backs of his slaves. On one occasion, a woman that served in the house, committed on Sabbath morning, an offence of too great magnitude to go unpunished until Monday morning. In towns and cities in the South, slaves are whipped for the most part in cellars to prevent their cries from being heard so far as they would be under other situations. This is not the case on the plantations. The dwellers in towns are not willing to let the neighborhood in which they live know how often they whip the slaves. The Dr. lived in a town, and on this occasion took his woman in the cellar, and, as is usual in such cases, stripped her from her waist up, and then applied the lash. The woman writhed and wined under each stroke, and cried, Oh Lord! Oh Lord! Oh Lord! The Dr. stopped, and his hands fell to his side as though struck with the palsy; he gazed on the woman with astonishment, and thus addressed her, (the congregation must pardon me for repeating his words:) "hush you b—h, will you take the name of the Lord in vain on the Sabbath day?" he finished whipping, and then went and essayed to preach that Gospel to his congregation which proclaims liberty to the captive, and the opening of the prison doors to them that are bound. This was the man who made the important discovery that slavery was not sinful; and surely he was just the man for such a work." *Middlesex Standard.*

Mr. DAVID HAWLEY, a class-leader in the Methodist Church, at St. Albans, Licking county, Ohio, who moved from Kentucky to Ohio in 1831, testifies as follows:—

"In the year 1821 or 2, I saw a slave hung for killing his master. The master had whipped the slave's mother to death, and, locking him in a room, threatened him with the same fate; and, cowhide in hand, had begun the work when the slave joined battle and slew the master." *Slavery As It Is.*

SAMUEL ELLISON, a member of the Society of Friends, formerly of Southampton county, Virginia, now of Marlborough, Stark county, Ohio, gives the following testimony:—

"While a resident of Southampton county, Virginia I knew two men, after having been severely treated, endeavor to make their escape. In this they failed—were taken tied to trees, and whipped to death by their overseer. I lived a mile from the negro quarters, and at that distance, could frequently hear the screams of the poor creatures when beaten, and could also hear the blows given by the overseer with some heavy instrument."— *Slavery As It Is.*

### TESTIMONY OF REV. JOHN RANKIN,

"Many poor slaves are stripped naked, stretched and tied across barrels, or large bags, and tortured with the lash during hours and even whole days, until their flesh is mangled to the very bones."— *Slavery As It Is.*

☞ The best customer of the ramseller is the poorest customer to any other trade.

### STATE LIBERTY CONVENTION.

A CONVENTION OF THE LIBERTY PARTY VOTERS in the State of New Jersey, will be held in the City of Newark, on Wednesday the 25th. day of Sept., 1844, at 1 o'clock P. M., for the purpose of nominating a candidate for Governor.

The meeting will be held in the Church at the foot of Market Street, near the Depot.

By order of the State Central Committee,  
D. Wells, Chairman.

Aug. 22, 1844.

### FIFTH DISTRICT CONVENTION.

THE LIBERTY VOTERS of the Fifth Congressional District, will please meet in convention in the City of Newark, on Wednesday the 25th. day of Sept. next, at 2 o'clock P. M.

The Meeting will be held in the Church foot of Market Street, near the Depot.

Darius Wells,  
Alex. H. Freeman,  
Wright Flavell,  
John Lee,  
Isaac Van Blarcom.

Aug. 22, 1844.

### ESSEX COUNTY CONVENTION.

THE LIBERTY VOTERS of Essex County, will meet in Convention, in the City of Newark on the 23th. day of Sept. next at 3 o'clock in the afternoon.

The meeting will be held in the Church foot of Market Street.

Alex. H. Freeman,  
John Lee,  
Richard Kelsal.

Aug. 22, 1844.

### FOURTH DISTRICT.

THE LIBERTY VOTERS of the FOURTH CONGRESSIONAL DISTRICT, will meet in Convention at the Free Church in Boonton on Saturday the 21. of Sept. inst., at 2 o'clock P. M., for the purpose of nominating a candidate for Congress for this District.

Sept. 6th. 1844.

### MORRIS COUNTY CONVENTION.

THE FRIENDS OF LIBERTY IN MORRIS COUNTY, are hereby notified to meet in the Free Church in Boonton on Saturday the 21st. of Sept. inst., at 3 o'clock P. M., for the purpose of nominating candidates for the Legislature and other necessary business.

Sept. 6th. 1844.

### ANTI SLAVEY BOOKS.

A variety of Anti Slavery books are on hand and for sale at the office of the New Jersey Freeman.

The following individuals will help on the cause of liberty by acting as agents for this paper.

Jacob L. Brotherton.  
John Lee, West Bloomfield,  
C. Peloubet Bloomfield,  
Richard Kelsal, Orange,  
Wm. F. Gardner, Newark,  
Wright Flavell, Paterson,  
James Howe, Jersey City,  
Joseph J. Fitzgerald, West Milford,  
Stephen Grimes, Stanhope,  
Ephraim Guard, Succasunna,  
Peter Ellis, Crosswicks,  
Baxtr Sayre, Madison.

Any other friend of liberty, will confer a favor and aid on the cause of Freedom, by helping in the circulation of this paper

# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, OCTOBER, 1841.

NO. 5.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

For the Freeman.

Orange, Sept. 7th. 1844.

Dr. Grimes, The New Jersey Freeman continues its mission, and appears to my fancy like a new promise to our cause in this State; I trust our men who handle a pointed pen will not forget to contribute to your columns.

The relation given in the 2d. number by your correspondent "Victor," of the celebration of independence day which he witnessed, reminded me of a sin of omission not unlike that, enacted in this place last spring, perhaps it might have been as late as the month of June.

The agent of the American Tract Society, Mr. Eastman, as I am informed his name is, visited here to present the claims of that institution and receive the annual contributions of the people. In the course of his remarks in the second church where I heard him, he took an extensive view of the prospective condition of our nation; our population quadrupled in fifty years, our Rail roads, Canals and other business and traveling facilities increased ten fold, our restless citizens busied in their multitudinous avocations, and asked in view of all this, ought not the winged messengers of truth and duty to be increased in a much greater ratio. He particularized; divided the aforesaid population into classes, and queried especially as to what would then be the condition of the descendants of our German and Roman Catholic population whether Germans or others, in reference to the claims and influence of christianity. But notwithstanding all his generalizing and particularizing, all the seeming interest which he took in the welfare of our country, all which was designed to wake up benevolence in view of the great subject, he never made the slightest allusion to our two and a half million of slaves, denationalized, brutalized, men, women and children, with, to say the least, equal claims upon his attention. Our German population may number, say half a million, the Catholics double that number, and it is of unmeasured importance that their feet should be guided in the path of righteousness, but the slaves! O, there is not quite three millions of them, altogether too insignificant a class in numbers and destitution to arrest the attention of the agent and advocate of an American Benevolent Society, and with which to arouse the sympathies of American Christians; alas! alas! with what thunder-peal emphasis may the slave groan out in the midst of his unrequited toil, "no man careth for any soul."

I have a suggestion to make to New Jersey abolitionists, one which I would have made at our recent State Meeting had it not slipped my mind at the proper time, and which I wish to make thus early that our friends may reflect upon it, and be prepared to advise the Executive Committee in relation to it at the annual meeting in January next. You know that the great obstacle to the spread of anti slavery feeling and action among us, is the unwillingness of the people to hear and investigate our real sentiments; if we could get our principles fairly before the people, and urge them upon their consciences, we would undoubtedly make fine headway; well, I propose that some time during the next summer, and at some well selected place, we hold an *Anti Slavery Camp Meeting*. I feel satisfied that the novelty and romance of such a meeting, with its continuance for a week, the recreation incident to attending it, which are always supplied or can be at camp meetings, would bring out thousands of people; and then we must secure the attendance of a dozen or more of our stoniest men; A'van Stewart, Gerret Smith, Leavitt, Stanton, Piermont, Colver, Brown, Garnet, with our own Weld, Dorrance, Wise and others, must be there; G. W. Clark, the vocalist must be there if he can be had in a word no effort should be spared to make such a

meeting intensely interesting. The expense of course would be considerable, but it could all be raised by one or two collections each day during its continuance. I hope our friends will take the suggestion into consideration and be prepared to develop it at the time already named.

Will the committee appointed by the State meeting for the purpose of having the new Constitution adjudicated in reference to our slave laws, be apprised that the inquiry on that topic is spreading rapidly, and the public will look for their action with eager interest.

Yours for the rights of man.  
Alex. H. Freeman.

We are constantly receiving from all parts of the Free States, new and continued manifestations of the absolute hostility of the Whigs to the Liberty party, and the true reason why we are bound to enter the field of controversy with them is that they are in all parts of the country doing all they can to whip and drive, coax, deceive and mislead the Liberty voters and compel them to go for Clay, while they profess to be the true friends of liberty, and do as they have always been doing—promising to go for freedom but never performing.

We receive Liberty party papers from nearly all the Free States, and the testimony of all is, that the Whigs were never putting forth such unflinching and unprincipled efforts to annihilate the Liberty party as at the present time. As we are charged by some of them with great "scurrillity;" we give a little specimen of "scurrillity" from the pen of the New England Quaker Post. We copy the following from the "Middlesex Standard," a Liberty paper published at Lowell, Mass. with John G. Whittier for Editor. Such specimens of "scurrillity" the Whigs, by the course they are pursuing, are extorting from all the Liberty party papers in the land, about forty in number.

### STAND FIRM.

Never perhaps since the commencement of the anti-slavery enterprise have such persevering and desperate efforts been made to seduce the friends of abolition from their vantage ground of decided and uncompromising opposition to slavery, as at the present time. All over the Free States, Whig orators, from Daniel Webster downward, and Whig newspapers, from the New York Tribune downward, are engaged in a simultaneous, preconcerted, and completely systematized effort to draw away Liberty votes—to annihilate the Liberty power of the North, leaving the southern Slave Power once more without a rival—to break the serried lines of Freedom, and thus enable Slavery to regain her old position, and advance to new conquests over the rights and liberties of the people. Professing a love for freedom, in voices hoarse with singing the praises of a slaveholder, they come to us, in public and private, in the street and at our fire-sides, beseeching us to vote "this once" for their candidate, and vouching for their party as "an anti-slavery party."

It is the old game of 1840 played over, when by persuasive and promises of anti-slavery action on the part of the Whigs, if successful, a large majority of the friends of freedom were induced to swell the majority of "Tippecanoe and Tyler too."

Who does not know the result of Whig promises and the end of Whig profession in 1840?—

*Not one promise has been fulfilled! Not one profession carried out in practice!*

Remember this, Liberty men of the North. Be no again deceived. When the partizans of a SLAVEHOLDER ask for your votes, remember 1840, and STAND FIRM.

Remember that the first act of Gen. Harrison was to declare, in his inaugural message, that the schemes of those who were seeking to legislate for the District of Columbia should "never be realized" by his agency.

And remember that no Whig editor, and no Whig orator, condemned this Whig "Veto Pledge," but that they on the contrary applauded it.

Remember that in the same message, the Whig President condemned the whole anti-slavery movement, as "the certain harbinger of disunion, violence and civil war"—and pronounced the simple "agitation" of the question "productive of no other consequences than

bitterness, alienation and discord."

And remember that the Whig presses and Whig orators all said Amen to the message of the President.

Remember, that the Whig Cabinet under Gen. Harrison was composed of slaveholders and pro-slavery men exclusively; that in the case of the Post Master General, who from his location was suspected of entertaining anti-slavery views, the President required him to say that he was no abolitionist, and that if he should ever become one he should deem it a sufficient ground for his removal from office!

And remember that no Whig paper and no Whig orator spoke out against this wholesale proscription of abolitionists.

Is this was done under Gen. Harrison, a non-slaveholder, and resident of a Free State, in the name of humanity, what are we to expect from a slaveholder and resident of a Slave State?

Once more we say to our friends every where: Remember 1840 and STAND FIRM. If you would break down the hateful Slave Power—if you would prevent the annexation of Texas, STAND FIRM!

From the Liberty Herald.

### ADVERTISEMENT.

The following notice is clipped from a Baltimore paper.

**\$250 REWARD.**—Runaway from the subscriber, on the 10th inst., a bright made to woman named Poly Cary, aged 25 years, five feet two inches high, rather delicate in build, and has thick lips and high cheek bones; her clothing was good, and she took with her a considerable quantity of it.

The above reward will be paid for the recovery of said negro out of the State of Maryland, if secured that night again, and \$100 if seen and secured in Maryland.

GEORGE RUST,

No. 177 North Charles St., Baltimore.

August 30th, 1844.

The friend for whom this liberal reward is offered—desiring not to be out-done in generosity,—has handed us the following for publication. We insert it with great pleasure.

**\$300 REWARD** will be paid for the recovery of services rendered for six years, by the subscriber to George Rust, No. 177 North Charles Street, Baltimore, in whose employ I have been for that time without remuneration, and who is well able to pay his just debts, but, like all slaveholders, has no disposition to do so.

POLY CARY,

Of Queen Victoria's Dominions.

*Good Recommendation.* At a Convention in Jackson, in Michigan, the following resolution was passed:

*Resolved,* That we caution all our Liberty friends to keep their necks out of the horrible Polk, and their feet from the miry Clay.—*Voice of Freedom.*

*Mr. Polk as Slave Master.*—"Roorback's Tour through the Southern States in 1836" describes a wretched group of 200 slaves whom he saw on their way from Deck river to some Louisiana Sugar Mills, and adds—

"Forty three of these unfortunate beings had been purchased, I was informed, of the Hon. J. K. Polk, the present Speaker of the House of Representatives. The mark of the branding iron with the initials of his name on their shoulders distinguished them from the rest."

*Sentinel of Freedom.*

The humane reader is left to reflect that this same J. K. Polk, is now a candidate for the highest office in the gift of this American people.

The above if true, which indeed comports with the spirit of both the slave-holding candidates, is but another item added to the thousand reasons why all men should desert the pro-slavery parties, and rally around the standard of **ERNEY AND LIBERTY.**

*Maine.*—The Liberty vote in Maine as far as heard on, is 6445. There will be a large increase at the November election, of the Liberty vote in this State.

## THE NEW JERSEY FREEMAN.

BOONTON, OCTOBER 1, 1844.

Let us throw off the mask—'tis a coward our age  
and the world will see through it. It will not do thus to  
talk like philosophers, and act like *unrelenting tyrants*.  
to be perpetually sermonizing, with liberty for our text  
and actual oppression for our commentary.

*Wm. Pinckney, of Maryland.*

In all things that have beauty, there is nothing to man  
more comely than LIBERTY *Milton.*

### LIBERTY TICKET.

For President,

**JAMES G. BIRNEY,**  
OF MICHIGAN.

For Vice President,

**THOMAS MORRIS,**  
OF OHIO.

For Electors,

**DARIUS WELLS,**  
**JAMES HOWE,**  
**THOMAS V. JOHNSON,**  
**ALEXANDER H. FREEMAN,**  
**STEPHEN GRIMES,**  
**ALEXANDER BLACK,**  
**SAMUEL HALL.**

For Governor,

**JONATHAN PARKHURST.**

We call the attention of those in our County to the  
notice in another column of the Mass Meeting in Boon-  
ton, let all come that can, and we hope that some may  
come in from other Counties.

The Election comes on Tuesday and Wednesday of  
next week, and we believe an important one for the  
cause of Liberty. Let abolitionists be true to their pro-  
fessions, and forever banish the "this once" idea. Our  
enemies see the importance to our cause of being firm  
now, and why should we not see it. They see that the  
final success of our cause, demands that we should act  
consistent with our professed creed, and carry our prin-  
ciples to the Ballot-box now, and that is what troubles  
them; they see in the success of our cause, the annihi-  
lation of all the pro-slavery parties in the land. Our  
principles carried out, (and they will be if we are true,) will  
destroy the hopes of those who are fattening on the  
unrequited toil of their fellow men, and who are ready  
to enslave the poor every where, white as well as black,  
as soon as the law is ready to "make property" of them;  
those whose aim is to oppress the poor *always*, in some  
way, whether bond or free, in order to secure their own  
aggrandizement. We say, that our opponents, the slave-  
holders and their apologists, see the power of the Bal-  
lot-box in this cause when faithfully used, and tremble.  
Why should we not see it? Friends of Freedom, of  
Justice and Peace, our faithfulness will prove the terror  
of our foes; and the foes of all mankind.

We like the idea suggested by our friend Freeman of  
an Antislavery Camp meeting and shall make some com-  
ments on his letter in our next.

Cannot the friends in different parts, where liberty  
voters are, send at least one or more to our meeting on  
Saturday, and get their Tickets.

It is no crime at all for a Whig to outrageously abuse  
a Liberty party man, but it is a great crime for a liberty  
party man to say any thing in his own defence.

We have just received a letter from a friend in  
Sussex County. It brings encouraging news for the  
cause.

### STATE LIBERTY CONVENTION.

NEWARK, N. J. Sept. 25th, 1844.

According to notice, the friends of the Liberty party  
in New Jersey, held their convention in the Church  
foot of Market Street.

Darius Wells of Patterson was appointed Chairman  
and Wm. F. Gardner, Secretary.

Prayer was offered by Rev. Mr. Parsons.

Jonathan Parkhurst of Springfield, was unanimously  
nominated as the Liberty Candidate for Governor.

On motion, A. H. Freeman, John Lee and John  
Grimes were appointed a committee to inform Mr.  
Parkhurst of his nomination, and request his acceptance.

On Motion, it was resolved that the present central  
Committee be reappointed.

On Motion, T. V. Johnson, Wright Flavell, and C.  
Peloubet were appointed to secure the publication of  
the nominations. Adjourned.

D. Wells, Chairman.

Wm. F. Gardner, Secretary.

### FOURTH DISTRICT CONVENTION,

Was held in the Free Church Boonton Sept. 21, 1844.  
and JOHN D. MILLS of Warren Co. was unanimously  
nominated for Congress to represent this District.

### FIFTH DISTRICT CONVENTION,

Was held in Newark, Sept. 25, and Dr. John A Payne  
of Newark, was unanimously nominated for the District.

### ESSEX COUNTY CONVENTION.

This Convention was held in Newark Sept. 25 1844  
C. Peloubet Chairman, E. R. Crane Secretary.

The following Liberty Ticket was adopted.

For Senator, John Lee.

For Assembly,

Chabrier Peloubet, William Paterson, Samuel I.  
Dorrance, James Ball, James White, John Gibbs,  
Peter Courter.

For Sheriff, Richard Kelsal.

For Clerk, William F. Gardner.

### MORRIS COUNTY CONVENTION.

This Convention was held in the Free Church the 21  
Sept., and adopted the following Ticket.

For Senator, Benjamin B. Griswold.

For Assembly, Henry Keep, Daniel C. Norris,  
James B. Grimes, William Brotherton.

For Sheriff, Charles B. Norris.

For Coroners, William Kingsland, Elias Genung.

### PASSAIC COUNTY TICKET.

For Senator, Joseph J. Fitzgerald.

For Assembly, Benjamin Crane, L. Howland Borden,  
For Sheriff, Isaac Van Blarcom.

For Coroners, Isaac H. Van Riper, William Ball,  
John W. Putis.

A CORRESPONDENT FROM ESSEX COUNTY WRITES,

"There is nothing so calculated to call forth indig-  
nant feeling, as the deep prejudice existing against a  
race that only need the opportunity of developing their  
intellectual powers, to become as enlightened and intel-  
ligent as their palefaced oppressors. I will acknowledge  
that I cannot listen to arguments with any degree of  
calmness when the plea constantly brought forward is  
"they cannot take care of themselves, they have no in-  
tellect." *Strange philosophy!* lead a man with fetters de-  
graded and oppress in every possible manner, make him  
taste the bitter draught of slavery to the very dregs, &  
take from him every motive, every incentive to exertion,  
and then complain that slavery does not produce speci-  
mens of intelligence and intellect. A friend speaking of  
the "New Jersey Freeman," calls it the first ray of  
light from New Jersey, and I only hope the rays will be  
brighter & brighter until some of the mists of ignorance  
shall be dispelled.

A New York Evangelical Congregational Assoc-  
iation has been organized in N. Y., by Fre Church  
ministers and have published an address to the public  
which we shall give a more extended notice in our next

We not only feel it a right, but a duty to examine the  
character and qualifications of men held up as candidates  
for our highest offices—We do not do this because we take  
pleasure in so doing, but because we cannot omit it and  
feel engaged in the discharge of an important duty.

The two pro-slavery parties are continually labouring  
to persuade abolitionists to vote for a slaveholder as the  
best means to promote emancipation. The whigs espe-  
cially, are making every effort to make the abolitionists  
vote for them, because they have such a good man for  
vice President—Mr. Frelinghuysen was recommended  
by some as a man that would get Liberty votes for  
Clay—We have thus far said nothing about this man,  
but the use that is made of his name to cheat liberty  
men out their votes, compels us to speak out in reference  
to him. He received but a few votes at the Baltimore  
Convention the first balloting, but was nominated after  
a caucus of southern members agreed to it.

He has recently written a letter to the south, which  
sufficiently shows the fallacy of his claims to the sup-  
port of liberty men; he does not even give us the least  
room, in that letter, to suppose him any thing but an  
approver and upholder of slavery—We copy it with the  
editorial remarks, from John G. Whittier's Middlesex  
Standard.

### KISSING THE IMAGE.

Who doubts that slavery governs the North?—There  
is the Whig candidate for vice-Presidency down on his  
knees before the devil-alter of the south. Let the  
whigs read it: It is addressed to Dr. Hall of Mississippi  
"NEW YORK, JUNE 11, 1844.

"DEAR SIR: I received your kind favor, and thank  
you for the friendly interest you have taken in the  
matter. I very cheerfully respond that I am not an ab-  
olitionist and never have been. I have been an ardent  
friend of the colonization society, and still am. Slave-  
ry in the States is a domestic concern, that Congress  
has not the right or power to interfere with, in its legis-  
lation. Very respectfully,

Your obedient servant,

THEO. FRELINGHUYSEN

In 1838 a great meeting was called in Newark, on  
account of the Cilley duel, one in which Mr. Clay acted  
a conspicuous part, and Mr. Frelinghuysen was invited  
to attend the meeting. He could not attend, and wrote  
the following letter as an expression of his views and  
feelings, in relation to the object of the meeting.

TRENTON N. J., March 5 1838.

Gentlemen--On my way to the cars for this place  
this morning, I received your note of invitation to attend  
a meeting of our fellow citizens at Newark to-morrow  
evening, on the subject of the late duel at Washington.  
I sincerely regret that my professional duties here, will  
detain me from the meeting—for if ever an occasion called  
for an expression of the public feeling, the late senseless  
SHOCKING VIOLENCE most solemnly demands it.  
Truly "the blood of war has been shed in peace;" and  
this in high places and among the law makers of our  
country.

THE LAW OF THE DUELIST IS AN OUT-  
RAGE UPON EVERY PRINCIPLE OF GRIEVE  
AND HUMANITY. IT SETS THE LAWS OF  
GOD AT DEFIANCE, and if this MURDEROUS  
SPIRIT be not met and fearlessly REBUKED, by the  
frowns of public sentiment, on ourselves will abide much  
of the guilt of MURDER. It can be checked and effectually  
repressed, whenever the people, true to their high  
duties, shall rise in the majesty of public opinion, and  
frown upon these ATROCIOUS FEEDS OF VIO-  
LENCE; and the blood of the MURDERED, the tears  
of the bereaved, and the commands of a righteous God,  
shall call upon them now to speak, and bear their stern and  
significant testimony against this HEAVEN DARING  
SEN.

I hope, gentlemen, that your meeting and proceed-  
ings may exert a powerful influence, and with kind  
demonstrations all over the land, prevail to crush this  
alarming evil. Yours respectfully,

THEODORE FRELINGHUYSEN.

We now find him "Kissing the Image" in relation to  
this practice—The following is an extract from an address  
recently given by Mr. F. to the whigs of Catskill N. Y.

"The position in which Mr. Clay was placed at the  
time of his duel with Randolph, rendered it impos-  
sible for him, a resident of southern and western States,  
to avoid the pointed & repeated insult of his antagonists, and

retain his standing in Congress. He, Mr. F., believed Mr. Clay erred, but Mr. C. did not even pretend to be a Christian, though he had often wished he were, and had no therefore that support which the Christian religion would have afforded him. It was a custom—a prevailing one in the southern clime, where Mr. Clay resided—and wishing to vindicate, according to established usage, his good name from the aspersions of Mr. Randolph, he had sought redress in the manner he did."

If this is not a criminal stooping to the dirty work of a corrupt party—we cannot conceive what would be. Truly in our estimation, Mr. F. is very far from occupying an enviable position for a great and good man.

Friends of Liberty, be not deceived!

#### JONATHAN WALKER'S LETTER.

PENSACOLA, July 29, 1844.

DEAR WIFE AND CHILDREN—I have the privilege by the mercy of our God and Father, of writing to you again, but my situation is far from being what I would choose. About the time I wrote my last letter, which was, I think the 18th of June, I had made some arrangements to take some passengers to Nassau, New Providence, a little to the eastward of Cape Florida. On the 23d I started with seven colored persons in my boat—I was quite unwell two days before we left here, and the sixth day out I did not expect to survive twenty-four hours; but the next day I was a little better; and two or three days afterward I had another severe ill turn, which I did but survive. My sickness was intermittent fever and inward canker, brought on by extreme exposure. I never saw such hot weather in my life. We proceeded on our voyage down the coast, until the 8th of July, when the sloop Elizabeth Catherine, of Key West, (a wrecker) fell in with us near Cape Florida, and took us by force to Key West. There I was taken before a justice of the peace, as they are called, and from thence to jail, where I remained four days, and then was put down a steamboat's hold, among filth, where it was extremely warm, and put in irons, hands and feet, where I remained nearly the whole time for six days, during which time she came to Pensacola, and here I was taken to the court house, and from thence to jail, where I remained secured to a large ring bolt by a chain made of half inch iron, and a shackle round my ankle, which weighs about five pounds, so that I have to lie or sit down all the time. If I could walk the room it would afford me great relief. I have for four or five days recovered my health quite fast, but from the 25th of June until the 23d of July, I was not able to sit up three hours in a day, and nearly all the time very much exposed. I cannot say when I shall have my trial, nor what the result will be.

the regular term of court does not come on until November, but the judge does not know but that he shall appoint a special term before that time. In about one day more, if we had not fallen in with an enemy, we should have been out of their way altogether.

Jane! what is to become of thee, and the children? I have lost nearly what little I had, in the fracas, and I am confident that you are needy at this time. You had better send and get the proceeds of that iron and spars which I sent to Fall River, and do as well as you can. Write me as soon as you get this, that I may know how it is.

The Lord Jesus has been abundantly good to me through all my afflictions thus far, and I feel and trust that his Spirit will accompany me through—for I cannot let him go. Should I be taken away to day, I feel that all will be well beyond the grave. My confidence is strong in Him, for he has purchased redemption by his blood for such vile sinners as me.

Dear wife and children, trust to Jesus for help. If you do in earnest, He will prove your best friend here and hereafter. Get your information from the New Testament and do not trust in flesh. O! my dear old parents, don't worry about me, for I am in good spirits and shall weather the storm.

JONA. WALKER.

#### THE LEAST OF TWO EVILS.

"With slave-holders and advocates of eternal slavery heading both parties, how can any true anti-slavery man hesitate? It is hard, in this case, I think, to choose the least of two evils."

#### THE TESTIMONY OF WASHINGTON.

"There is but one proper and effectual mode by which the overthrow of slavery can be accomplished and that is by legislative authority, and this, so far as my suffrage will go, shall not be wanting."

165 Democrats in Madison County N. Y. have deserted Polk and come out for Birney; they have published an address to their former associates, inviting them to join under the liberty standard.

#### For the New Jersey Freeman

Mr. Editor. There are many who have not denounced slavery; or at least, they have not ceased to excuse it. There are not a few who have the impression that the bible countenances the system. They find that a system of seritude did exist among the Jews and conclude therefore, that the horrid system of Southern Slavery is not incompatible with the principles of revelation. It is obvious that they might by some convenient logic, vindicate polygamy, or any other practice which was tolerated by a necessity when "the hardness of men's hearts" in those days created. The argument from the bible for slavery is good for nothing unless an essential similarity between ancient servitude and modern slavery can be established; and even then it must be further proved that what was suffered to exist three thousand years ago under peculiar circumstances, may be lawful now under totally different circumstances.

Neither of these points, it is believed can be at all established.

There is a more summary way, however, of driving slavery from its refuge under the word of God which I wish here to indicate. It is to bring the system into the light of some of the general and universal principles of the New Testament. It will be seen at once that the system of slavery must flee before them as the canassa before a meridian sun.

Take first the principles indicated by such passages as the following: "With what measure ye mete, it shall be measured to you again." "Whosoever a man soweth, that shall he also reap." "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Now what does Mr. Slaveholder mete out to his slave? Does he expect from God what he measures to God's image which he grinds to the earth with his iron heel?

There is one thing which God supremely values: it is the happiness of intelligent creatures. To promote this he has given existence to a rational creation; for this end only he administers his moral government, for the advancement of this end he has given his Son to die upon the cross; for this end the law of God and the gospel of his Son were heralded from heaven. The happiness of his creatures is as the apple of God's eye which cannot be touched without arousing the angry thunders which sleep behind his throne. Now slavery in its bold defiance of God's will and law, tears from its subject ruthlessly, not only the happiness which inheres to the very constitution of human nature, but the very means which God has appointed to swell and perpetuate the tide of bliss. To possess the knowledge of God, is to possess happiness in its purest form.

Slavery says to its victims, "you shall not have the knowledge of God nor of any thing else which can minister to your happiness; and if any one would teach you to read he shall be fined \$500 for the first offence, and be put to death for the second." Unhappiness on the other hand, God is infinitely anxious to prevent.

What a world of unhappiness does slavery give existence to! Its horrors who can depict? As it cleaves down all the social relations, and breaks asunder with horrid violence, all the tender ties of heart to heart, what desolation does it leave in its path!

How can it be that slaveholders shall mete out such things, and then have eternal blessedness measured to them? Will God allow them to sow injustice, sorrow, tears and anguish broadcast all over their plantations, and then to reap "pleasures forevermore at his right hand." Believe it who can. "Whosoever a man soweth, that shall he also reap."

Again, The great center truth and gospel fact brought out in the New Testament, is equally at war with Slavery. That truth is this: "Thou shalt love thy neighbor as thyself, "As ye would that others should do to you, so ye even so to them." This principle illustrated in the life of Christ and his disciples, makes it "more blessed to give than to receive," so that when there was need, the disciples sold all and laid it at the apostle's feet to be distributed to those who might want. It was the glory of Paul who only loved his neighbor as himself. It is so poor that he might make many rich, to be in stripes,

imprisonments, tumults, labors, watchings, fastings, sicknesses, and distresses," that he might promote the welfare of others. This is the spirit of the gospel of Christ.

Has it any fellowship with the spirit of slavery? Can he two walk together? Let the spirit of the gospel as this, be carried out and it would give freedom to every slave in an hour. Every shackle and fetter would fall off at once, and many would be made rich in the treasures of blessedness and hope. The tongue of the dumb would sing, streams would break forth in the deserts; in the land of slavery would be found "joy and gladness, singing and the voice of melody."

Can it be that any thing less would result were the spirit of the gospel to take the place of the spirit of slavery? We think not. How Bishop Hedding could ever have said "the right to hold a slave is founded on this rule, Therefore all things whatsoever ye would that men should do unto you, do ye even so unto them," we cannot conceive, unless he interpreted the rule as did an infidel once in our hearing. "I cheat others as much as I can and I want they should cheat me as much as they can." Could any man wish himself made the victim of slave laws and slave-holding tyranny? Such a man does not exist. Then let him not enslave others or "teach men so," at the peril of his SOUL.

CLARKSON.

#### JAMES K. POLK

The Democratic Candidate for the Presidency, has done so little as a public man, that we have not been able to say anything about him for good or evil, except that he voted in Congress against a bill abolishing the Foreign Slave trade. As a private citizen, he is the owner of about 100 slaves, that are worked on his plantation in Alabama under an overseer, and treated as all other slaves are treated, where the object is, to get all out of them possible in the shortest space of time, with the least possible return.

An article in another column, will show that he is a human flesh monger on a large scale; 43 slaves out of a gang of 300 (not 200) slaves on their way to the sugar growing regions, where the average duration of the life of a slave is only 7 years, were purchased by the Democratic candidate, and had been marked with a red branding iron on the shoulder with the initials,

J. K. P. S.

We appeal to all honest Democrats to desert such a standard of democracy, as unworthy their support, and rally around the true Liberty standard. The elevation of such a man to the highest office in the gift of a free people, will be a lasting disgrace to the nation, expose us to the scoffs of the civilized world, & sanction the vilest system of oppression that ever saw the sun."

#### CLAY, POLK and the TARIFF.

The Whigs call upon the Liberty Party to disband and vote for Clay in order to save the tariff. We give below the views of both Candidates upon that subject, and we defy any man to tell which most favors a tariff.

#### CLAY.

Let the amount which is requisite for an economical administration of the government when we are not engaged in war, be raised exclusively on foreign imports; and in adjusting a tariff for that purpose, let such discriminations be made as will foster and encourage our own domestic industry. All parties ought to be satisfied with a tariff for revenue and discriminating for protection.—

[Speech at Raleigh, in Nat. June 29, 1844.

#### POLK.

I am in favor of a tariff for revenue, such a one as will yield a sufficient amount to the treasury to defray the expenses of the government, economically administered. In adjusting the details of a revenue tariff, I have heretofore sanctioned such moderate discriminating duties as would produce the amount of revenue needed, and at the same time afford reasonable protection to our home industry.—Letter to J. K. Polk, June 13, 1844.

#### DEMOCRATS COMING.

A friend in Cleaveland writes, Aug. 5th: "Mr. B. was a Van Buren man in 1840, but this fall will go for BIRNEY and MORRIS. He is not the only one that will leave that party this election."

Many others cannot go Polk and L. A. S. The cry is Liberty is onward here. All we have to do is to stand before the people."—Cin. Herald.

# POETRY.

For the Freemen.

THE SLAVE BOY.

Mother the fields are bright and green,  
And gay with flowers you see;  
The sun sheds joy and light around,  
But all is gloom to me.

My fetters they are fast and strong,  
I am a poor slave boy,  
The voice of gladness never hear  
Or aught of hope or joy.

I never see my mother smile,  
I only trace the tear,  
Is it for me that thus you weep?  
Speak, mother, let me hear.

Oh shall we never see the light,  
Of freedom's dawning day?  
Is slavery then one endless night?  
Oh mother, mother say.

There is my boy, a God above,  
He marks our anguish wild,  
He sees our sorrows, hears our groans,  
And pities us, poor child.

And to a band of noble men,  
Strong hearted, free and brave,  
He's given a heart of pitying love,  
They labor for the slave.

And in their happy freemen's home,  
They think of thee and me,  
They'll break the bonds that fetter us,  
We will, we shall be free. J.

## THE RUMSELLERS' DREAM.

Well, wife, this is too horrible! I cannot continue this business any longer.

Why, dear, what's the matter now?

Oh, such a dream—such a rattling of dead men's bones, such an army of starved mortals, so many murderers, such cries and shrieks as I vells, and such horrid gushing of teeth and glaring of eyes, and such blazing fire, and such devils, O! cannot endure it! My hair stands on end, and I am so filled with horror I can scarcely speak. Oh, if ever I sell rum again!

My dear, you are frightened.

Yes, indeed, am I, another such a night will I not pass for worlds.

My dear, perhaps—

Oh, don't talk to me. I am determined to have nothing more to do with rum, in how. Do you think, Tom Wilson came to me with his throat cut from ear to ear, and such a horrid gasp, and it was so hard for him to speak and so much blood, and, said he, see here Joe, the result of your rum selling. My blood chiled at the sight, and just then the house seemed to be raised bottom up, the earth opened and a little imp took me by the hand saying follow me. As I went, grim devils held out to me cups of blood fire, saying, drink this I dared not refuse. Every draught set me in a rage. Serpents hissed on each side, and from above reached down their heads and whispered, RUMSELLER. Oh, on the imp led me through a narrow pass. All at once he paused and said, are you dry? Yes I replied. Then he struck a trap door with his foot and down, down we went, and legions of fiery serpents rushed in after us, whispering, RUMSELLER. RUMSELLER. At length we stopped again, and the imp asked me, as before are you dry? Yes, I replied. He then touched a spring—a door flew open. What a sight. There were thousands, eye millions of old worn out rum-drinkers or most piteously *rum, rum, give me some rum!* When they saw me, they stopped a moment to see who I was. Then the imp cried out, so as to make all shake again, RUMSELLER! and hurling me in, shir the door. For a moment they fixed furious eyes upon me and then uttered in a united yell—DAMN HIM!—which filled me with such terror I awoke. There, wife, dream or no dream, I will never sell another drop of the infernal stuff. I will no longer be accessory to the misery that comes upon men in consequence of the traffic in intoxicating drinks. I will not.—*Adelphi's Wash.*

*Adelphi's Wash.*—The animals of the beauteous world, with ship lions, elephants &c. Those of christian America worship coons and foxes and pork stalks; What a difference in favor of those who sit in *Darkness!!!*

The pauper tax in Massachusetts in 1841, was \$20,000. Last year it was reduced to \$41,000. During the last four years, 31,000 drunkards have been reformed in that State.—Three years ago there were 469 inmates of the poor house in Worcester, Mass. Last year the number was reduced to eleven! In consideration of this great reduction of the pauper tax the town voted \$500 to be paid annually to the Washington Society, together with the use of a large Hall, and oil and fuel to warm and light it. Several other towns in Massachusetts have pursued a like course. They begin to see that it is better for the public to pay a small sum in order to secure peace, happiness and prosperity, than to be taxed enormously to support paupers and criminals; that it is better to encourage virtue and industry, than to pamper to idleness, immorality and crime.

Newark Temperance Advocate.

Boontonians will you consider this? This is economy worth studying. Persevere in reform, you will reap if you faint not.

It is stated in the last annual report of the British National Temperance Society that the diminution of spirit made in Great Britain and Ireland during the last six years was 5 per cent. The decrease in rum the last three years, was 26 per cent.—in wines 22 per cent.—in French Brandy, in two years, 14 do. and Geneva, 3 per cent. In Ireland, whiskey has diminished one half—and 380 beer shops have been closed within a few years. The number of tetterers in Great Britain is estimated at 1,000,000. The proportion of peddled clergymen is about 12 in every hundred! It was stated at the meeting above alluded to, as a lamentable fact, that 60,000 of their fellow mortals perish every year.—*Newark Temperance Advocate.*

## Drinking and Smoking.

It would be a profitable business to go through the United States and see if the men that now consume intoxicating drinks are not almost entirely the same that smoke; and, if the answer is not so connected with the other that to suppress drinking in the rising generation it is a absolutely necessary to make a bold and general effort to suppress smoking. We do not believe that while our young men and boys are prone to such a ravaging habit of smoking, we can effectualy fix upon the nation the temperance reformation. And if this is so, will not temperance men for the good of the cause, themselves renounce the filthy weed?

Temperance Journal.

A drunken wag in New York was leaning against the wall of a church, when a passer by accosted him—*"I see, stranger, do you belong to the next door?"* "No," was the reply "but I am leaning that way!"

Advocate

One of the best acts of the last session of Congress was a law prohibiting the purchase of wine for the President's Cellar.

Friends of Temperance stand to your integrity. Beware of the tempter, lest in these perilous times, you or your neighbor fall.

It is unquestionably true that Wine, Beer and Cider are making more drunkards, and doing more mischief by forming depraved appetites, and perpetuating the evils of drunkenness, than rum, brandy and gin altogether.

APPROPRIATE.—The Clay electoral ticket of Kentucky headed by William J. Graves, the man who murdered Cilley. —*Morning Chronicle.*

RUMSELLERS BEWARE.—Moral suspicion for the drunkard; and Legal suspicion for the drunkard maker, appears to be the order and decree of the Tectotaler's own cast." In Massachusetts the pauper manufacturers are arrested by scores in their nefarious business.

They find that they "cannot go on scattering fire-brands, arrows and death." The law appears indeed to have it has before been, but in latter, and says to the trafficker in woe and wretchedness, cease your demoralizing, pauperizing, and murthering business.

QUERE? How many distilleries does it require to supply a *Homoeopathic Physician* with alcohol for medicinal purposes?

## APPEAL TO THE PUBLIC.

Two respectable citizens of Massachusetts are lying in Southern jails, loaded with irons, on a charge of aiding suffering fellow men in their attempts to escape from cruel bondage. JONATHAN WALKER belongs to Hardwick, Cape Cod, and has been engaged in the coasting trade. He is a man of unblemished character, a member of the Baptist Church, and an honest and industrious, though poor man. He has a wife and large family of children. The annexed letter tells his story. He now lies in prison at Pensacola, waiting his trial, without funds to employ counsel, and his family are destitute—CHARLES T. TORREY is a Congregational minister, in good and regular standing. He was successor to the Rev. Dr. Cheever of this city, in the pastoral charge of a church in Salem, Mass. and has since been an anti-slavery editor. His grandfather was the Hon. Chas Turner, formerly member of congress, and he married a daughter of the Rev. Dr. Id. He has a wife and three children depending on him for support. He now lies in Baltimore jail. An appeal to the public has been made in Boston on behalf of Mr. Torrey, and with the funds contributed council have been retained. A still larger amount is necessary for his defence and the committee making this appeal will act in concert with the committee in Boston.

Friends of Religion, Humanity, Freedom and the Constitution!

Shall two of your fellow-citizens, respectable and worthy men, who visited the South on lawful business, be seized at the instigation of slave traders, be thrust into its jails, be liable to conviction on the testimony of interested or perjured witnesses, and be exposed to drag out their days in state prison for the sake of LIBERTY? In the case of Capt. Walker, the alleged offense was committed, it is all in a Territory of the United States where Slavery does not constitutionally exist; and in the case of Mr. Torrey he is under indictment in the State of Maryland and Virginia at the same time, and therefore denied the privilege of bail under the laws of one or both of those States, contrary, as is thought by eminent Northern Lawyers to the Constitution of the United States. You are earnestly appealed to for contributions on behalf of Jonathan Walker and Charles T. Torrey, and their afflicted families, that able counsel may be employed to argue the great constitutional questions involved in these cases; that suitable agents may be sent to Pensacola and Baltimore to befriend and aid our incarcerated fellow citizens, and that every judicious and lawful measure may be taken to prevent their conviction, a twenty years' imprisonment, and the continued anguish and suffering of their wives and little ones. In view of the natural rights of man, of the honor of our country, of the Declaration of Independence, of the constitution, and of our Holy Religion; we appeal to you to contribute liberally for the purposes named, and "the blessing of him that was ready to perish" will come upon you.

Money can be left with Lewis Tappan New York City, or with the following gentlemen in New Jersey.

- Thomas V Johnson, Newark,
- John Gaines, Boonton,
- Wright Flavel, Paterson,
- Dr. Charles F. Clark, Woodbury, Gloucester Co.,
- Jabez L. Allen, Dover Morris County,
- Abijah Willson Warren County.

The gentlemen designated are requested to give a wide circulation to this appeal, and editors of newspapers are solicited to give it one or more insertions.

The letter of Mr. Walker above referred to, will be found in another column.

## NOTICE.

A LIBERTY MASS MEETING Will be held in a grove in BOONTON, on Saturday October 5th. At 3 o'clock, P. M. Samuel I. Dorrance Esq, and others will address the meeting. Good music will be secured.

Ladies and Gentlemen of all parties are invited to attend. Should the weather prove unpleasant the meeting will be held in the Free Church.

By order of the Boonton Liberty Association.  
C. B. Norris, Sect.

It is said the empty womb cannot be brought to the gallows.



# THE NEW JERSEY FREEMAN.

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## THE FREEMAN

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For the Freeman.

### SLAVERY, ITS INFLUENCE ON OPPRESSOR AND OPPRESSED.

In the winter 1842, I left my home in Massachusetts to reside for a few months with a friend that had married a Southerner and emigrated to South Carolina. I remembered my Cousin as a warm hearted affectionate girl, ever consulting the happiness of those around; and when I learned that she was Mistress of a large number of slaves, I feared not for their comfort and welfare, little dreaming in my ignorance and simplicity, that slaveholding would completely change the whole character and deportment; for how can the law of love and kindness be exemplified in a heart that is fully determined to oppress and destroy its fellow, or how can there be any regard for the feelings or convenience of others, when the sentiment, that it is "only my slave," governs every action, and upon its influence I need not comment. Often have I seen a poor trembling creature writhing under blows inflicted by the delicate hands of her mistress, for some trifling act of remissness, the result of ignorance, until my blood boiled at witnessing such acts of injustice, and all my remonstrances could only elicit the one answer, "it is my slave," just as if an all-wise creator had framed one portion of the work of *His Hand*, to be crushed to the earth, the recipient of all injustice; my friend added with a countenance of the most perfect indifference, "why I had my cook whipped most severely yesterday for delaying the dinner, she said that she was sick, but I well knew it was only an excuse to get off from work, you cannot believe one word they say. I made no answer, but I thought as I contrasted the arrogant, overbearing deportment of my friend, with the amiability and loveliness that characterized her early years, that God had hardened her heart even as he did the heart of Pharaoh, in his just displeasure.

My friend had a little son of some four years old, and with proper training he would have been a fine little fellow; but the sentiment, "this is all mine," and "this is my slave," was early inculcated, and I need only say that the slaveholder of four years was a tolerably fair specimen of what he would be at forty. Master Charley's constant attendant was about two years his senior and his bright intelligent eye and active movements did not lead me to suppose that the darker coloring of his skin had deprived him of any of the gifts of intellect or reason. His mother was employed as a house servant, and I became much interested in her sad pensive face, and the air of sorrowful dejection that pervaded her whole appearance. Tell me not that the slave mother is indifferent to her offspring; tell me not that the warm gushings of maternal love have subsided within her breast; if there is an intensity of love that cannot be measured, that cannot be fathomed, it is that which exists in the heart of the poor slave. I said to her one day as I met her in the hall, Yorick is a fine boy, "Oh yes!" she exclaimed, and the eyes of the poor creature filled with tears, "but he may be sold to-morrow," and her fears were too true, for at dinner a gentleman was introduced, a planter from Louisiana and my heart misgave

me as I saw him watching the active movements of the boy, for I well knew the almighty dollar possessed sovereign influence and I felt assured that the feelings of parent and child would not be consulted where gold was the object. I saw the boy torn from the arms of his half distracted mother; I saw her raving in the anguish of her grief, or silent in mute despair; and alas! I could give her no consolation, I could only point her to that better land, where distinction of color is not recognized and where it is immaterial what complexion an Indian or an African sun may have burned on the pilgrim. Oh my heart is breaking when I think of the wrongs, the injustice that they suffer, and I call upon the Ladies of the North to espouse their injured cause, upon your sex does this evil fall so heavily—cast aside your prejudices, they are unworthy of you, reflect on this subject, judge for yourselves, and I think the kindly sympathies of your natures will lead you to act nobly and justly. Think not that if you were placed in my friend's situation you would still retain your feelings of kindness and affection. We are but frail human beings and soon learn to oppress those completely within our power; tyranny and selfishness are plants that thrive well in the genial soil of slavery: it is impossible to meddle with fire and not be burned. D.

### A SLAVE AUCTION.

A correspondent of the Freeman's Advocate and Journal, travelling in Louisiana, and who is no Abolitionist, gives the following account of an auction held at Raymond, near Vicksburg?

It is the practice here for the Sheriff to sell property on which executions have been levied, in front of the Court-House, on the first day of the session of the court, and the citizens of the county in great numbers generally assemble on that day. Among the property to be sold on this occasion, were some twenty or thirty men, women, and children, taken in satisfaction of execution by the Sheriff, and I saw the effects of Slavery in a new form. A young woman was first placed upon the bench, in the midst of the crowd, well dressed, modest and neat in her appearance, and recommended as a good house servant, and sold for \$500; and another, in a condition which ought to have prevented her exposure, was presented to the public gaze, and sold for about the same sum. A man, about forty years of age, described as an excellent blacksmith, well skilled in his trade, was then sold; and immediately after him, his wife and three little children were placed upon the stand, and a scene of most, painful interest, ensued. Finding the gentleman who had become his purchaser, he urged him with most anxious solicitude to buy his family; and as the bids for his wife and children were received successively from different persons by the Sheriff, and chances of a separation seemed to preponderate, his countenance indicated a heart swelling with painful emotions; and as he could not endure the probable fate which awaited him; he again spoke to his new master, recounting the valuable qualities of his wife. The bids already made by others were regarded excessive, and his purchaser refusing to raise upon the sum offered, the fatal words, "Three times, and gone" announced his separation from the object of his affection, by their becoming the property of another. As they came down from the stand, he advanced to his wife with a downcast look, and remarked, "Well, Sally, we are separated;" an annunciation which at once drew tears from her eyes. Seeing their feelings, the purchaser of the man—a gentleman of high character and whose bid was made without a knowledge that he had a family—immediately announced to the Sheriff his wish to relinquish his purchase assigning as a reason his unwillingness to be the means of separating the man from his family, and presuming that the owner of the woman and children would, on a

second sale, become his purchaser. He was again put upon the stand, but there were those present in whose hearts there was no sympathy for revered affections, to the sacrifice of the chance of a favorable purchase of a valuable blacksmith, and the re-sale only inflicted new pangs in the bosoms of this family, by the revival and disappointment of new hopes. He was again struck off as the purchase of another.

A woman, with two children, one an infant in her arms, were then sold; and then two other children of the same mother, a little boy and a little girl, were sold separately, amid the affecting cries of the mother at the thought of parting with her children. A little girl, about thirteen years old, and nearly as white as any one present, was then placed upon the platform, and struck off to the highest bidder at \$350. The sale continued till these human beings were all sold to satisfy the demands of execution creditors. *Ant-Slavery Standard.*

### INJUSTICE TO THE NORTH!

If all sense of self-preservation and self-respect has not perished within the breast of northern freemen, the following facts will arouse them to a sense of the mental position to which they are reduced in the relations of our government. Such sectional favoritism is glaringly infamous. Shame upon the sons of the Puritans if they submit to it without effort. No matter to which party you belong, citizens, cast your votes no more for southern slaveholders. We merely mention a few facts, which are true of the present state of things in the Government; saying nothing about the last two years.

The register of the Navy shows that among the officers there are from Maine 33, New Hampshire 30, Massachusetts 76, Rhode Island 23, Connecticut 35, Vermont eighteen, New-York 160, New Jersey 63, Pennsylvania 164, Delaware 19, Maryland 118, Virginia 221, North Carolina 41, South Carolina 19, Georgia 29, Kentucky 21, Tennessee 10, Ohio 29, Louisiana 15, Indiana 13, Mississippi 3, Illinois 2, Alabama and Missouri 3, Michigan 55, Maryland has 118, or 1 in 10 37, while she is entitled to 1 in 33.

Virginia has 1 to 5-70 while she is entitled to 1 in 14, 13-15ths. Maryland with 8 Representatives has 118 officers. Maine with 8 Representatives has but 33 officers. Massachusetts with 12 Representatives has 24 midshipmen. The District of Columbia has 20 Representatives but 25 Midshipmen.

Maryland with eight votes in congress, counting negroes and all, has 40 appointments, while New-York & Ohio with near 4,000, 000, and 49 votes have only 10.

Massachusetts furnishes 4000 seamen, and has 77 officers, in all the Navy.

Virginia furnishes 85 seamen and has 227 officers.

Now how does this inequality occur? certainly not by accident. Why does the northern Congressmen submit to this unequal and oppressive management? The answer is obvious—it is the base servility of northern demagogues and dough faces, to southern bravadoes.

The northern laborers have so long been accustomed to remain silent under these things, or to join in with one or the other of the parties to "keep it out of politics" that it is a kind of second nature to them to feel submissive under the most fragrant insult and injustice.

And if the south demands, as she has just done again, that the Presidents should both be southern slaveholders, why it must be done—and the free voters of the north seem to be zealous to put the first wreath upon the brow of oppression.

The Liberty Party, seeing these things, is trying to awake the people to a sense of their condition. If they succeed our country is safe. If they fail all is lost.

It is for the interests of all, that the Liberty Party succeed. *Syracuse Democratic Freeman.*

**THE NEW JERSEY  
FREEMAN.**

BOONTON, OCTOBER 22, 1844

Let us throw off the mask — as a crowd, be one at best, and the world will see through it. It will not do thus to talk like philosophers, and act like unrelenting tyrants; to be perpetually sermonizing, with liberty for our text and actual oppression for our commentary.

Wm. Penckney, of Maryland.

In all things that have beauty, there is nothing to man more comely than LIBERTY  
Milton.

**LIBERTY TICKET.**

For President,

**JAMES G. BIRNEY,  
OF MICHIGAN.**

For Vice President,

**THOMAS MORRIS,  
OF OHIO.**

For Electors,

**DARIUS WELLS,  
JAMES HOWE,  
THOMAS V. JOHNSON,  
ALEXANDER H. FREEMAN,  
STEPHEN GRIMES,  
ALEXANDER BLACK,  
SAMUEL HALL.**

**THE DESPERATION OF THE WHIGS.**

Every day brings fresh evidence of the reckless desperation of the whigs, and their utter disregard of truth in laboring for the election of Henry Clay—their mean hostility to the abolitionists while professing to be in favor of liberty, is without a parallel. They take every possible means to compel us to come to their relief and bring our whole party with us, and abuse us because we do not do so; knowing at the same time that our party is composed of men from both the other parties, that a large minority, to say the least, of liberty men, are from among the democrats, and should we dissolve, they would either not vote at all or return to their old party.

The whig editors know that all over the country, democrats even by the hundred are constantly deserting their party, to go for Birney and Liberty, and these editors are publishing these facts with great exultation, and still go on abusing us because they say we are injuring the prospects of the slaveholder and du-dist, Clay—and descend to the meanest measures and basest falsehoods to carry their points and get the abolitionists to go for their party.

We once thought the Editor of the Tribune above such meanness, but we have given him up as destitute of common honesty in these matters. If he, and the whig editors generally have any governing principles, they must be, "that all is fair in politics," and "the end justifies the means." We believe that every cause is bad and should come to nought, that cannot be sustained by honest means.

One of the most wilful and wicked misrepresentations now going the rounds of the whig papers, Mr. Greely in the front rank, is, that there has been a coalition between Mr. Birney and the Loco focos of Michigan; that Birney has been nominated by and with his own consent, to do their work in the Legislature, and give his influence for Polk, with the understanding that he is to have a share of the spoils.

Mr. Greely has thrown his charge in an ungenerous manner before the Country, accompanied with so much that is utterly false and abusive, that Mr. Birney, who is now on a tour in New England has written the following letter, which we think is enough to silence any honest man on that subject.

Letter from James G. Birney.

New York, Oct. 8, 1844

To the Editor of The Tribune:

Your paper of this morning contains a statement which I wish to correct. It is, that, on my passage from Detroit to Buffalo, I "did not hesitate to avow a

preference for Mr. Polk and for the Loco-Foco policy generally."

On the occasion referred to, I gave no opinion on the general policy of the Democratic party; nor did I speak of any preference that I had, as between Mr. Clay and Mr. Polk; but I spoke of them both, as I always have, as utterly objectionable. I expressed the opinion that I now repeat—that I had but little fear of it, should Mr. Polk be elected; but a good deal should Mr. Clay be elected. I placed my fears on the ground, that Mr. Clay, as well as Mr. Polk, had expressed himself favorably to annexation, and that he could and would lead his party, whilst Mr. Polk was incompetent to lead us. I considered Mr. Clay as the adroitest, as well as boldest, party tactician we have; whilst Mr. Polk had shown no extraordinary skill and had comparatively little experience in party management.

If I have been nominated for the Legislature of Michigan by the Democrats of the County in which I reside, it has been since I left home. My relation to the Liberty party and my uncompromising opposition to both the other parties is as well understood there as elsewhere. If, then, I have been nominated by any portion of my countrymen, it has been neither as a Democrat nor as a Whig. But as I have received no official or authoritative notification of such nomination, it would be premature in me now to take any farther notice of it.

Respectfully, &c. JAMES G. BIRNEY.

As to Birney's nomination for the Legislature of Michigan by the Loco-Focos of his country, we ask every reader to mark well his evasive language, and judge whether we are not justified in our conviction that there is a well understood coalition between the Loco-Focos and Third Party Abolitionists to defeat Mr. Clay and divide the spoils between them. Does any man believe that the Loco-Focos of Saginaw have nominated James G. Birney to represent them without an understanding and a clear stipulation of reciprocal service? We cannot.

[Ed. Tribune.]

Mr. Greely knows that the charge he makes is false and his conclusions unfair.

There is nothing in Mr. Birney's letter that is evasive, on the contrary it is a clear and unequivocal denial of what Mr. Greely says—it has honesty stamped on the face of it, such as is not to be found in any of the letters of Mr. Clay, and we are clear in the belief that Mr. Greely does not himself believe the charge of coalition on the part of Mr. Birney with the loco focos for any purpose whatever; yet he fills his paper with this sort of slang to help into office a man that cannot be got in by honest means.

The whig papers generally are following in the same train giving clear proof that they tremble for their Slave holding & Duelling Candidate.

The Newark Sentinel contains numerous falsehoods about coalition of Birney and the abolitionists with loco focos, and we believe the editor of that paper knows they are false; but it is in perfect keeping with the spirit of the whig press generally in relation to this matter.

We will give another letter of Mr. Birney which we trust will set the matter right in every honest man's mind.

ANOTHER LETTER FROM JAMES G. BIRNEY.

HAMDEN, CONN. Oct. 10, 1844

To the editor of the Tribune:

I have just now seen in the Tribune of to-day an article headed "Coalition of James G. Birney with the Polk party." The charge of coalition rests on the fact, that I have been nominated for the Legislature of Michigan by a Democratic convention, and that I assented to its being done.

The following is all, of substance, that is necessary to explain the transaction:

During my absence from home, last year, in New England, it was proposed in the Whig Convention of the county in which I reside, to nominate me for the Legislature. The nomination, however, was not made on the ground, as I was informed, that I might not be willing to serve if elected, and that the county, in that event, would be obliged to the bills and expenses of holding another election. Being asked, on my return whether I would have served had I been elected, I replied that I would; that as every voter in the county knew that I was an abolitionist—a member of the Liberty party, and opposed to both the other parties—I had used every proper occasion, publicly and privately, to expose their unfitness—I would regard my election as coming from the people, irrespective of party.

Last spring and summer complaints of mismanagement on the part of the county authorities were made by the

people of the county. I thought the complaints were just. The persons most implicated were of both the Whig and Democratic parties. A public meeting was held to take into consideration the charges. I presented the facts of the case to the meeting, and supported a set of resolves embodying the sentiments of the meeting in relation to them. The course I took met with the approbation of those who were present and of those who were not—excepting, very likely, the parties implicated and their near friends.

The same evening I reviewed before a large assembly, embracing nearly all who had been in the county meeting just mentioned, the course of the Democratic and Whig parties, as connected with the cause of human liberty—with the just claims of the North, and the integrity of the Constitution. This review, could of course be nothing else than severe; yet no one, save it might be the party managers, found fault with it, and this, because the facts were true—the treatment candid and impartial.

It was after this that the wish was expressed by persons of both parties that I should represent the County in the Legislature. I was applied to, to say that I would serve if elected. My uniform answer—from whatever quarter the application came—was, that if the people of the County, with the full knowledge which they possessed of my opinions, wished me to serve that I would do it. I told them moreover, that I should regard my election as proof that the people intended to put an end to the pernicious party contests, by which their own peace and the interests of the county had been so long marred.

Although I have been nominated by my Democratic neighbors, no one in the county would have spoken of me as of that party had not the cue been given by the wire-workers of the Whig party—especially by the originator of the coalition story, the Detroit Advertiser, a print that has spared neither fact nor fiction to win over the Liberty party in Michigan to the support of the Whigs, by weakening their confidence in me. A specimen of its recklessness may be seen in the statement transferred to the Tribune—that if my conference with General Haskell at Flint were divulged, it would doubtless disclose, that my mission to the East was undertaken at the instance of the Loco Focos, as well as leading Abolitionists of New York, though cloaked under the pretence of a visit to my son residing in Connecticut. I nowhere saw General Haskell when I was at Flint, nor have I ever exchanged with him a dozen words on any matter of party politics. This is all fiction. Whatever I have done has been done openly; and I absolve from every obligation of secrecy all persons with whom I have conversed on matters pertaining to public men or party measures.

Part of the article in The Tribune is a letter signed by A. P. Davis of Flint, in Michigan.—He professes to have discovered the clue to my "inveterate hostility" to Mr. Clay, in the aforesaid nomination, and in the fact of my first marriage having been into the Marshall family.—Now it turns out that my first marriage was not into the Marshall family, and that that family, in Kentucky, are, with two exceptions, so far as I have heard, favourable to the election of Mr. Clay.—The charge of inveterate hostility to Mr. Clay—if it be an any thing more than political opposition—is wholly imaginary. I have no reasons for opposing Mr. Clay on personal grounds. On the contrary the intercourse we have had has been of the most friendly character. I oppose his election, because he disbelieves the great political truths of the Declaration of Independence, the foundation of all just Government, and because he repudiates the paramount objects of the Union, the perpetuation of liberty to all. On the same ground I oppose the election of Mr. Polk. But I more deprecate the election of Mr. Clay—because, possessing abilities superior to Mr. Polk's, he would proportionally weaken the influence of those truths on the minds of our countrymen.

Respectfully, &c.

JAMES G. BIRNEY.

P. S. The only direct information I have had respecting this nomination has been conveyed to me by a member of the Whig party residing at Saginaw, a letter just received. His language shews that my nomination to the Legislature is not owing to any understanding. He says, "I think you may make a good use of this winter in Detroit, for the sake of the friends of a good number of both parties."

All honest enquirers after truth will read the above letter, and heed down the stories about coalition. If we are not mistaken, the whigs will lose many votes by their shameful conduct in this matter.

Mrs. Cilley, whose husband was a member of the Maine Legislature, has been arrested at the instigation of Henry Clay, and is now in prison.

**The Maryland Election.**

The election in Maryland has terminated in favor of the Whigs by a popular majority of 600; and in the Legislature a Whig majority of 46. Now as all the Whig papers in the North tell us that the Whig party is the true Liberty party, may we not expect that Slater's slave-jail will be demolished, and the doors of Terrey's dungeon thrown open? *Middlesex Standard*

"He who enslaves the black to-day, will enslave the Irishman to-morrow, the Dutchman, next day, and the Anglo American the day after."—*C. M. Clay*.

What a character for Cassius to give of his distinguished namesake at Ashland! Yet he would have Liberty men vote for such a man. *Signal of Liberty*.

*James K. Polk*—The story published in our last of J. K. Polk's 43 branded slaves, turns out to be a forgery. We copied it from a whig paper, and we believe the story originated in Western New York.

The whigs say it was manufactured by a democrat, and the democrats say it was done by a whig; how is it we shall not stop to enquire, but as the story proves a forgery, we make the correction as we shall always do in like cases.

Inasmuch as branding slaves with a hot iron, with the initials of the owners names, is a frequent practice at the South, we did not think it strange that J. K. Polk should treat his in the same manner. Mr. Polk, however, is still a slaveholder, a trafficker in human flesh, a buyer and seller of men, women and children, a sunderer of all family ties—one who compels the poor to work and toil their lives through under the lash without wages!

Democrats, can you vote for such a man?

**USES OF OUR NAVY.**

1st. To afford berths to gentlemen's sons in the South.

2d. To take care of "domestic institutions."

3d. To give chase to runaways from our Southern coast.

4th. To prevent Great Britain from acting too efficiently for the suppression of the African slave-trade.

5th. To subserve the scheme of the American Colonization Society, and furnish reports in its favor.

6th. To supply writers in favor of Slavery. —*Am. Freeman*.

HON. WILLIAM JAY, in a letter in the Cincinnati Herald says:

"Under existing circumstances, I regard the Liberty party as the most effectual weapon we can wield against slavery. I have no confidence in Mr. Clay; and Mr. Webster, in the affair of the Creole, acted as the humble tool of the slaveholders. He and Mr. Clay will both be in favour of admitting Texas the moment they find such a measure advantageous to their party. As to the Democratic party, they are full of putrefying sores, from the crown of the head to the soles of the feet. At present, our only hope under God, is in the Liberty party."

This is the language of a man against whom calumny has never spoken—a man of acknowledged talent, and exalted moral character—the worthy son of an illustrious American patriot. Let every Liberty man remember it. "UNDER GOD, OUR ONLY HOPE IS IN THE LIBERTY PARTY."

**NEW JERSEY**

The Whig majority in New Jersey is 1389. We can get no official returns of the Liberty vote, but as far as we can make it out from the best data, it is about 115 in the State; though this falls far short of our strength as no organizations existed in any of the counties except 4 or 5. About one third of the voters in Pompton went for Liberty.

Whigs! if any of your near and dear friends were toiling in hopeless bondage on the plantation at Ashland with out pay, would you vote for Clay?

Democrats! if your father, mother, brother, sister, son or daughter were laboring the land of Alabama under the lash of a slaveholder, would you vote for Polk?

**LIBERTY COVENTION OF OHIO COUNTY, VIRGINIA.**

Pursuant to adjournment, a Convention was held in the barn of J. Gilmore, Esq.

The meeting was organized by calling Hugh Brownlee to the chair, and Thomas Todd, Secretary.

After several addresses, the following preamble and resolutions were unanimously adopted.

Whereas, God, the Supreme Lord and King of all the world, hath ordained civil Magis-trates to be under Him, over the people, for his own glory and the public good; And hath said, "He that ruleth with men must be just, ruling in the fear of God—men of Truth, hating covetousness." And whereas; slavenolding is clearly condemned in the bible, "two unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work." And whereas the two great political parties have selected candidates for the highest office in the gift of the people, men who advocate slavery, and are practical slaveholders, and also guilty of other gross immoralities, showing their subserviency to slavery and disregard of morality, therefore,

*Resolved*, That in organizing a Liberty Party in the State of Virginia, we do it from a sense of duty to God; and are determined to support no man or party in the management of political affairs, farther than measures and men in office are governed by the Bible, which we take as our supreme law, to which all other laws must conform.

*Resolved*, That we can no longer give our votes to elevate slaveholders to office, nor assist either of the great political parties, so long as they sustain slavery;

*Resolved*, That in our opinion, the removal of its influence in our general government, would remove the great difficulty, which besets its legislation, and consequently render more stable the policy of said government.

*Resolved*, That our experience fully confirms us in the assertion that the use of the ballot for the slave's redemption, in a distinct organization, is demanded of us as true republicans, as christians, patriots and philanthropists.

*Resolved*, That the principles we profess, are the principles of the Declaration of Independence, and if carried on according to the intentions of the fathers of our country, our whole land will soon be free from one of the foulest stains that ever disgraced any nation.

*Resolved*, That if slavery had been abolished according to the fond anticipation of the Father of our Country, our beloved State would yet be in the enjoyment of that eminent position she occupied in his day. "But alas how are the mighty fallen." She now stands fourth in the list of States, and well may the finger of scorn and contempt be pointed at us as sons of the signers of the Declaration of Independence, for our recreancy in the cause of human rights.

*Resolved*, That we call upon our fellow citizens to examine our principles, and come forward and aid us in raising the standard of liberty and morality, which we believe to be the true principles of democracy, and the only means of bringing back and saving our country from the withering grasp of slaveholders.

*Resolved*, That J. Gilmore, J. Emery and S. M. Bell be a committee to prepare an address, together with a ticket, and have published with the proceedings of this meeting, in pamphlet form.

*Resolved*, That we respectfully solicit all editors to lend their countenance to publish the proceedings of this Convention.

On motion, *Resolved*, That we adjourn.

**ELECTORS.**

- 1. Joseph Bryant, 8. William Wallace,
- 2. Thomas Freeman, 9. John Wilson,
- 3. Jos. Boneall, 10. Samuel Thompson,
- 4. Benedict Brashear, 11. Thomas Workman,
- 5. Fay's Child, 12. Hugh Brownlee,
- 6. John P. Nelson, 13. William Wright,
- 7. Jacob Nuss, 14. George Whitham,

15 John DIXON, 16 JAMES CLEMENS, 17 THOMAS WOODS.

The above has been published in many of the Liberty papers; we copy from the Liberty Herald, a large well conducted paper published at Warren, Ohio, by L. L. Rice. The names of the Electors are all given to show that they are not afraid to have their abolitionism known in a slave State. An article in another place will show that Freemen are fearlessly moving in the heart of the State of Delaware, in favor of ballot-box abolitionism. Truly a man must be worse than mad to doubt the speedy triumph of *Liberty Party Principles*. We expect Delaware and Virginia with us before long, if freemen stand firm.

**FACTS FOR THINKERS—SUPREME COURT OF THE U. S.**

The free population of the United States excluding the Territories and the District of Columbia, according to the census of 1840, was 14,434,190 persons. Of these the non-slaveholding States contained 9,653,663; the slaveholding 4,780,429. That is to say, the free States contained just twice as many free in habitants as the slave States, and 92,809 persons over.

Now it is a very important thing to the slaveholders, to secure judicial decisions of the highest authority favorable to slavery. To effect this, it is thought necessary to have a majority of the Judges of the Supreme Court of the United States, from the slave States.—And accordingly Congress has so divided the Circuits as to give to the slave States, having not one third of the free population, FIVE Judges, and to the free States, having more than two-thirds only four. The Circuits, also, are so arranged that no slave State is included in the Circuit of a Judge residing in a free State, nor any free State in the circuit of a Judge residing in a slave State.

The following table exhibits the enormous inequalities of free population in the several Circuits

**FREE STATES**

Circuits.	States composing it.	Judges.	population
1st	Me. N. H. Mass. R- I.	Jos. Story	1,632,896
2d	Vermont, Conn. N. York,	Vacant,	3,030,826
3d	N. Jersey & Pennsylvania,	Vacant,	2,696,601
7th	Ohio, Ia, Ill, & Mich.	J. McLean,	2,893,446

**SLAVE STATES**

4th	Del Maryland, Va	R.B. Taney,	1,246,574
5th	Alab. and Louisiana,	McKinley,	604,582
6th	N. Car. S. Car. Ga. J. M. Wayne	1,185,410	
8th	Ky. Tenn. & Missouri,	John Catron;	1,569,183
9th	Mississippi & Arkan.	P. V. Daniel,	258,078

The largest population of a slave State Circuit, is only a fraction over one-half the largest population of a free State Circuit, and less by SIXTY THOUSAND than the smallest, while the smallest population of a free State Circuit is more than SIX TIMES the smallest population of a slave State Circuit. The 7th Circuit, of which Ohio is part, contains more than ELEVEN TIMES as many free inhabitants as the 9th of which Mississippi forms part.

Do the people see any degradation of the Free States in this?—*Philanthropist*.

**Anti-Slavery Meeting in a Slave State.**

—An Anti-Slavery Meeting has recently been held in Wilmington, Delaware. The subject of slavery was discussed in all its forms; the wrong of voting for slaveholders however, and the effect of slavery upon the prosperity of the State were prominently before the meeting.

At the close, the following resolutions were passed, with only one or two dissenting voices:

*Resolved*, That Slavery ought to be abolished in Delaware at the next session of the Legislature.

*Resolved*, That we will vote for no candidate for office, unless he is in favor of such abolition.

*Bangor Gazette*.

The Liberty vote in Pennsylvania is set down by the papers at 7,000. Ohio at 10,000 to 12,000

## POETRY.

### THE TEMPERANCE LIFE BOAT.

Ply the oar, brother, and speed the boat,  
Swift over life's glittering waves we float,  
Then onward bound, and strive to save  
Brothers from filling a drunkard's grave.

CHORUS.

Then pull away, haul away, row boys row,  
A long pull, a strong pull and off we go,  
Off we go, off we go, off we go, off we go.

Loudly the heart-cheering temperance call,  
Bounded over the nations to welcome us all,  
It sweetly swells from hill and grove,  
Calling return unto all that rove.  
Then pull away etc.

Now o'er the ocean our good bark rides,  
And safely in harbor she smoothly glides,  
But should the cry of help be heard,  
Quickly to duty is our watchword.

Then pull away etc. *Emancipator.*

From the True Wesleyan.

### A NEW CATECHISM

*Quest.* What is the chief end of man?

*Ans.* To gather up riches; to eat all he can;

To flatter the rich; the poor to despise;

To pamper the fool; to humble the wise;

The rich to assist; to do all in his power

To kick the unfortunate still a peg lower;

To cry up for freedom, to defend it with vigor,

Have slaves without number, and use them with rigor;

To deal fair with all men when riches attend them;

To grind down the poor when there's none to defend

them;

To be angel without, and devil within,

To pretend to all virtue, and practice all sin;

This is most men's chief end, or their actions belie

them—

And if you don't believe it, you can just go and try

them.

The Rev. Wm. L. Parsons, of the Free Church, in Boonton, has accepted a call from the Church in Aurora, Illinois. Mr. Parsons was very reluctantly given up by his friends in Boonton; but he goes into a wider field of usefulness with the best wishes, and is cordially recommended to the people of Aurora, as a faithful, fearless, and zealous advocate of the truth. We do not doubt but that he will make himself eminently useful wherever he goes.

The Rev. Henry Belden takes his place in the Boonton Free Church.

### ORDINATION.

The Rev. Henry Belden will be Ordained by an ordaining Council, and Installed Pastor of the Free Church in BOONTON, on Wednesday, October 30th, at 7 o'clock P. M., at the FREE CHURCH.

A number of Ministers from a distance will be in attendance.

The Public are invited to attend.

October, 26, 1844.

### THE CLERGY ARE COMING.

*Mr. Editor,*—I have heard from authority that I cannot doubt that a Presbyterian Clergymen this year favored the Liberty Ticket in New Jersey when in Morris County last year, was a violent opposer of Abolition, and a strong advocate for a slaveholder and duelist for the highest office in the Nation.

The Clergy are accountable for the continuance of Slavery, and when they act right, slavery will be abolished.

*Washington.*

*Verizon.*—The Liberty vote of Vermont last year was 3,561. This year as officially reported, it is 5,618—a glorious gain.

## SONG,

BY A FREEMAN.

*Air*—Yankee Girl by G. W. Clark.

A blast from the bugle was heard from afar,  
It summoned the nation to conquest and war;  
On the breeze it was borne from the north far away,  
And a shout shook the skies for our own Henry Clay.

A slave heard the blast, as he toiled in despair,  
And breathed out his woes to the cold, dewy air;  
He sighed in his chains at the Bugle's shrill lay,  
As it played loud and long for our own Henry Clay.

With a start he exclaimed that shout is for him,  
Who binds crushing fetters on spirit and limb;  
Who leaves me to weep for that freedom which all  
May claim as right, but the negro in thrall.

My wife has been sold; my sons are no more;  
They bleed 'neath the lash on the far southern shore;  
The dust of the man thief, my daughters a prey;  
The price of their blood feeds our own Henry Clay.

O could ye but wear once the fetters I feel,  
Piercing body and spirit more cruel than steel;  
'Thou champion of freedom' no more would ye say  
In the long, loud hurra for our own Henry Clay.

Shout on for our Chief, although prostrate I lie;  
With his heel on my neck, and the scourge in my eye:  
Hush'd hush'd be my sighs, for they sing in the lay!  
How fat and how sleek are the slaves our Clay.

'A blast from the bugle,' woke the dead from their sleep,  
And Randolph came forth from the grave's silent deep;  
With a terrible gasp he shouted aloud  
As he gathered around him his icy-cold shroud.

So soon, ah! so soon for the being whose hand,  
Would have sent my soul headlong to hell's gloomy land,  
Wilt ye say to the bugle, 'a louder blast play,'  
'To the honor and truth of our own Henry Clay?'

Next Colley came forth from the grave's gloomy bed,  
All fresh were his wounds and most frightfully red;  
He held in his hands to the light of the day.  
The challenge drawn up by our own Henry Clay.

He cried with a voice more loud, than the roar  
Of the ocean's proud waves, rolling mad to the shore;  
My blood at the door of your Hero I lay;  
For the challenge was penned by our own Henry Clay.

Look, look at my wife, her brain is on fire;  
My nephews distracted, still calls for their sire;  
My home is all darkness; and sorrow their lay;  
For their hearts have been crushed by our own Henry Clay.

Shout on then, ye 'christians' ye 'priests' join the song  
Let the blast of the bugle, its echo prolong;  
Wake the North, South, West and East in your lay;  
Shout loud for that worthy, the Duellist Clay.

He is worthy to rule o'er a Nation of Saints,  
And woe to the wretch, who in Henry's cause faints;  
He is coming in triumph: hail, hail, to the day;  
Hurra for the gambler, our good Henry Clay.

Go, go to the altar, ye priests of the Lord,  
And say to the people, submit to his word;  
For the just and the righteous, we fervently pray,  
Then go to the polls and vote 'for our Clay.'

Should conscience revolt at the thought of sin,  
And doubts raise the billows of trouble within;  
If you dread the dark doom of the great burning day,  
And shrink from the sin of electing Henry Clay;

With Clay, Freelinghysen, the best of mankind;  
Make a pill of them both, exact to your mind;  
Then shout to all Christians, we've found out a way  
To make you all swallow the good Henry Clay.  
*Herald of Freedom.*

The sales of public lands last year amounted to 1,639,674 acres, and the proceeds to about \$2,055,034. A. F.

## APPEAL TO THE PUBLIC.

Two respectable citizens of Massachusetts are lying in Southern jails, loaded with irons, on a charge of aiding suffering fellow men in their attempts to escape from cruel bondage. JONATHAN WALKER belongs to Hardwick, Cape Cod, and has been engaged in the coasting trade. He is a man of unblemished character, a member of the Baptist Church, and an honest and industrious, though poor man. He has a wife and large family of children. The annexed letter tells his story. He now lies in prison at Pensacola, waiting his trial, without funds to employ counsel, and his family are destitute—CHARLES T. TORREY is a Congregational minister, in good and regular standing. He was successor to the Rev. Dr. Cheever, of this city, in the pastoral charge of a church in Salem, Mass. and has since been an anti-slavery and editor. His grandfather was the Hon. Chas. Turner, formerly member of congress, and he married a daughter of the Rev. Dr. Ide. He has a wife and three children depending on him for support. He now lies in Baltimore jail. An appeal to the public has been made in Boston on behalf of Mr. Torrey; and with the funds contributed council have been retained. A still larger amount is necessary for his defence, and the committee making this appeal will act in concurrence with the committee in Boston.

*Friends of Religion, Humanity, Freedom and the Constitution!*

Shall two of your fellow-citizens, respectable and worthy men, who visited the South on lawful business, be seized, at the instigation of slave-traders: be thrust into chains and jails, liable to conviction on the testimony of interested or perjured witnesses, and be exposed to drag out their days in state prison for the sake of LIBERTY? In the case of Capt. Walker, the alleged offence was committed, if at all in a Territory of the United States where Slavery does not constitutionally exist; and in the case of Mr. Torrey, he is under indictment in the State of Maryland and Virginia at the same time, and therefore denied the privilege of bail under the laws of one or both of those States, contrary, as is thought by eminent Northern Lawyers to the Constitution of the United States. You are earnestly appealed to for contributions on behalf of Jonathan Walker and Charles T. Torrey, and their afflicted families, that able counsel may be employed to argue the great constitutional questions involved in these cases; that suitable agents may be sent to Pensacola and Baltimore to befriend and aid our incarcerated fellow citizens, and that every judicious and lawful measure may be taken to prevent their conviction, a twenty years' imprisonment, and the continued anguish and suffering of their wives and little ones. In view of the natural rights of man, of the honor of our country, of the Declaration of Independence, of the constitution, and of our Holy Religion; we appeal to you to contribute liberally for the purposes named, and "the blessings of him that was ready to perish" will come upon you.

Money can be left with Lewis Tappan New York City, or with the following gentlemen in New Jersey.

Thomas V Johnson, Newark,  
John Grimes, Boonton,  
Wright Flavell, Paterson,  
Dr. Charles F. Clark, Woodbury, Gloucester Co.,  
Jabez L. Allen, Dover Morris County,  
Abijah Willson Warren County.

The gentleman designated are requested to give a wide circulation to this appeal, and editors of newspapers are solicited to give it one or more insertions.

The letter of Mr. Walker above referred to, will be found in another column.

## NOTICE.

A LIBERTY PARTY MEETING will be held in the FREE CHURCH, Boonton, Saturday evening, Nov. 2d. next, at 7 o'clock.

Several individuals will address the meeting.

Ladies and Gentlemen of all parties are invited to attend.

Oct. 25th., 1844.

In the principality of Waldeck, Germany, no one is to be granted to any one addicted to drunkenness. This is as it should be.—*American Freeman.*

# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, NOVEMBER 28, 1844.

NO. 6.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

For the Freeman.

Mr. Editor:—Will you please permit me through the columns of your paper, to express the deep interest I feel in the great abolition movement, and only regret that I cannot more ably vindicate the cause of truth. But perhaps my feeble endeavors may have their influence, and there are times when it is *wrong to keep silence*—when *justice commands us to lift up our voice for the truth*. Surrounded by opposers to abolition, I am compelled to hear the Liberty Party blamed and misrepresented, and shall I sit quietly without defending it? No, never! as long as I have an existence.

I was conversing a few days ago with a gentleman, that was calumniating the Liberty Party in no gentle terms. Listen to me said I for one moment, look upon slavery as it really exists, stealing men from their own homes—the horrors of the Slave-ship—the Auction—the surrendering of ties dear as life itself—the weary days of unrequited toil—and then the train of evils that necessarily follow and attend such a system: look at it honestly and candidly, and then tell me if you should not respect a body of men that are endeavoring to free our country from so monstrous an evil, as speedily as possible. "Ah!" said he, "I cannot look upon slavery as it exists, it is so horrible; but the abolitionists are going too fast, they will defeat their own ends." But, I said, why do you not suggest a better plan, instead of venting your spleen against them. You say that you "cannot look at slavery, it is so horrible," and still endeavor by every means in your power to hinder its extinction.

"Ah!" said he, "let the South legislate upon it themselves, and in time they will all be free. The Liberty Party are too fast, and you will soon see them all blown to atoms." I think not, I answered, considering how they have increased within a few years. But I thought it useless to discuss the question, and left him, predicting the certain fall of the Liberty Party; while I thought *he would be glad to cling to their skirts yet, and mean enough he will help too.*

But I hope, Sir, that your efforts will never be relaxed until America is in reality, what she is now pectically. *FREE!* until the freeman's song on Plymouth rock, shall meet with a response from every heart in the land.

Happy! free America! what a contradiction, alas! the sighs and groans of Africa's injured race, might well justify the contemptuous couplet of the Poet,

"The noble flag that proudly waves,  
In splendid mockery o'er a land of slaves."

Let the whole world say that you "go too fast," what matters it, the freedom of two millions and a half of human beings, toiling under the folds of America's proud flag, is not so lightly won, the deep stain of slavery cannot be effaced without passing through the strong waters of opposition, but bear ye nobly on, the victory shall be won, and future generations will bless the Liberty Party in America. D.

We have delayed the publication of the present number, in order to present in one view the Liberty vote of all the States, but we cannot get them, so as to give them sufficiently correct for future reference, and shall do it in our next.

### Affecting Letter from Mrs. Aurelia A. Work,

Whose husband is one of the three men who have been confined in prison in Missouri three years for aiding a fugitive slave. They have nine years each to stay yet according to the sentence of a Slave holders' court. Judge LAWLESS, we believe presides in the Courts of Missouri.

How long shall these things continue?

THEOPOLIS, (ILLINOIS,) Aug. 13, 1844.

DEAR SIR:

I received your kind letter this afternoon, and I will improve the first opportunity to answer it, for I do truly believe I have found a friend in a stranger; and a friend in need is a friend indeed. Many a friend has sympathized with me whom I never saw, and never expect to see, this side of the grave; but I trust I shall meet them in heaven, where we shall tune our harps and sing hallelujah to the Lamb.

When my husband went away, I and my children were dependant on him for our daily bread. My health was not good when he went away. Myself and youngest child, a little girl eighteen months old, were forty miles from home at the time he went, which was on Monday, and I got home the next Friday, with my little girl sick in my arms, and found my youngest son quite sick.

As soon as I got into the house, my eldest son, of the age of nine years, said to me, "Mother, where is father?" he went away on Monday, and we have not seen him since." Judge what my feelings were at that moment.

I was at home but a few hours, before I heard he was in Palmyra jail, in Missouri. In two weeks I went over to see him, and saw him upon an average once a week while he was in jail, which was more than eight weeks. I do not know how they could live so long there in so dismal a place. I have been to Jefferson twice, and expect to go (if the Lord spares my life and gives me strength and means) again next November, when the legislature sits, and plead with them for the release of my husband. But I will drop the subject, and write upon the one you wish me to.

We have a small house which I have called our own, but how long I can do so, I know not, for the sheriff came out yesterday morning, and handed me a writ, to appear at the court-house the third Monday in September, to answer to a certain bill of complaint. Where it will end, I know not. It is for the lawyer's fee in Missouri. I am owing some cash debts; one, which is the most (except the lawyer's fee,) is about twenty dollars; it was thirty-nine; but some friends in Connecticut sent me some money some time ago, and I paid the other part. The man I owe it to lives somewhere in the eastern States. He has sent out twice to have it sued, but if he will have patience, I will pay him all. \* \* \* \*

If it had not been for kind friends, I do not know where I should have been now. No living being but myself knows the troubles & trials I have passed through for the last three years. I am a woman of sorrow and acquainted with grief. My health has been growing poorer and poorer ever since my husband went away, though I am able to attend to my work. I wash for three students, and take in a little sewing. They pay me in work again, or let me have orders; but I cannot always get the most needful articles with them, such as groceries and flour. I am willing to do what I can to get a living, but my family requires a good deal of my time. I am troubled to get a sufficiency of flour; we live mostly on the coarse article. Perhaps you do not know what that is; the superfine is taken out of the wheat, and then the fine, and this that I use is the next. I do not say this to complain, for I should be glad to get enough even of that. I have had but a very little meat in my house for a good while. A friend sent me a few pounds of pork, the other day which I thankfully received.

I have seen the time since my husband went away that I should be glad of bran to make bread of. It has got to be an *old story*, his being in prison. There has been little said or done about it. It troubles me to think about it. It troubles me to think that the press is so silent about it. You wish me to tell you what will make my family comfortable. It is hard for me to tell. I have learned to get along with little. My Master knows what we need, and has sent me help more than once when I was ready to despair. I must trust in the Lord for a

supply (for he is kind, and your kindness shows it) for the remainder of the summer and the coming fall and winter. You may think I look a great ways ahead. I do not know as I shall live till that time, but I remember *the winters that are gone by*, and what we suffered. I can bear cold and hunger much better than I can see my children bear them. Many a time have we shivered over a few embers, and I have waded through snow for wood, and to take care of my cow, till my clothes have been frozen near a quarter of a yard deep. Many a time last winter did I travel through the snow to find my cow. For the want of food she wandered, off and I do not know but she will have to do the same the coming winter. You may think I tell you a great deal, but the one half I have not told you.

If the friends can spare bed-clothing, or winter clothes or shoes, or any such thing, or clothing of any kind, I should be very glad, for I think I could exchange some of them for food, and some of them I want. I know money is very scarce. One of the teachers here has gone East, and I heard that his agent was going to Vermont to get something, if he could, for the institution here. If you and your friends could, with out robbing yourselves, send me a small box by this man, I think the Lord will reward you. It is a great favor to ask, and I will not urge it. If you should see fit to send a box; you will put in a paper containing the names of the donors. It would be a comfort to me to read them over.

I am glad to hear you speak so much about freedom. If you were as near a slave State as I am, you would want to *give two votes to a man*. I live two miles from the Mississippi, which divides Illinois from Missouri.

I have four children. I have buried one since my husband went to prison. I have a little son added to my family since he went away. His name is Alanson. He is in his third year. People that come here ask him where his father is. He tells them he is in the *penitentiary*. They ask him what they shall do to the men who put him there. He says, "Pay them about the *penalty of sins*;" that, is pray about their repenting of their sins. I think my husband being taken was the cause of my little girl's death. She would lay in her cradle from morning till night, and call for her father, till she pined away and died. The day but one before she died, she called for papa, and said she wanted to write to father. The night before she died, (I was watching with her—it was past midnight—no one in the house but my children, and they asleep; it was a very cold night, and I had no wood cut for a fire, and was shaking with cold,) she went into a fit, and I held her in my arms, I should think ten minutes that she did not breathe.

I awakened my eldest child, and sent for a neighbor. She did not breathe when the neighbor came. After she had been here awhile, Ellen came partly out of the fit, and went into another, which she never came out of. O! I thought if my husband had been here at the time, what would I have given! But no! it could not be.

There is a world which we are looking forward to, where sorrowing and sighing will be done away, and where the wicked will cease from troubling, and the weary will be at rest. Perhaps you have not been called upon to wade through the furnace of affliction; but with me I sometimes think it has been heated one seven times hotter than before. But the Lord's will, not mine; lie done.

My husband wishes me to go into Missouri and circulate petitions. I have already been three times, and exposed life and health, and I am willing to do it again if I can get him released; but my faith is very weak. Kind Sir, pray for me and mine.

Yours truly, AURELIA A. WORK.

*Editorial Duel*—In the New Orleans Republican, of the 28th ult. we find it stated that on the previous evening a hostile meeting took place on the Metairie track between two well known members of the party press. Weapons, pistols—distance five paces. At the word, one pistol missed fire; the other's exploding, wounded his antagonist in the abdomen and left thumb. The parties exchanged salutations and separated. The names are not given.—*Sentinel*.

The example has been faithfully set by Henry Clay, and well apologized for by Mr. Frelinghuysen.

**THE NEW JERSEY  
FREEMAN.**

BOONTON, NOVEMBER 28, 1844.

Let us throw off the mask—'tis a cobweb one at best, and the world will see through it. It will not do thus to talk like philosophers, and act like *unrelenting tyrants*; to be perpetually sermonizing, with liberty for our text and actual oppression for our commentary.

*Wm. Pinckney, of Maryland.*

In all things that have beauty, there is nothing to man more comely than LIBERTY *Milton.*

For President,  
**JAMES G. BIRNEY.**  
OF MICHIGAN.  
For Vice President,  
**THOMAS MORRIS,**  
OF OHIO.

The result of the late Elections, prove most unequivocally the folly of leaving *principles* to follow after a time-serving expediency. This lesson comes with peculiar force to those abolitionists, who have turned their backs upon the Liberty Party to vote "this once," for a duelist and slaveholder to fill an office, which above all others, should be filled by pure minded, honest men; who above all others, should be in theory and practice, true lovers of impartial, universal liberty—LIBERTY FOR ALL.

Such abolitionists have not only thrown away their votes, but they have to say the least, for the time being, thrown away their principles also.

When we look upon these men, as men whose minds have been enlightened in a certain degree upon the corrupting influence of slavery, not only upon the morals of the whole country, but to an alarming extent, upon the administration of the government; and see the whig candidate for the vice Presidency, deserting his high moral character, by consenting to be placed on the same Ticket with with the "great embodiment" of slavery and duelling, selling himself to the South, and turning apologist for the same great duelling transaction, that he but a few years before condemned in the most unqualified terms; we feel that the defeat of the whigs, was the just decree of Heaven, and a most righteous rebuke administered to those men who have trampled principles under foot, and suffered themselves to be found, even "this once" propping up the abominable slaveocracy of this nation.

The Whigs charge their defeat upon the abolitionists. If this were true it would not make us weep that we had defeated the elevation of Henry Clay, the only thing we can regret is, that we could not have defeated Polk, his equally unworthy competitor also. But it becomes us to look into this matter; if it is so, it will prove the falsity of one thing, that whigs and democrats have from the first, endeavored to make out; viz., that we are too insignificant to deserve any notice. We think the conduct of the whigs during the last electioneering campaign, proves beyond a doubt, that they have not considered us unworthy of notice.

We deny the charge, and can, we think fasten it upon the whigs themselves. Their base attempts to deceive liberty men by their sophistry, actual falsehoods and forgeries, their bitter and persecuting war upon the Liberty Party, their mean and unprincipled humbugs, have been suicidal to their cause. Those Liberty men who had been whigs, & listened to their misrepresentations, and decided to vote for Clay, have not helped the whigs, but have inflicted a two fold injury upon the liberty party. It has operated in this way, we are informed that in a village in this county, a liberty man, one who had been so for some years, yielded under these clamors, and concluded to vote for Clay. Two democrats who had decided to vote for Birney, declared they would neutralize that vote by voting for Polk. Thus Clay got one vote, Polk two, and Birney lost three.

In this way, we believe the whigs have done themselves vast injury every where.

According to the last testimony, the first Roorback story about Mr. Polk's branded slaves, is fastened upon the whigs. This falsehood, has done much to prevent great numbers of Democrats who were disgusted with the proceedings of the Baltimore Convention, from voting the liberty ticket; in this way the vote for Polk has been swelled much beyond what it would have been, had the whigs acted honorably.

But the greatest of all mean things, is their persevering attempts to make out a coalition between Mr. Birney and the loco focos. This attempt of the whigs, and their dishonorable perseverance in it, after they knew it to be false; the simultaneous publication of forged letters and affidavits in different parts of the country on the eve of the election, too late to be contradicted, shows a baseness in the business of electioneering intrigue without a parallel. Mr. Birney was nominated at a Convention in Saginaw County, for a seat in the Legislature, as a fit person to protect the interests of the County, which had been very much wronged, and expected to be voted for by all parties. Such was the confidence of all parties in him as a man of integrity that they were willing to forego all party attachments, and vote for him, without asking or expecting any pledge from him, other than that of seeking the good of the County he should represent. The Secretary of that Convention, writes as follows to a friend in Lowell:

"It was not with any expectation that Mr. Birney had changed or would change his political principles. The people of the county, knowing the relation in which Mr. Birney stands to the Liberty party, could not expect any such change for a seat in the legislature. In fact I entertain too high an opinion of him as a citizen and a politician, to hope for that."

The October election having passed and the first edition of the coalition humbug having become exhausted, it was necessary to hatch it up in a new form in order to operate on the elections in Nov. A letter, purporting to be a letter from Mr. Birney to J. B. Garland of Saginaw, must be manufactured, and published in a handbill from a whig office in Genesee Co. Michigan; and placed at the disposal of the whig editors in different parts of the country, to be ready for publication on the eve of the most important elections, too late to have their influence counteracted, before the votes of the people were deposited in the Ballot box.

This letter, which appeared in the whig papers in the extreme parts of the Country at the same time, we give as follows, from the Boston Chronicle.

SAGINAW, Sept, 26, 1844.

Dear Sir,—I have for several days past been seriously reflecting upon the proposition made me by you and your friends at our private meeting, on the evening of the 17th inst. To-morrow I start for the East, and shall not return until after the election. My journey is indispensable, else a DUELIST and GAMBLER will soon fill the seat of a Washington, a Jefferson and a Jackson.

After mature reflection, I have concluded to accept the nomination of representative to the State legislature, provided your convention see fit to nominate me.

In case my abolition principles are assigned as a reason why I should not receive the nomination at the hands of the DEMOCRATS, you are hereby authorized to say to the Convention, that I AM NOW AND EVER HAVE BEEN, a Democrat of the "Jeffersonian school." The democracy of the country must be well satisfied that I am rendering them more effectual service by advocating abolition principles, than if I were OPENLY A DEMOCRAT.

You are further authorized to say to the convention, that in case I should be elected to the office of representative from this county, I shall cheerfully and gratefully perform the duties assigned me, and hereby pledge myself to go for Democratic men and measures, and (as you suggested in our recent conversation) will forego the agitation of the slave question in our State Legislature.

Commend me to your amiable lady, and believe me, truly yours, &c.,

JAMES G. BIRNEY

J. B. Garland, Esq.

State of Michigan,  
County of Genesee.

J. B. Garland, being sworn, says, that he has carefully compared the above copy with the original, now in his possession, and believes the same to be correct.

J. B. GARLAND.

Sworn and subscribed before me, this 21st day of

October, 1844.

ROBT. R. PAGE, Justice of the Peace.

The New York Evening Post says,—“Now it is evident upon the face of it, that this letter is a forgery.

The scheme is one of the most disgraceful and dastardly that has yet been developed.”

Mr. Birney it was supposed would be in Saginaw before the Ohio Election, but by accident he was detained so that he arrived in Cleveland on the day of election, and there for the first found this letter and immediately writes as follows to the Editor of the Boston Chronicle.

CLEVELAND, Nov. 1, 1844.

Dear Sir—I saw, a few hours ago, at Fairport, where the steamer stopped a few minutes, the letter purporting to be written by me to Mr. Garland, dated Sept. 26, 1844. The letter, itself, IS AN ABSOLUTE FORGERY—so do I believe the affidavits are—as I do not think Birdsall, Thayer and Davis would do so base an act, bad as the times are.

JAMES G. BIRNEY.

J. B. Garland says that Mr. Birney has never said or written any such things as the forgoing letter contains to him.

It turns out that there is no such Justice as Robt. R. Page, and therefore the manufacturers of the letter must prepare something to remedy this difficulty, and make the humbug go down among the people at a distance.

STATE OF MICHIGAN, County of Genesee. I Thomas R. Cummings, Clerk in and for the county of Genesee aforesaid, do certify, that Robert R. Page, the person before whom the above affidavit purports to have been taken, was, at the time of taking the same, an acting Justice of the Peace, duly qualified to administer oaths; and I further certify, that I am acquainted with the handwriting of said Page, and believe the same to be genuine.

In testimony whereof, I have hereunto set my hand, affixed the seal of the Circuit Court of the County of Genesee aforesaid, on this 21st of October, 1844.

THOMAS CUMMINGS,  
Clerk of said County.

The Detroit Free Press, says that Cummings is not the name of the clerk of Genesee County.

Now follows forgery the third.

STATE OF MICHIGAN, County of Genesee. We the undersigned, Whig County Corresponding Committee, for the County of Genesee, aforesaid do certify that we are well acquainted with the above named J. B. Garland, that he is a man of irreproachable character, and a member of the Presbyterian church, in good standing in this village—that he this day called upon us and exhibited for our inspection the letter of which the above is a true copy—that he stated to us that he had called upon the publisher of the "North Star," published at Saginaw, and requested him to publish the forgoing, but this he refused—to all of which we hereby certify.

JAMES BIRDSALL,  
A. THAYER,  
A. P. DAVIS.

County Corresponding Committee,  
Flint, Genesee county, Oct. 21, 1844.

The following letter to the Editor of the Boston Chronicle, shows the temper and spirit of Mr. Birney. Read it and compare it with the spirit of the whigs.

"Dear brother, how ought I to praise and magnify the name of the Lord! He gives me powers to stand up against my enemies, without any feeling of ill will against them. He enables me to see the dreadful condition into which they have brought the country, with no other desire than to reform it—and by such means as He approves. Never have I so felt that I am upheld by his everlasting arm, and that his good providence was above and around me, as I have since I saw you."

J. G. B.

We would like to extend the testimony in this case much farther, but space will not permit. This diabolical work of the whigs, has lessened the liberty vote this fall, but it has rebounded upon the whigs with terrible effect. We believe it has deprived them of the vote of the state of New York, if not of other states.

It is their own act. In their desperation they have committed suicide, and rendered themselves contemptible before the world. We think this matter should be kept before the people until it is thoroughly understood every where. Let some one, who is competent, become acquainted with the whole transaction from beginning to end; condense all that is important in tract form, and throw them broad cast over the land.— We will take 100, and pay for them.

## Liberty in the United States !!

Three young men are now in prison in Missouri charged with riling in the escape of Slaves. They have been sentenced to 12 years imprisonment; three years have expired without any manifestation of sympathy from the government of that state. They were men of unsullied characters, engaged in works of benevolence.

Jonathan Walker of Mass. lies in prison in Pensacola, and Rev. Charles T. Terry in jail in Baltimore, charged with the same offence, loaded with irons.

The Rev. Calvin Fairbanks of Ohio, and Miss. Delia A. Webster of Oberlin, niece of Hon. Daniel Webster, are now in jail in Lexington Kentucky, under charge of "negro stealing," the Jailor writes, "I certify for good cause, I have had the said Fairbanks ironed."

It will no doubt be for the good of the cause of negro stealing. These things call for the speedy interference of the free States. Shall our free and respectable citizens be incarcerated in loathsome prisons, with common felons, under the most false and frivolous pretences; whipped in the public streets without trial, while engaged in lawful business; and outraged in every possible manner, and no notice taken of it by the states whose citizens are thus outraged? We believe not. A few more such outrages will no doubt, arouse the just resentment of the people, and operate for the "good of the cause."

Probably not a niece of Daniel Webster.

### Free Republic!

Among the efforts made by the whigs before election to frighten the members of the liberty party from their posts, and make them vote for Clay; the doctrine boldly advocated in Boonton, where there are a few naturalized foreigners, that all such citizens who vote the Liberty Ticket commit perjury, and are liable to be sent to the State prison; is the most ridiculous: and shows the petty shifts resorted to, to wincele men out of their honest votes. A very desirable citizenship truly! in these *Free States* it must be, when we cannot vote as we please without committing perjury; and making ourselves liable to imprisonment. But we forbear, the thing is too contemptible to merit a comment.

The Whigs call themselves the only true liberty party, and their leader, the "great embodiment of Whig principles." Their party controls the legislature of Kentucky, and Ashland is but one mile from Lexington where Fairbanks and Miss Webster are in prison, for an act of humanity, the former in irons. Let us now see if the Whig Liberty party of Ohio, and Kentucky with her "great embodiment," will interfere and set their outraged citizens free?

### "Henry dont Pay"

The following Dialogue took place at the late election in this place, between a whig, and a working man from the mountains.

*Whig.* You are a collier, I believe?

*Coll.* Yes, I am.

*Whig.* Well, you like to have good wages I suppose?

*Coll.* Yes, certainly, I like to be paid for my labor, "the laborer is Worthy of his hire."

*Whig.* Then you should vote for Henry Clay, he's the man that will give us good wages.

*Coll.* How can that be? They say Henry Clay dont pay his laborers any thing but the lash. — It's no go, Sir, I go for men that pay, and "Henry dont pay," that's all.

New Jersey.—The returns in this State show a small gain since the October Election.—As usual it is impossible to get the true returns. We think considering the unexampled baseness of the whigs in their reiterated falsehoods and forgeries, their whipping and driving, coaxing, threatening, bribing, and compelling; we have done well in gaining twelve per cent. in one month.

Our vote in October was 115, according to the best information; in November 135, viz. Morris, 34, Essex, 29, Gloucester, 27, Hudson, 8, Burlington, 7, Sussex, 7.

The whig papers report 9, for Passaic, which we do not believe is correct. A few votes in other counties, as near as we can come at them make 135.

## OUR EXCHANGES.

When we commenced the publication of the Freeman, a small sheet once a month, we had not the confidence to ask an exchange; but inasmuch as we began with no other motive than to help on the cause of freedom, we have sent our paper to all known abolitionists in the State and many who are not abolitionists, and to all the Liberty Papers, where we have known the address. We have distributed twice as many papers as we have had subscribers for, and have done it exclusively at our own expense.

We have had the satisfaction of receiving nearly all the Liberty papers in exchange where we have sent the Freeman, and feel grateful for it, because it has given us important intelligence from all parts of the country, and we have faithfully distributed our exchange papers among the people, and by this means, we have done much to prepare the way for efficient future action at the ballot box in New Jersey.

We intend to continue using the papers we receive in the same way in future, and we hope soon, to come up weekly to the battle ourselves; but this will depend upon the aid we receive; we cannot do any more than we are now doing without more support from others.

We also intend to give a list of the Liberty party papers as fast as space will permit; with a view of getting them before the people, and giving information where they can be had, so that any who choose can subscribe, and get intelligence from any part of the country.

We had it in our power to give in our last, but a very imperfect return of the Liberty vote in this State at the October election. The political papers in New Jersey like the same in other States, the Whig portion especially, regard the abolition votes as of the greatest importance before election, but too contemptible to be noticed after election. Before election they talk as if the only salvation of the country was in the Liberty party, and after election we cannot find out through their papers even that there is such a party.

The only returns of liberty votes, at the October election we have seen in the papers, were taken from the Newark Sentinel; and that paper set down the vote of Essex Co. at 15 which we find on calling at the Clerks office to be 26. In the same paper the Liberty vote of Gloucester was put down at 9; a friend from that County returns us 20, it returns for Morris County 33, the records say 34. Our vote is small in New Jersey, but our strength is not what our enemies represent, owing to a want of organization; only four or five counties in the State having a regular Ticket.

The doctrine of some politicians at the present day, that we cannot speak of the crimes of one bad man, without praising another bad man is a most ridiculous sophistry. The Whigs insist upon it that in exposing the crimes of Henry Clay, we are the advocates of Polk. This is to absurd to deserve a serious refutation.

It would be just as proper to charge those, who exposing the wickedness of Satan, with worshipping Beelzebub. But what renders the charge still more absurd is the fact that no Liberty Editor or Lecturer that we are acquainted with, and they are numerous, has ever ceased to expose the crimes of J. K. Polk, as far as they have been known; nor have they ceased to hold him up before the people as utterly unfit for the office to which he was aspiring.

The result of the late election shows very plainly that the whigs hold the balance of power, and had they voted for Birney, a slave-holder would not have been elevated to the presidency. But in voting for Clay, they "have voted for Polk," and they owe it to their own obstinacy in refusing to vote for Birney, that J. K. Polk a human flesh monger, and immediate annexationist is elected. Had they voted for Birney, New York would not have gone for Polk; and Birney would have received a majority—we should have a true friend of liberty, and an opposer of annexation either remote or immediate, at the head of Government.

### A Correspondent Writes;

During the late Presidential election I was in Blooming Grove N. Y. The minds of the people in that town have begun to be considerably interested in behalf of the Liberty cause. Twelve were cast for our ticket: only seven had been given before. Two or three of those who voted this time were persons who had become disgusted at the selfishness which appeared to prevail in both the other parties, and had resolved to stay away from the polls, and do nothing more to do with politics.

But when the question was fairly presented before them, and they saw that by going to the ball box and casting their votes for the Liberty ticket they would exert an influence for the oppressed; duty appeared plain. They felt that they could now vote in such a way as to ask God's blessing upon it. One of them, a plain spoken man, having deposited his vote, was about to leave the polls, when an individual person remarked "There, you have thrown away your vote!" "No," said he, "I have not thrown away my vote, I have given it for God, and it is registered in Heaven."

"BREAK IT DOWN."—This seems to be the motto of the Whigs this year in reference to the Liberty party. The Boston Chronicle says that a man of unquestionable veracity rode in the cars with an old friend from Maine—a Whig—who said in substance "We Whigs have no expectation of carrying our State for Clay."

We have bent all our efforts this year to break up the Liberty party, and if we can get them to vote either for Clay or Polk, we don't care which, they are gone.

The Chronicle adds:—We have it from the best authority, that this remark was made by an active Whig of Maine, a lawyer in Fryeburg." *Beaumont Gazette.*

### THE RIGHT SPIRIT.

The following excellent resolutions were adopted at a late Liberty meeting in Philadelphia.

*Resolved,* That we are in favor of a tariff that will be sufficient in its magnitude to protect the *body* of every human being in the United States; and that after establishing such a tariff, it will not be difficult to adjust that minor and insignificant tariff which protects the garments.

*Resolved,* That we are in favor of a United States Bank that will honor a draft drawn by the poorest citizen for "life, liberty, and the pursuit of happiness;" and that after establishing such an institution it will not be difficult to regulate an institution for the benefit of those sordid minds that deal in nothing but dollars and cents.

*Resolved,* That we go for a law establishing a sound national currency, which shall make every human being pass free and current throughout the United States. After this, the petty considerations of cents and mills can easily be settled.

*Resolved,* That we are in favor of a sub-treasury filled with jewels composed of every human being within the United States, and so curiously constructed as not to admit a coin less than a whole man. After this, a box can easily be constructed that will hold the treasure.

*Resolved,* That we are in favor of internal improvements such as shall improve the moral, intellectual and political condition of man, and open a "highway of holiness," that every human being may walk therein, and breathe the pure air of freedom. After this great national work shall have been accomplished, we shall find leisure to consider of such trifles as Cumberland roads, railroads and canals.

*Resolved,* That our first object is to make a distribution of the proceeds of the human race in such a manner as shall establish and protect the relation of husband and wife, parent and child, and brother and sister. After that shall have been done, we can attend to the petty consideration of the proceeds of the public lands.

*The Forged Garland Letter.*—The Ohio State Journal copies the letters of Mr. Birney, declaring the letter purporting to have been written by him to J. B. Garland a forgery throughout, and says, "We shall unite our best exertions with those of our friends to trace the imposture to its source and expose the authors, whoever they may be. Measures have already been taken on the subject."

## POETRY.

### TO RUM SELLERS.

Of you, oh, ye rum sellers, will heaven require,  
An account of your traffic in this liquid fire.  
By you is the arm of the murderer reaved;  
By you are the public with robbers well served;  
By you is the razor of suicide guided;  
By you is our holy religion derided;  
By you are our prisons and poor houses stocked;  
By you are the doors of misery unlocked;  
By you our asylums for insane are filled;  
By you are the troops of the devil first drilled;  
By you is the fond parent's heart often broke;  
By you the white slaves must submit to his yoke;  
By you brightest talents are covered with rust;  
By you are ten thousand now crumbling to dust;  
By you hell throng'd by legions unnumber'd;  
By you are all happy pitees enumerated;  
By you and your traffic all misery flows;  
By you the sad grave o'er the drunkard is closed.

*Liberty Standard, Me.*

### To Freemen.

"Do your duty, He will aid;  
Dare to vote as you have prayed;  
Who e'er conquered, while his blade  
Served his open foes?  
Right established, would you see?  
Feel that you yourselves are free,  
Strike for that which ought to be,—  
God will bless the blow."

*Middlesex Standard, Ms.*

*A Twin-Uncle!*—At Massat, in France, on the 20th ult., two females, mother and daughter, gave birth to a male child within two minutes of each other. The babies were put into one cradle whilst the mothers were attended to, and the result was an impossibility to distinguish which was the uncle and which was the nephew.—*Sentinel.*

*Teetotallers.*—We have never known but one Liberty voter who was not a thorough going teetotaller. He was a rumseller, and he stopped the People's Advocate because it said so much against the traffic. But he has lately given up the vile business, and, we trust, he will return to his anti-slavery duty. The Liberty party is the only party that can say, "We are all teetotallers."—*Granite Freeman.*

### Cheap Postage

The Penny Postage system in England works admirably. The last dates give an increase of revenue, in last quarter, over the corresponding quarter of 1843, upwards of forty thousand pounds sterling, equal to nearly TWO HUNDRED THOUSAND DOLLARS.

That is the result of a system, corresponding with our demand of TWO CENTS POSTAGE.

The two cents system would work well here. Let us have it.

*Query.*—What has UNCLE SAM gained, by his oppressive system, in the last quarter?

### Liberty Minstrel.

By GEO. W. CLARK, the Liberty Singer, is now in market. It contains some of the choicest poetry, adapted to the Liberty cause, and set to appropriate music. We cheerfully recommend it to all the lovers of Liberty and Melody.

MASSACHUSETTS.—The Liberty vote is 10,959. In 1843 it was 8,911, gain 2,048.

DELAWARE.—Whig majority in the State, 213. In 1840, 1,083.

NORTH CAROLINA.—Whig majority in the State is 4,061.

OHIO.—The vote for Clay is 155,113. Polk 149,059. Birney 8,050.

## COLONIZATION BENEVOLENCE!!!

The late Stephen Henderson of New Orleans; provided in his will for the liberation of certain slaves, provided they would go to Liberia and on condition that if they should ever come back to this country, they should return to slavery!—*A. S. Reporter.*

### Horrors of the Slave Trade.

The South African Commercial Advertiser of Jan., says, that in some of the slaving vessels recently captured, the space between decks, where the living cargo was stowed away, was so small that young children, boys and girls from eight to twelve years of age, could not creep in on their hands and knees—they were pushed in, or lying flat on their faces, craved in like worms!

### The Clergy nothing to do with Slavery?

William T. Hamilton, D. D., of Mobile, who published under his own hand in the *Tribune*, October 29, 1843, that he did not believe slaveholding to be a sin and that he saw no more sin in purchasing a negro than in the purchase of a horse, has recently visited this city to solicit funds for the erection of a Seaman's Church at Mobile, where they imprison not only colored seamen during their stay in that port. The American Seaman's Friend Society commended "our brother Hamilton" to the confidence and liberal aid of the Christian community, and Gardiner Spring, D. D., and Rev. Mr. Jacobus, of the Old School Presbyterians, and Rev. Edwin F. Hatfield, of the New School Presbyterians, and compiler of "Freedom's Lyric, or Psalms, Hymns, and Sacred Songs for the Slave and his Friends," invited said Hamilton to preach in their pulpits!!—*A. S. Rep.*

### How Slavery plunders the State.

Sixty-eight thousand dollars have been paid by the State of Kentucky up to the present time, for slaves executed as criminals.

Some of the Liberty papers have a standing list of Temperance Hotels, for the States where the papers are published—wish our New Jersey friends would make out such a list for us, we cannot even begin it ourselves, for we do not know of one such House in the State!

ORDINATION.—The Rev. Henry Belden was ordained and installed pastor of the Free Church in Boonton, Oct. 30 1844. The Sermon by the Rev. S. D. Cochran of New York, from Mark 16:15, "preach the gospel &c.," was a very solemn and impressive exhibition of the necessity and character of the Gospel of Christ. It was listened to with deep interest, and will long be remembered by those who heard it.

Ordaining prayer, and right hand of fellowship, by Rev. Wm. P. Russel of Paterson, was deeply solemn and affecting. He made a most touching allusion to the wicked proscription of Mr. Belden merely for opinion's sake, by the Presbytery of which he had been a member. We wish the members of that body could have heard it.

The duties and responsibilities of a Preacher of truth were ally and solemnly set forth by Rev. A. Underwood of Newark, in his charge to the minister.

The charge to the people, by the Rev. Mr. Martin of New York, was such as we would like to have urged upon every congregation of christians in the land. He was not lengthy, but in a very forcible and impressive manner spread before the people, their duties in reference to their minister, and concluded by saying, *but above all, let this Pulpit be free*, urging with great power the wickedness of trammeling one who is answerable before heaven for the discharge of the high duties of a christian minister, who is bound to declare the whole counsel of God.

On the whole the exercises throughout were of the most solemn and impressive character, such as did honor to the heads and hearts of those who officiated, and the cause of truth. They will not soon be forgotten in Boonton.

We recently had the Pleasure of conversing with a well-known Friend from Loudon county Virginia. He gives encouraging accounts of the state of sentiment in that region. The Friends there are renewing their efforts against slavery, and the public sentiment sustained such efforts. We say to our friends throughout the free States, be of good cheer, a better day is dawning. We know from sources to be relied upon that in Kentucky, Virginia, Tennessee, and Maryland, private efforts, judicious, and more and more effective, are now on foot against slavery. The time will soon come when the fruits shall be made manifest.—*Am. Herald.*

### THE SECOND ADVENT.

The believers in the second advent Doctrine, as recently advocated, have set one time after another for the world's destruction. The last time set has gone by, and as we have from the first believed, the world is still in being, and things are going on very much as usual.

The great mass of the conductors of the political and religious press, have from the first, in an ungenerous and unfeeling manner, labored unceasingly to pour contempt and ridicule upon the believers of that doctrine. With such we never have had the least sympathy. We have always regarded the Millerites, as in an error, but from the first, have believed them truly honest. Believing as they did, the great mass of them have done just as they should do. It was nothing less than a firm and unwavering faith in the written revelations of God, that made them Millerites. Take from them that faith and they never could believe the doctrine of the second advent. They erred in their calculations, but they have been consistent, and we repeat, believing as they did they have done as they should do.

Believing that the end of all things earthly was near, and that they in common with all their fellow-beings would soon be called to their final account; it was their duty to go out and preach. If they had property, they have been consistent in distributing it among the poor.

Consistency required them to labor faithfully, zealously, and unceasingly to warn their fellow men, and prepare them for the solemn event so near at hand.

They erred in their calculations, but they have been consistent and faithful, and so far we honor them.

We cannot say this of the great mass of those who have endeavored to hold them up to ridicule. The history of the lives of a majority of these, we believe would be one continued history of mighty discrepancies between profession and practice. Not so with the second advent people. Their course of conduct has been in accordance with their belief, and so far we feel that they are more entitled to our respect and confidence as honest men, than those who have laughed them to scorn.

We think those christians, who do not receive them without any diminution of respect, are not worthy, though they bear.

## FALL AND WINTER GOODS.

### D. C. NORRIS,

Having enlarged his Store, is prepared to inform his old customers and the public generally, that he has just received a large stock of FALL AND WINTER GOODS, and is disposed to sell for ready pay, as low as any other store in the vicinity. Call and examine.  
BOONTON, Nov. 25, 1844.

*Boonton Washington Temperance Benevolent Society.*—meets every Monday evening in the Free Church. John Maxfield, President, Fredrick Stone, Secretary.

*Boonton Liberty Association.*—meets the first Saturday evening of every month. M. Evarts, President, C. B. Norris, Sec.



# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, DECEMBER 31, 1844.

NO. 8

## THE FREEMAN

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TERMS.

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All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

From the Advocate of Moral Reform.

### The Grave in the Wilderness.

The following narrative, strange as it may seem to the reader, is strictly true. The circumstances were related to a gentleman of high standing in the community, by the benevolent friend at whose house William first stopped in Pennsylvania, and they were afterward corroborated by one who had just returned from Canada, where he had met with William, who was in a respectable business there, and had received the account from his own lips. They prove that "truth is sometimes stranger than fiction." As a proof likewise of love stronger than death, which many waters cannot quench, nor floods drown, they may interest your readers.

William was a slave, belonging to the plantation of the Rev. W. C. South Carolina. He was a mulatto of fine appearance and uncommon intelligence, and as the coachman of his master enjoyed many privileges denied to others of his class; he had formed an attachment for a young Quadroon, who was the personal attendant of her mistress, and who had profited to the utmost by the few opportunities afforded her, so that in mind and manners she was far superior to many who looked down upon her as a slave, with contempt. Her personal appearance was likewise uncommonly attractive, and poor William soon found that though his attachment was warmly returned, and she had become his wife according to the simple form recognized among slaves, his claims to the chosen of his heart were not likely to be undisputed. A gentleman (!) on a visit to his master saw the beautiful Quadroon, took a fancy to her, and by the payment of a large sum of money became her legal owner. True, she was known to be the wife of William, who was devotedly attached to her, and it was known too that she was purchased as the intended paramour of her master, who was a married man, but William might soon console himself with another, and the feelings of the wretched girl were not one taken into the account. Indeed as a slave, what right had she to feelings on the subject? So she was torn away from home and husband, and friends, and carried by her new owner to Alabama. William locked up his sense of wrong done him in his own bosom, and though his merry laugh was hushed, and his brow was always clouded, he attended to his duties with the same faithfulness and precision as before. But his sleeping and waking thoughts were always full of one image—that of his beloved Lucy; separated from him forever, and compelled to forget, in the arms of a stranger, the husband who would gladly have died to save her from this dreadful fate. Could he not even now, rescue her? the very thought was rapture, but how was it to be accomplished? Alabama seemed to him almost in another world and the fearful risks he ran in attempting to escape, were vividly present to his mind. Still the idea haunted him continually, and while his soul was thus agitated, an unexpected opportunity was presented to carry his plan into execution. His master was away from home for the winter, and a friend of his mistress who had been long promising her a visit, wrote to request that the carriage might be sent for her, as she was now in readiness to

leave her engagement. This lady resided two hundred miles from the plantation of Mr. C. in the interior of the State, and thither William was despatched with the carriage and horses to bring the expected visitor. He was obliged to wait a few days for the lady, and while there among strangers, and with nothing but thought to occupy him, he first formed the definite determination to escape, and make one effort to become a free man.

He was able in some degree to count the cost, and knew that if he failed, a fate worse than death awaited him; and his resolution was taken. But his wife—should he escape and leave her behind, or should he seek the far South, and endeavor to find her, and make her the companion of his flight? A moment he hesitated, for the star of freedom pointed to the north; and he knew not in what part of the state to seek his Lucy, but love triumphed, and the day before he was to have started for home, he fled, leaving no trace behind, by which his track might be discovered. It was of course supposed that he had gone to the north, and thus pursuit was avoided by him, in his perilous flight. After some weeks wandering, he reached Alabama, and guided by that providence which watches over the friendless, he came at last to the neighborhood in which the plantation of Lucy's master was situated. Having made acquaintance with a slave on the plantation, he contrived to send word to Lucy that he was near, and to encourage a meeting. And what a meeting was that! His hunger and wretchedness, his torn and bleeding feet, his danger, his sufferings all were forgotten as he clasped that beloved and long lost wife to his heart, and heard her whisper words of tenderness and pity. But alas! she was not free, and her absence might be noticed, and thus bring ruin on them both. She must leave him, but before they separated, a plan was agreed on by which they might daily meet, and he had told her his wishes and projects, to which she listened with a smile of utter incredulity. It was impossible, she said, for him to travel such an immense distance without discovery, and to one who had been delicately brought up, the perils and sufferings of such a flight, at such a season were appalling. He pleaded his cause with all the eloquence of love, and the assurance that he must go with or without her if she refused, wrung her heart. When she next visited William, her mind was made up to accompany him, feeling as she said, that she had rather suffer a thousand deaths with him, than to be again separated, and left in the power of her present master. In one week she had made all the usual preparations for them both, and together they started for the land of liberty, guided by that "north star," which had led so many pilgrims to hope and happiness.

I will not dwell on the detail of their sufferings and privations during the sad and weary months which were occupied in traversing the swamps & forests of the southern States. All night the poor fugitives travelled, and during the day, faint and toil worn, they lay concealed in the woods, hardly daring to breathe, lest their hiding place should be discovered. The same kind care which sent food to Elijah by the agency of ravens, supplied them by means almost equally miraculous; and cold and hunger were unheeded while they shared it together. Often, from their entire ignorance of the geography of the States through which they passed, they took a wrong direction, and after a long and fatiguing circuit found themselves at the point from which they started. Often too, with alarm and horror indescribable, they heard the deep baying of hounds in pursuit of some fugitives like themselves, and trembled, lest at the next moment they might dash in on their retreat, and betray them to their inhuman pursuers. At one time, they came to a large and deep river, over which they could find no bridge, and not daring to avail themselves of the ferry in the

immediate neighborhood, they went for a long distance up and down the stream, until just at day-break, they resolved to make the desperate attempt to swim across, and if they perished, to die together. To do this, they were obliged to leave most of their few articles of food and clothing they had thus far carried, and trust Providence for the supply of their future wants. By incredible exertions William succeeded in holding up the frightened and fainting Lucy, while he made his own way across the river; but when he reached the bank, he had scarcely strength to throw himself upon it. For some hours they lay there, utterly incapable of moving, and so completely exhausted in mind and body, that the fear of discovery ceased to operate as a stimulus to farther exertion. When at length the benumbing influence of cold, fatigue and hunger had in some measure past away they found that the little wallet, which contained all their remaining provisions, was lost, leaving them totally destitute of food, or a change of raiment. It was a moment of severe trial, but even then, they found consolation in the consciousness of strong mental affection, and the certainty that nothing but death could part them, for William was resolved, if retaken, to yield his liberty only with his life. From that day, the privations and sufferings of the fugitives were increased ten fold; and poor Lucy, who bore them all with heroic fortitude and undiminished courage, was evidently drooping. She made no complaint, and exerted herself ever more than before, but a constant fever wasted her strength, and a sickening cough told too plainly that her days were numbered. For some weeks they journeyed on, while her emaciated form was frequently born in the arms of her poor husband, until from sorrow and fatigue he was compelled to drop the precious burden, and throw himself on the ground utterly exhausted. Lucy was sensible that she was dying, and her only remaining wish was to reach a free State, that her last breath might be drawn beneath a free sky, and with the blessed breeze of freedom fanning her fevered brow. For this, she bore up, with a courage and energy almost superhuman, but it was not so to be. They had entered Maryland and were gulfing in the prospect of soon reaching Pennsylvania, when her strength failed, and she became convinced that her last hour was rapidly approaching. They were in the midst of an extensive forest, far from the habitation of man, and this, which under other circumstances, would have aggravated their distress, was now the only solace of their misery. But who can describe, or conceive, the agony of the heart-broken husband, as he gazed on the faded form of the wife of his bosom, the companion of his sufferings and toils, the being who was literally all the world to him, and without whom even paradise would be a desert. Pale, emaciated, but still lovely, with both her attenuated hands fondly clasping his, and her large dark eyes fixed on him with the tender, confiding expression of infancy, she lay like a bruised reed in his arms, calmly awaiting the dread summons which was to leave him alone, without one ray of hope or comfort from the future. Alas! he had not then learned to seek consolation whence alone it can be derived. The blessed book which brings life and immortality to light, was to him a sealed volume, and no one had ever guided his feet to that compassionate Savior who went with Mary and Martha over the tomb of Lazarus. Who can wonder then, that his heart grew sick, and his brain turned round, in that dark hour, while images of the past came thronging up before his mind, as if to mock his anguish. He remembered the childhood of his Lucy; the early love which made even adversity seem less bitter, and the few short months of wedded bliss, which had once been his own. Then came the memory of the deep and bitter wrong—of love lost and lust, stepping in between those whom God had joined together, and crushing human hearts with the relentless grasp of despotic power. He thought too of the months of toil and suffering which had followed the joyful reunion, and of the patience and fortitude, and the

which had sustained the partner of his flight, and made her voice to him as the voice of an angel. Without one murmuring or reproachful word, she had endured all the hardships of their toil, encouraging and cheering him, by the buoyant hopefulness of her nature, in his moments of deepest depression. And now this cherished object of his love and care was dying—dying just as the goal was in sight, and they were about to enter that land of freedom, for which she had so pined, and which even in dreams was always before her eyes. How valueless then, seemed to him the liberty which she could not partake! How vain all the sacrifices he had made to secure it! While his heart was thus wrung with anguish, the sufferer revived, and after thanking him for the love and kindness which had been the blessing of her life, she entreated him to make no delay after her death, but to hasten his flight, lest even when the pursuer might be on the track; and the cup of freedom be dashed from his lips ere he had tasted its sweetness.

True to her unselfish, and affectionate nature to the last, her latest breath was spent in comforting the poor mourner, who sat stupified with grief, long after the spirit had fled, holding the lifeless body in his arms, and gazing on it with a look in which every emotion of the soul seemed concentrated.

"There was darkness all within his heart,  
And madness in his brain,"

During that long, long night, in which he was sensible only of one overpowering, absorbing feeling of hopeless misery. But with the morning light, came calmer thoughts, and as he looked on the marble features of the dead, from which all traces of sorrow and suffering had vanished, he could almost rejoice that her pilgrimage was over, and she had found the rest of the grave.

The day following the death of Lucy, was spent by the poor fugitive, on the spot where she had breathed her last, and where her remains were still lying in the fixed repose of the sleep that knows no waking. While he could still gaze on the lifeless form of his wife, William did not feel himself utterly bereaved, but he remembered her parting injunction not to delay his flight, and knew that one solemn duty remained to be performed, before he took his departure. He must bury his dead out of his sight; but how was it to be done under his circumstances? There was but one way—and with an aching heart, poor William scooped out the earth with his hands, on a side hill, to a depth which would render her resting place secure, and then prepared to deposit his sole earthly treasure there, to slumber till the heavens be no more. Once and again his resolution failed, and he turned away from the open grave, unable to commit the precious remains, without a shroud or coffin, to its cold embrace. At last, with the strongest effort of which human nature is capable, he lowered the body into the grave, and hastily covering it, ran from the spot without once looking behind him.

He had gone but a short distance, when it seemed impossible to proceed one step farther, and an impulse which he could not resist, drew him once more to that hill side where his Lucy was sleeping. With maniac eagerness he tore away the earth that covered her, and almost felt as he gazed upon the body, as if his wife were given back to him again. For three days and nights, the poor fellow lingered about the grave, making several fruitless attempts to quit it, till at last, feeling that he must soon die without food or shelter, he was impelled by the natural instinct of self preservation to hasten his northern flight. He tore himself from the spot which contained all that he loved on earth without daring to trust himself with a single look. A few days travel brought him to Pennsylvania, and the first house he entered was that of a benevolent Quaker, who accosted him kindly; and bade him welcome to his roof.

Poor William was toil-worn, and faint and sorrowful—still had he met with refusal, his indomitable resolution would have borne him from the door. But the voices of kindness, so long unheard from man, and the feeling of security so long unknown, were too much for his shattered and feeble frame. He fainted instantly, and fell to the floor like one dead. The worthy family into which he had been providentially led, fed, and warmed and cheered the fugitive, and had the satisfaction of seeing him in a few days able to express his sense of their kindness, and to give a narrative of his thrilling adventures. When able to leave, he was furnished with all necessary advice and assistance for the prosecution of his journey. He is now in the British dominions, established in a good business, and respected by all who know him, as an upright and intelligent man. But it is manifest to the casual observer that he has been a man of sorrow, and those who have heard his sad story, well known, that whatever objects may claim a passing interest, his heart is buried with his Lucy in that grave the wilderness, where she sleeps in the dark and distant forest of eastern Maryland.

## THE NEW JERSEY FREEMAN.

BOONTON, DECEMBER 31, 1844.

Let us throw off the mask—as a cobweb one at best, and the world will see through it. It will not do thus to talk like philosophers, and act like *unrelenting tyrants*, to be perpetually sermonizing, with liberty for our text and actual oppression for our commentary.

Wm. Pinckney, of Maryland.

In all things that have beauty; there is nothing to man more comely than LIBERTY Milton.

### THE STATE MEETING.

We direct the attention of the friends of Liberty in the State, to the Notice in another column of the Annual Meeting of the New Jersey Anti Slavery Society, to be held at Jersey City on Wednesday, January 22, 1845.

Let every Freeman in the State see to it that the notice is well published in his vicinity, and then attend the Meeting, and bring on others; let us see it demonstrated that the vital spark of freedom is not extinct in our State.

Slave-holders not being satisfied with incarcerating for years in loathsome prisons, many of our most worthy and respectable citizens, Torrey, Burr, Thompson, Work &c. but they have now sentenced to two years imprisonment, an innocent and respectable female; condemned by slave-holders to confinement, in a Ky. Prison.

Come to the Meeting. Let New Jersey put in her voice. Let the united indignation of the Free States roll over the South in thunder tones. Let slave-holders find that in their frenzy and desperation, they have rung the death knell of their detestable institutions.

In this day of slaveholding arrogance and desperation, who can stay away from the meetings. From the vicinity of Jersey City to N. York, we do not doubt that able advocates of the cause will be there. The friends there will provide "plain, wholesome food and pure water" for those from a distance.

Greely of the N. Y. Tribune lays down the rule that no charge is to be believed against any candidate for office, which is made too late to allow him time to refute it. This is a good rule.—*Signal of Liberty.*

A good rule we say, and wish Mr. Greely would live up to it a little better.

The article on our first page, "*the Grave in the Wilderness*," is recommended to the honest perusal of every individual. It was not selected as a rare item in the history of slavery, for the details of that iniquitous system, teems from beginning to end with such fruits.

Tyrants may frown, fools and unfeeling minds may point the finger of scorn, and politicians may bluster; we are determined to go against slavery in all its forms, politically, morally, and in every other honest way, until man shall not be compelled to dig a grave with no tools but his own hands, without a friend in the solitary wilderness, and bury his own wife, through fear of the human Hyena's of this free and christian country. We rejoice to see the article in the Advocate of Moral Reform. Slavery is one vast system of legalized licentiousness. This species of wickedness exists there in its most cruel form; and no consistent advocate of moral purity can say, "let it alone."

### Anti Slavery Camp Meeting.

We published a short time since an article from Mr. Freeman, in which he suggested the propriety of holding an anti-slavery Camp meeting as weather became fit.

We intended to offer a few thoughts on that subject, before this, but want of time has prevented. As the State meeting will be held before we shall issue another paper we think proper to bring this subject before the friends of liberty at this time, as it may be thought best to bring the matter up for consideration at the

meeting.

The perusal of Mr. Freeman's article brought several thoughts to our mind to which we would like to give full expression, if time and space would permit, but as it is, we can only say a few words. Camp and Grove meetings have been held from time immemorial, and have always been resorted to by the persecuted, those who have been prohibited the use of houses in which to get together, and speak their honest convictions, to expose error, and promulgate truth. This was rendered necessary 1800 years ago, when Jesus Christ came to deliver his message to fallen man. He and all his apostles and their successors, for a long time were compelled to get into the streets and lanes the fields and forests to preach salvation to men. Those who undertook to expose the errors and corruptions of the established church in England, were driven to the same.

John Wesley not only had to get into the streets the fields and woods, but in many cases had to do this privately. The Friends, who laboured for the same reformation, were driven to the same resorts. In short all moral reformations have been brought about in the same way. Americans are always free in their sympathies for those who suffered, and were driven to those necessities in by-gone ages, and equally free in denouncing their persecutors; and yet the idea occurred to us, whether the same spirit among the people of New Jersey was not now driving the friends of the slave to think about Anti-Slavery Camp Meetings. We believe that such meetings would never have been thought of, but for the fact that those who feel it a duty to "break every yoke and let the oppressed go free," are denied the privilege of meeting together for the promotion of that object in the houses where they have the right to do so, and where other philanthropists are permitted to assemble.

Churches, public Halls, school houses, and all such places, are in New Jersey with very few exceptions closed against those who feel it a duty to labor for the slave. Time-serving Priests and laymen, brace themselves behind their church doors, and say "you cannot come here, this is not the proper place, you'll divide the church." Politicians say you must not bring anti-slavery into politics, you'll injure the party." &c.

Our opinion is that all Churches and political parties that will be divided by anti-slavery principles, ought to be divided, cut up, and scattered to the winds. The truth is we do not believe they are willing we should discuss anti-slavery principles any where. Had they the power they would not let us carry anti-slavery in our own hearts. If our rights (which have long been wrested from us) to assemble in public places, and discuss the principles of human freedom, are not soon surrendered to us, we shall go for anti-slavery camp meetings. We will assemble under Heaven's broad canopy and there tell of the wrongs of the slave, and expose the wickedness and hypocrisy of pro-slavery Priests and Politicians.

At a regular meeting of the Boonton W. T. B. Society in the Free Church, Monday evening Dec. 30 1844, the following resolutions were unanimously adopted.

*Resolved*, That recent developments have very much diminished our confidence in the Morris County Temperance Society, and we feel bound to look to some other organization for successful effort in this cause.

*Resolved*, That, we have undiminished confidence in the principles, the great efficiency, & permanently beneficial influence of the Washington Temperance Benevolent organizations.

*Resolved*, That in the opinion of this Society, the condition of things in this County in reference to temperance, demands the formation of a County Washington Temperance Benevolent Society for this County.

*Resolved*, That the Secretary transmit a copy of these resolutions to each of the W. T. B. Societies in the County, soliciting their aid, and the aid of friends of the cause generally, in this movement; and propose the 22 Feb. next, as a proper time, and Whippany as a suitable place for a convention to organize such a Society; and we propose that a committee consisting of one delegate from each society, meet at the house of Abiathar D. Lyon in Parsippany, Jan. 25, at 3 o'clock P. M., to make all necessary arrangements for the Convention.

*Resolved*, That these resolutions be published in all the papers printed in the County.

Frederick Stone, Secretary.

We copy the following article from the Free Labor Advocate published at New Garden Indiana; Benjamin Stanton Editor. We believe the Liberty Party papers are all in favor of peace, and regret that they do not bestow more attention upon that subject—We are strongly in favor of Peace, and think it is a thing that cannot very easily be carried *too far*. Friend Stanton's paper is much devoted to this subject, and we should like to see his example followed by other Liberty Editors.

**The War-ship.**

Yes, there it is yet! that huge lazy leviathan, with a hook in his jaws, feathered out to float and rot within the ignoble sweep of a chain cable. Great, pampered, bulgy, swaying and swaggering about in this beautiful harbor, year after year, when so many canvass-winged things are hard at work, like so many bees; indolent old drone! borrow a pair of wings—if you have none of your own—and be off. Your room is better than your company, and is wanted for mud-scows and other better guests. Arn't you ashamed, you pussy old cormorant, to be living on poor people's earnings at this rate? Why, you are worse than Sinbad's giant before he had his eyes burnt out with a gridiron: his appetite was not half as expensive as yours; for it costs the labor of two thousand honest men a day to keep you in lounging order.

Uncle Sam! have you nothing for this big ship to do? Set it about something; it takes up too much room here. Come, these Boston folks will give it a job that will set all its lazy hands at work to some profit to the country. They want a thousand ship loads of gravel to build new wharves with, and your lubberly ship here is just the thing for it. Up with your anchor and be off;—it is the best freight it will ever get. Come, bid it spread its huge wings once, and see if it can fly. Send to some foreign shore for a load of mules, guano, or sheep-skins; or let it go a whaling, cod-fishing, or after mackerel, or follow any honorable and useful vocation. Throw overboard that black, savage freight of granulated sulphur and cast-iron, and ship a thousand hoes, harpoons, hand saws, or any implements of honest labor, and set those able and costly hands at work.

Uncle Sam, are those your boys swarming out like bees upon that forest of bare poles—unsuspended, check-shirted boys? It is a bad way in which you are bringing them up, in the sight of this busy, working world. We can't afford, sir, to have our boys worked up in this fashion. This is a great country, and they are wanted to hoe corn, dig potatoes, and go to mill, and to the district school, and fill other honorable professions.

Send to Africa, and ship a crew of light-footed apes that can skip from yard to yard, or bask on your fore-mast, and mizzen tops, and we will risk the country. To be serious, old fellow, you are making us pay too much insurance upon this *terra firma*, and we can't stand it much longer. Why, just look at it for a moment. Take your slate and pencil, and foot up the bills of cost you have made poor people pay for defence for a few years past. There, you see, don't you, that all that has been earned by all the merchant ships, and mud-scows and schooners of the United States, for the last ten years, would not pay the bill of your bullying, swaggering navy, during the same time? Uncle Sam, do be a man of common sense, now, and listen to reason: if, instead of *de-fence*, you will take all your cannon and muskets and make a *Virginia* fence of them around your new lands, and row all your war-ships up Salt river, the brokers of this old Federal city will insure the defence of all this American country and commerce for \$1,000,000 a year, and make a "speck" at that. O, you do defend this country with a vengeance, Uncle Sam!—Pretty much in the way that the rostering sportsman defended the peasants cabbage-garden.

It is the sober truth, sir; this single war-ship, ever since it began to swing around its anchor in Boston harbor, has cost more money than the wholesum appropriated to the religious and intellectual education of the city during the same time. Think of that, sir! and every dollar of it has been coined out of the sweat of honest labor. Men that wield crow-bars, hoes, hammers, and

harpoons have to foot this bill; for all the guns and long butcher knives that have been used since Cain beat his brothers brains out, never earned enough to pay for a charge of powder and shot.

EZEKIEL HUMPHREY, JR.

**LOOK AT IT.**

We give the following extract of a letter from Judge Cheeves published in the Charleston Courier.

The letter as we find published in the Liberty Herald of Warren, Ohio, is worth the perusal of every Northern man, we commend it to the special attention of those people of the north who think they have nothing to do with slavery.

"Any president, who should be insane enough to plant himself on abolition ground in the canvass, would band us South in a solid phalanx as one man against him, and ring the death-knell of his hopes. The united South with but a respectable party at the North, can always bestow the presidency on the object of its choice and the representative of its principles.

"Our past experience, too, has shown that the weight of the South has been heavily felt in the political balance, and has almost always monopolized high federal office. The southern or slaveholding states had six out of our ten presidents, (Washington, Jefferson, Madison, Monroe, Jackson and Tyler) of the Union—the northern or non-slaveholding States have given but four, namely, John Adams, John Quincy Adams, Martin Van Buren and William Henry Harrison, and of these four, the two last named were chosen by a large majority of southern votes, and the last named was a native Virginian, filially devoted to the rights and interests of the land of his birth—and even the two first named enlisted a strong southern support.

Again, of the six southern presidents, five were re-elected to their high office, and each occupied it for eight years, and only one, the present incumbent, will have occupied it but four years, giving in all to the slaveholding interest the possession and control of the presidency for forty four years out of fifty-six, while of the four non-slaveholding presidents, three occupied the presidency but four years each, and one, the lamented Harrison, only a little month, giving in all to the non-slaveholding interest the possession and control of the presidency for only twelve years out of fifty-six.

So of the chief justices of the Union, the South has had three, (Rutledge, Marshall and Taney,) and the North but two; (Jay and Ellsworth,) out of the five incumbents of that August Judicial seat.

At this moment, the southern or slaveholding interests enjoy a monopoly of high federal office—executive, judicial, legislative, military and naval: John Tyler, a Virginian, is President, and his cabinet consists of John C. Calhoun, a South Carolinian, secretary of state; George M. Bibb, a Kentuckian, secretary of the treasury; John Y. Mason, a Virginian, secretary of war; Charles A. Wickliffe, a Kentuckian, postmaster general; John Nelson, a Marylander, attorney general; and William Wilkins, a Pennsylvanian, (the single exception on the list,) secretary of war; Roger B. Taney, a Marylander, is chief justice of the United States; Willie P. Mangum, a North Carolinian, is president of the Senate; and John W. Jones, of Virginia, speaker of the House of Representatives, and Southern men stand at the head of most of the important committees of both branches of Congress. Winfield Scott, a Virginian, is made general of our army, and James Baron, a Virginian, senior officer of our navy, and to crown all, Henry Clay, a Kentuckian is the Whig and James K. Polk, a Tennesseean, the Democratic candidate for the next presidency, securing to us the future as well as the past. If this be not the lion's share of political power, words have lost their meaning—if this be not enough to satisfy the South she must be insatiable indeed.

**Waiting and Gnashing of Teeth.**

The following precious effusion is from the New York Tribune; we give it as a specimen of much more of a similar stamp.

"You, Third-Party wire-workers! forced this man (Polk) upon us, instead of the only anti-Texas candidate who could possibly be elected. On your guilty heads shall rest the curse of unborn generations!—Riot in your infamy and rejoice in its triumph, but never ask us to unite with you in any thing! We prefer Calhoun and McDuffie to you. They at least fight a manly battle, and win what they win fairly. You do the dirtiest journey work of a party which despises you, and which will pay you for the victory you have given them by trampling on your Petitions and robbing the Mails of your papers. And you will have the consolation of knowing that you have *deserved* it all.—*N. Y. Tribune.*

Try again, Mr. Greely,

**ANNUAL MEETING.**

THE ANNUAL MEETING of the New Jersey ANTI SLAVERY SOCIETY, will be held in Jersey City on the 22d. of January next, at 10 o'clock A. M.

Meetings will be held in the Afternoon and Evening, and measures will be taken to secure the attendance, if possible, of Alvan Stewart, Horace Dresser, Theodore D. Weld and others; and as the meeting is to be held so near New York, we have no doubt of having the attendance of many able and tried friends of the slave.

James B. Grimes, Sec.

Dec. 29, 1844.

**MAKING PROGRESS.**

A Meeting of the Whigs was held in Newark 17th. inst., William Rankin in the Chair; at which there was much rejoicing over the whig success in New Jersey, and much lamentation over the defeat of Mr. Clay.

An address and several resolutions were adopted; we can only copy the following.

*Resolved*, That as men, as Americans and Christians, we protest against the annexation of Texas—manliness forbids the robbery of Mexico—regard for the memory of our fathers and the honour of our name, cause us to work against a crusade for slavery—and a sense of duty to Him whose mandate is to preach deliverance to the captive and succor to the oppressed, impels us, while we resolve ever to uphold our Constitution as it stands, to struggle forever against the extension of slavery one step beyond its present confines.

*Resolved*, That our fellow citizens in the several counties of the State, be requested to assemble to express their irreconcilable opposition to the Annexation of Texas, and the extension of slavery institutions.

Glad, Gentlemen that you are not willing slavery should be extended "one foot beyond its present confines," though we think if you believed this a "duty to Him whose mandate it is to preach deliverance to the captive and succor the oppressed," you would be willing to do something to abolish it *within* "its present confines," at all events, we think you would stop working *in defence* of the slavery within our own borders.

In 1835, a great anti-abolition-southern-ceax-favor-meeting, was held in Newark, pursuant to a call published in the Newark Daily, signed by more than 500 names exclusive of 16 names of business firms. Among them we find the names of William Rankin, and three others of the officers of the above whig meeting. The business firms read thus, Wm. Rankin & Co., Smith & Wright, &c. They were "makers of shrines for the great Goddess Diana," and the craft was in danger; but they did not work faithfully, cleansed their skirts of all anti-slavery and quieted the South as far as they were concerned.

Newark has been somewhat celebrated for its slave-whip manufactories, we wonder if any of the officers of the meeting on the 17th. inst., have any interest in that business. But we rejoice to find slavery getting so *unpopular* to be extended. Keep on gentlemen, we'll get you right yet.

From the Liberty Standard.

**PAINFUL INTELLIGENCE!**

The following afflictive information is received, which tells the death of Thomas Morris. He was an eminent and excellent man, and had filled many important offices with fidelity and ability.—He had been a Judge, member of the Legislature, U. S. Senator, &c. But the most conspicuous act of his life was his bold and able defense of liberty against slavery in the U. S. Senate, in its wily attacks by Henry Clay. He is the only man who has stood erect in that body for nearly 30 years, and for that his party rejected him. We hoped he might be spared to preside over that body, redeemed from the slave power, but an all wise Providence has otherwise ordered. Let his spirit be embraced by those who yet remain to carry forward our great Heaven-originated cause. The Philanthropist says:

DEATH OF THOMAS MORRIS.—It is with melancholy feelings we announce the decease of Thomas Morris.

He died suddenly, last Saturday morning, at his residence, near Bethel. We had the pleasure of seeing him in Cincinnati, a day or two before, in apparent vigorous health.

POETRY.

From the Liberty Minstrel. THE POOR VOTER'S SONG.

Air—"Lucy Long." They knew that I was poor, And the thought that I was base; They thought that I'd venture To be covered with disgrace; They thought me of their tribe, Who offer'd me a bribe; For my vote, boys! my vote! O shame—on any betters, Who would my conscience buy! But I'll not wear their fetters, Not I, indeed, NOT I!

My vote? It is not mine To do with as I will; To cast, like pearls, to swine, To these wallowers in ill; It is my country's due, And I'll give it, while I can, To the honest and the true, Like a man, like a man! O shame, &c. No, no, I'll hold my vote, As a treasure and a trust, My dishonor none shall quote, When I'm mingled with the dust; And my children, when I'm gone, Shall be taught, and by the thought, That their father was not one To be bought, to be bought, O shame, &c.

From the Temperance Journal.

Where is the good of smoking—and how many it is, to see men and women with a little dirty black pipe in their mouths, spitting about, and puffing out smoke, like a walking steam engine. \* \*

The practice of smoking is productive of indolence, opens the pores of the head, throat, neck and chest, and then going into the cold, your pores are suddenly closed—hence arise disorders of the head, throat, &c. lungs.

"The use of tobacco," says John Wesley, "is an uncleanly and unwholesome self-indulgence; and the more customary it is, the more resolutely should you break off from every degree of that evil custom." "Suffragating," continues he, "is a still nastier, dirtier custom—a vile bondage, which we should break at once."

Dr. A. A. Clarke says: "The common use of snuff has a direct tendency to dry up the brain, emaciate the body, enfeeble the memory, and destroy in a great measure the delicate sense of smelling—to produce pollexies, abscesses, consumption, cancer on the lip and innumerable other diseases." \* \* \*

It is an unhealthy habit; it irritates the organs of smell, taints the breath; weakens the sight by withdrawing humors from the eyes; impairs the sense of hearing; renders breathing difficult, deprives the appetite; and taken in a undue quantity into the stomach, and injures to a high degree, the organs of digestion."

Let none begin to smoke, who never smoked before. And those who used to sin let now smoke NO MORE!

"I am an abolitionist, but I don't like carrying it in politics."

Well, take slavery out of politics, and we won't carry anti-slavery in. W. Citizen

TROOPS OF THE REVOLUTION—The number of soldiers furnished by each section of the country is as follows:—

Table with 2 columns: Region and Number of Soldiers. By New England, 117,144. By the Middle States, 56,571. By the Southern States, 57,279.

The whole number of men furnished by South Carolina, was 7,447, while Massachusetts furnished 67,207.

From The Temperance Journal.

Sad Experience of a Drunkard's Wife

W—, Northern New York, Oct. 13.

REV. MR. MARSH.—I could desire with my whole heart to do some thing for the glorious cause of Temperance. There is much to be done; but my ability is small. I will simply give a few facts of my life, connected with intemperance. I was a young, artless girl and ignorant as to intemperance. Twenty-two years have gone into Eternity since I married him of whom I shall speak. He was not a drunkard then, but an occasional drinker. By way of apology, I must say we all had our biters, there was no light. I was ignorant as to think if once I asked him, for my sake he would at once leave off. But, mistaken girl, I was wrong; his little hopes blase; all the sunshine of hope at once clouded over. I watched him closely, and when the dread reality broke upon my mind it was almost too much for me to bear. I would sit up nights to watch his return, and he pines meals warms, but it lasts to my sleepless pillow; to moisten it with my tears; and when he came, he would excuse himself in some smooth manner that would be quite satisfactory. Thus passed months and years. At length we moved into the woods, as we called it, and cleared up a new farm and almost paid for it. We were well off for new beginnings. I think we had nine good loads of goods and provisions, and with them a barrel of whiskey. I have not words to convey to any one what I lacked in that barrel. Suffice to say, it was unkindness in all its varied forms. He would leave me with my little babe at night, till the midnight hour; and frequently at night. He neglected his work, neglected so much of our property was all divided on, and our contract became void, and, in two years, farm was sold for our debts, and we were turned into the street, not a home to lay our heads in. We moved to a little country village, the emigration was doubled. Company and the love of strangers made him forget his innocent babe and suffering wife. We hired a small house and I was almost forgotten. The long winter evenings were spent by my husband at the grog shop or tavern, while I was alone in a strange place. However, I could fight and day to support my family; while he took his money that evening and drank it up. No food—no provision; sometimes he would sell his watch we had. On one occasion, to get liquor, he sold the flour out of the bag. I was sick, but I sent my little boy with some intent to get some meal, while his father was gone a number of days. My little babe would lie in the morning without one stick of wood to warm my door. We would be of him; our poor child would cry but nothing would move me. Some time he would say five, six, and even eleven days.

On one occasion he had his horse, harness and wagon taken. I had to go and pay for his whiskey and get the wagon. More than once he has come home bereft of his money, or pocket-book, or handkerchief. Once he had seventy pounds of sausage and a dollar in change; he went to market and to kill my little girl with him, and either all night long in the village; the next day she came home alone and asked "Where's my mother?" and burst into tears. I had a few six weeks old, a d d t a very cold; the 1st of November, my mother went with a man and hired a horse and carriage just as the sun was sinking behind the western horizon; we started for the village, and when we got there I found him nearly drunk, he gave me three shillings and I went to the mill and bought some coarse flour; I took it there and came home with me of five mill's, the road was bad, we turned over—the horse and our children were hurt, the man on horse, we went through the deep snow to the first house; they got a good horse, and we went the rest of the way quite comfortable. I made a cake of the flour, while my poor mother took some in the house. My husband went to get some flour two days before.

I wrote these things to let you know something of my trials flowing from intemperance. It has a dread with great comfort in the Journal of the Union. How it has been that the temperance cause is doing better than ever, and how other causes are finding relief. In the name of many other women suffering the same, I suffer. I ask that the license system may be abolished. There is no other way to reform a barefaced drunkard and yet do away the license system, and impose a heavy penalty on all who will sell or transport liquor. Our earthly happiness now depends on the law doing away the sale of intoxicating drinks from the land. The struggle, no doubt, will be hard on, but persevere and a noble battle will be fought, and thousands will rise up and call you blessed for your exertions.

CENSUS OF LIBERIA.

The total population of this colony, in 1843, was 2350; of this population 645 were children born in the colony. The average annual mortality is about four per cent. The first emigrants were 180 (twenty four years ago). Churches 23 communicants, Americans 14, reaped African 16, African 233; total 148. Schools 16; scholars, American 370, Africans 191; total 342. Convictions—Murder 1, kidnapping 1, burglary 17, grand larceny 1-7, petit larceny 184, other offences 47. \* \*

As yet as we now recollect at least one third more persons have gone there from this country than can now be found there, including the increase of 24 years! Liberty Standard.

Liberia is said to have an extent of 30 miles on the Sea coast, and according to the accounts of the colonizationists, we would suppose that it was almost one continued settlement the whole extent, filled up with flourishing Towns and Villages. There is Monrovia, Blinn, Louisiana, Bassa Cove, Cape Palmas, Callwell Bexley, Willsburg, Stockton, Mars all, Green Hill, New Georgia and others, which are flourished on paper in great style, and yet the whole population is only 2350. The average annual deaths stated at four per cent, is 94 in a population of 2350. The deaths take all the increase by births, and one third of the emigrants. A "graveyard" truly, and yet it swallows up the benevolence of a large portion of American Christians, in reference to the colored population of these United States.

The Colonization Society was organized in 1816, 28 years ago, and we believe has expended more than half a million of dollars. Call it benevolence!! Now, we say, with such outrageous misnomers; yet the advocates of this heartless scheme of expatriation have from the first, and are still, among the most inveterate opposers of immediate emancipation.

We are unable to understand how it is that so many can be so deluded as to run after & extol this detestable pro-slavery scheme.

LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen, and should be in the possession of every one that loves good music, and loves to make a good use of it. Price, 44 cents.

Congregationalism and Church Action:

WITH the PRINCIPLES of CHRISTIAN UNION, BY JOHN KEEP, PASTOR OF A CONGREGATIONAL CHURCH IN OHIO.

This is the title of a Duodecimo Volume just published, which is a faithful exposition of the just principles of ecclesiastical bodies, the rights of individual members, and the evils of Sectarianism. It is a work that should be read by every man and woman in the land. A few copies may be had of Rev. Henry Belden, Bookstore, &c.

FALL AND WINTER GOODS.

D. C. NORRIS,

Having enlarged his Store, is prepared to inform his old customers and the public generally, that he has just received a large stock of FALL AND WINTER GOODS, and is disposed to sell for ready pay, as low as any other store in the vicinity. Call and enquire. BOSTON, Nov. 25 1844.

Boston Washington Temperance Benevolent Society.—meets every Monday evening in the Free Church—John Maxfield, President, Fredrick Stone, Secretary.

Boston Liberty Association.—meets the first Friday evening of every month. M. Evans, President, C. B. Norris, Sec.

# THE NEW JERSEY FREEMAN.

VOL. I,

BOONTON, JANUARY 31, 1845.

9.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR,  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

### SIXTH ANNUAL REPORT OF THE NEW JERSEY ANTI-SLAVERY SOCIETY.

We have again come together to record the transactions of another year in the history of the New Jersey Anti-Slavery Society; to take a review of the past, and learn lessons to direct us in the future.

Six years have passed away since the Society was organized, and if we then felt the necessity of toiling for the advancement of human freedom in our state, the experience of these six years labor has abundantly convinced us that we were not deceived.—We have learned that we have not over-estimated the all-controlling influence, and the all corrupting power of the slave system. We have found it entwined around almost every interest of Church and State, as well as almost every other interest of Society.—It rides forth with restless effort to claim and maintain supreme dictating power—it has lashed the public press of the State into its service, and with few exceptions, it has closed the doors of even our school houses and public halls, and almost universally holds the keys of the professed churches of God. It has put forth a mighty, and hitherto successful effort to hinder human action, and done all it could to fetter human thought.—It has made it an exceedingly difficult, and in some cases a perilous business to advocate the doctrine of human equality, as set forth in the Declaration of American Independence, or to yield obedience to the imperative commands of God, in doing to others as we would have them do to us, and in laboring to break every yoke, and let the oppressed go free.

This is indeed a dark picture of things in reference to the slave question in our state; but the labors of the past year have proved that there is a sprinkling of true and genuine Abolitionism in every part of the State, which we believe will yet become fully developed, and ere long produce an entire regeneration. We have found genuine anti-slavery men whose we did not before know they existed, and believe the labors of the past year have considerably increased the number.

At the last annual meeting, a resolution was adopted, authorizing the Executive Committee to employ a suitable agent to labor in the State for the advancement of the cause; in accordance with this resolution, the committee employed Jacob L. Brotherton for about four months in the Spring and Summer, and his labors have been suspended during the Fall and Winter for want of means to pay.

His labors have been mostly confined to the counties of Sussex, Warren, and Morris. The labors in Warren have resulted in the formation of a county Society.

In the Western counties of the State, little or no effort had ever been made to disseminate anti-slavery truth, but individuals are found in almost every village, who are willing and anxious to have the subject fully discussed, though they are not numerous enough to frown down the opposition of others, and get suitable places to hold meetings in. All that could be done was in small congregations, in private dwellings, occasionally in a school house, and sometimes under the trees,—churches were invariably closed against him,

and he received no encouragement from the clergy. We believe by persevering effort, much may be accomplished in these counties.—In the Southern parts of the State, there are no organizations that we know of, but we are gratified to learn that there is much kind feeling and individual action, we have reason to believe that by organized effort, the friends in this part of the State would do much to facilitate the progress of the cause there.—In the Eastern counties, the cause is regularly though slowly progressing.

The time is at hand however, when we think many obstacles will be out of the way, and in these counties a more rapid progress will be made, if the friends of freedom are not recreant to their creed.

### THE NEW CONSTITUTION.

New Jersey originally had a Constitution that made no distinction on account of color, and recognized all inhabitants, under a property consideration, living in the county where the vote was claimed one year, as citizens entitled to the right of suffrage;—but under an explanatory act of the Legislature, her colored citizens have been entirely disfranchised for a great number of years.

Within the past year, a convention has been held, and a new constitution adopted, which found the inestimable right of suffrage upon the color of the skin, and this cuts off entirely the colored people of our State. This Constitution was adopted in Convention with but one dissenting voice, and that was not withheld on account of these odious cutaneous distinctions. We regret to say that when it was submitted to the people of the State for final adoption, it became the fundamental law of the State by default, only about 24,000 votes being polled from among 75,000 voters in the State.

It is really mortifying to us as Jerseymen, to feel that 58 of her citizens can spend six weeks in Convention, and then publish to the world as the result of their united labors, in the middle of the nineteenth century, a document that strikes down the Declaration of American Independence, and perpetuates these odious distinctions, which have long rendered us a scoff and bye-word among the nations of the earth.

This Constitution, as much behind the age as we believe it to be, and striking down as it does, some of the most important principles of human rights, still in the opinion of many, it emancipates the small remnant of slaves in our state, from the actual bondage of chattelship. We will not say whether this was the design of its framers, or whether it was the result of accident, this is not material for us at present to decide.

New Jersey has upon her Statute Book many of the most abominable slave laws, and if the opinion referred be correct, then laws are rendered null and void, and the colored man is free as far as he can be, while he has wrested from him those fundamental rights, without which he must feel himself, as he undoubtedly is, a degraded and oppressed being.

At the last semi-annual meeting of the Society, a resolution was adopted, appointing a committee to collect funds, and bring this matter before the proper courts for decision, so that our colored citizens may know whether they are men, and own themselves, or things the property of others.—Nothing has yet been done, we believe towards carrying out the spirit of this resolution.

As the means in our hands have been so small as to exceedingly limit the operations of the society in our State, we must bring our observations on this part of the subject to a close, and proceed to take a view of the cause, as it has progressed in our

### Nation and the World.

In taking a broad survey, and comparing what is past with the present state of things, we feel that the signs of the times indicate a speedy overthrow of that system,

which not only chattelizes, but brutalizes a large portion of our countrymen, and renders insecure our whole population.—The developments of the past year have increased in our views, if possible, the odious deformities of the whole slave system, while it has showed in new and more clear lights, the folly and wickedness, the madness and desperation of slaveholders, and the miserable subserviency of pro-slavery men.

No sane man can look at the reckless and terrible resorts to which the advocates of the slave system are driven, without feeling that their peculiar institutions are tottering to their foundations, and are soon to be numbered among the things that were.

In briefly reviewing the past year, we will first notice the progress of the principles of Abolitionism in some of the ecclesiastical bodies.—The most important of these is the action of the General Conference of the Methodist Episcopal Church. Although it is denied by the leading members of this body that it contained scarcely an Abolitionist, yet it is admitted that they are driven to the necessity of making a show at least of deposing a slave holding bishop, in order to save the Church from being divided and scattered to the winds. The length of time spent in the discussions, and the feeling developed on the occasion in that body, shows plainly that they dare not refuse to give this subject a serious consideration. In this case we have abundant proof that anti slavery discussions have had their legitimate influence, and that the principles of human rights are making irresistible progress, and must ere long be recognized by every individual who claims the respect due to the christian and philanthropist.

As another illustration of the progress of anti-slavery feeling in the Church, we cannot omit to mention the action of the third Presbytery of New York, in electing the Rev. Theodore S. Wright, a colored member of that body, as moderator for six months. Abolitionists a few years ago were mobbed for thus noticing our fellow beings when they happen to have a skin "not colored like our own." We claim these, with numerous cases of church action in favor of equal rights, to which we cannot now refer, as some of the fruits of the labors of Abolitionists in the anti-slavery cause; and feel that we ought to thank God for the past, and press forward with increased zeal and encouragement for the future. We can go forward rejoicing in the belief, that while we are laboring for the emancipation of the slave, we are carrying out principles under which every other good cause must be advanced, and the christian church regenerated and purified.

Among the many evidences of the onward progress of free principles, we shall briefly notice the following.

The wicked desperation of the slaveholders, in which they betray the weakness of their cause, is strongly manifested in their determination to enforce their heathenish and barbarous laws upon all who come within their borders, when suspected of putting into exercise even in the most trifling degree, their sincere sympathies for the oppressed people of the South. The slaveholders of the South cannot carry this practice much further, without securing the United indignation of all parties at the North against them, and we are not certain but that they have already done enough to secure such a result. We cannot believe that the repeated indignities committed by the South, upon the free and respectable inhabitants of the North, the imprisonment of many of our best citizens, under the most frivolous pretences, and mere forms of trial, that are totally at variance with every principle of justice, under circumstances that effectually shut all justice out of the question; can much longer be continued, without an outpouring of Northern sentiment and feeling, that will effectually rebuke Southern insolence, and teach Southern men that their arrogant dictation, and barbarous cruelties are no longer

ways to be submitted to.

Thompson, Barrand Work, three very worthy citizens of Illinois, have been sentenced to 12 years imprisonment in the Missouri penitentiary, charged with directing an enquiring fugitive toward the land of liberty. It is said they were all in company together, and that but one of them gave the direction so anxiously solicited, by pointing to the North. It was not even plead that the fugitive escaped, but under laws enacted for the perpetuity of slavery in this boasted land of liberty, a Missouri Court has sentenced them to 12 long years of confinement with common felons at hard labor. Three years of the time have already rolled around, and no manifestations of kindness or sympathy have ever yet been made by the people of that State for them, and they and their families of suffering friends are doomed to all appearance to struggle on, nine long years more under these cruel inflictions.

The Rev. C. T. Torrey, a citizen of Massachusetts, charged with aiding a fellow being to the land of freedom, where they might enjoy the privilege of owning themselves, is doomed to six years imprisonment in Maryland, at hard labor, without any hope of rescue, but in an overpowering expression of public sentiment at the North, such as will effect an entire revolution at South.

Jonathan Walker, another respectable citizen of Mass. has been punished by branding, the pillory, fine and imprisonment, and is now still confined in Pensacola.

John D. Lane, a colored man, is going through a twelve years imprisonment in a Virginia penitentiary, charged with befriending a fellow being under similar circumstances.

Very recently the Captain of a vessel belonging to New Bedford, in Mass., sailed from Norfolk in Virginia. After being some time under way, he discovered a slave concealed on board, and immediately returned to Norfolk, and there surrendered the slave and the steward of his own vessel, who was cast into prison. He has since had his trial, and been sent to the Penitentiary. We do not know the particulars of this case, but we think, inasmuch as no crime known to Massachusetts law had been committed, but rather an act of humanity obeyed, the citizens of New Bedford should put the brand of public odium on the captain of that vessel; and that he should be held responsible for the return and surrender of those innocent men to Southern barbarity, before the court of public opinion at least, in Massachusetts.

Henry Bush is also said to be suffering imprisonment in Washington, the District of Columbia, charged with obeying the common dictates of humanity, by helping a fellow being from bondage.

Miss Lucia A. Webster, of Vermont, is also found guilty of being suspected of a similar offence against a slave holding despotism, in Lexington Kentucky, and sentenced to two years imprisonment in the Penitentiary, and the Rev. Mr. Fairbanks is now awaiting his trial, in the same place, under a like charge, and judging from the past, we have no hope of his faring any better than the others.

Thus ten individuals are now groaning out a cruel and unjust servitude in Southern prisons, not even charged with an act, that in our State, or any other of the Northern States would be regarded as a crime, but on the contrary, acts, that every true man whose heart pulsates with the common sympathies of humanity, would feel bound to put into execution on every possible occasion.

These individuals, are most of them, we believe, men of helpless families, who are also great sufferers.

There is one feature of injustice in these cases that we cannot omit to mention. They have all undergone the form of a trial only. A tribunal of justice, it will be acknowledged, must be composed of men who have no interest in the cases which come before them for adjudication. Jurors and witnesses, who have even an indirect interest only, in the question at issue, are entirely inadmissible in common courts of justice. This we presume will not be denied, every common sense man will admit it; and with this view of the case, what chance have the individuals alluded to had for an impartial trial,

and what chance will any others have under like circumstances. They have been tried before courts composed of individuals who traffic in human flesh, or are the defenders of that traffic. They with the jurors and witnesses have in most cases a direct interest in the question, and that interest invariably requires the condemnation of the accused,—all have an interest of greater or less extent in the punishment of those charged with offences against the peculiar institutions of the South. Besides this, there is a public sentiment to overawe, and prevent the due course of justice. Then add to this the immense bills of cost, which in most cases make it impossible for an accused person to make any defence, unless friends at a distance interfere and contribute the means.

Miss Webster states at the conclusion of her letter, which was written some time before her trial, that her lawyer's fees amounted to \$750, and made this astonishing declaration, if anything about slavery can be astonishing, that such was the state of public sentiment, that lawyers did not like to risk their reputations by pleading her cause,—that is, to plead the cause of an innocent and respectable female. How entirely destitute of every element of justice are these Southern Courts!

We are clear in the belief that they were all found guilty before trial, and that this business will continue until the United North shall arise, and pour forth one voice of burning indignation upon the South for these multiplied outrages.

Besides the interest which we are bound to feel and exercise in all cases of outraged humanity, we have a direct interest in the cases of Walker at Pensacola, and Bush at Washington, who are suffering under United States law. We as Jerseymen, and belonging to the great confederacy, cannot innocently remain silent in these cases. While we do continue inactive, the guilt is ours in common with the rest, and we leave it with this society to say what action shall be taken in reference to these matters.

Another proof of the progress of our cause, and the determination of slaveholders not to submit their rights to due course of law, is the treatment Mr. Hoar has received from the Governor and Legislature of South Carolina. This state, with some others, subjects the free citizens of color arriving in their ports to imprisonment during the stay of the vessel, without even the charge or pretence of crime. In these cases the owners of vessels must loose the services of their men, the men must loose their own time, and what renders it still more odious and absurd, these innocent men must pay their own prison expenses. But these are all true characteristics of Southern justice.

Free citizens of Massachusetts have thus been imprisoned in South Carolina and Louisiana, and its palpable injustice has induced Massachusetts to send agents to those two states, to have the constitutionality of those laws peaceably tested in the proper courts.

It is well known that Mr. Hoar has been violently expelled from South Carolina by the legislature of that state, and Mr. Hubbard is promised even worse treatment in New Orleans. These men are the legally authorized agents of Massachusetts, and it yet remains to be seen what course she will take in reference to the treatment her agents have received from those States. The insult is of an aggravated character, and we are bound to render Massachusetts our sympathy and support. The cause we have direct interest in, our own free citizens are liable to be imprisoned under the same laws, and we should make common cause with her in this matter.—South Carolina dare not take a colored seaman from any foreign vessel in her ports, and it amounts to this, that our own citizens under Southern laws, are not entitled to the protection that foreigners everywhere receive. In refusing to let justice take a legal course, they show the rottenness and injustice of their cause.

Each year as it rolls around, gives fresh evidence that the cause of freedom is on the advance in our Legislative Halls, and we rejoice in being able to congratulate our

friends, and the friends of down trodden humanity, on the recent repeal of the gag rule in our National Congress. This is truly a great victory, and should fill us with encouragement to go on. The tenacity with which slaveholders have held on to this rule for many years, proves how important they considered it to their cause.

This bulwark of oppression is broken down, and we may soon expect the subject of slavery discussed in all its lengths and breadths.

A Committee of the Ohio legislature has recently reported a bill to that body, for the repeal of the black laws, which have disgraced the statute books of that State. In short we feel that the Legislatures of the free states are very nearly prepared to act on all subjects appertaining to human liberty as becomes rational beings. This is owing to a more healthy public sentiment, brought about by the numerous anti-slavery discussions in those states, and it gives us great cause for rejoicing, that the same discussions are already going on in some of the slave states. Delaware, Maryland, Virginia and Kentucky are fast developing a strong anti-slavery feeling.—Delaware has her frequent public discussions, without molestation, and Virginia has her citizens that dare walk up, and openly, in the presence of slaveholders, exhibit their abolitionism at the ballot box, which to slave holders is the most terrific sort.

Slaveholders have found it lately exceedingly unpopular as well as unprofitable, to pursue fugitives at the North, and the panting slave can now find a secure resting place in almost any part of any of the free states.

In short we feel that a rapid change is going on in favor of freedom, and that we can press forward with our hearts full of encouragement in the work—and with the fullest expectations of success. The general aspect of things in our own country, is full of promise for the future.

And we find that our cause is making great progress throughout the world. In this cause our own nation is travelling in the rear, and is taking rank with Spain, Portugal, and Brazil, while all the other nations of Europe, and some others of the semi-barbarous stamp, are engaged in a war against all involuntary servitude, without crime.

Great Britain continues to take the lead in this enterprise, after having emancipated her own slaves, at a cost of \$100,000,000, according to a recent statement of Mr. Calhoun, Secretary of State, she has spent another \$100,000,000 in efforts to suppress the foreign slave trade;—while our own Government vessels have yet to take up the first slaver, though they have on some occasions manifested great zeal and fidelity to the slave holding interest of the United States, by pursuing and taking up those who were making their escape from the bondage of the South. This is truly a humiliating state of things, but we think that the signs of the times indicate very clearly that a crisis is at hand, and that the indignant freemen of the North will arise in their might, and resolve no longer to be ruled, or permit the nation to be ruled by 250,000 slaveholders.

Among the evidences of the rapid growth of the Liberty party, is the continued increase of liberty papers. We intended to give a full list of them, but the report and proceedings of the state society have crowded out this, and much other matter. One daily, and three or four weekly Liberty papers have sprung into existence since the election, and preparations are making for several others.

When we look back upon the desperate means made use of to destroy the Liberty party, during the last electioneering campaign, we feel great cause for rejoicing, that as a party, we have not only held our own, but made an increase of 6000 votes, in this year of falsehood and forgeries. We can rejoice in another fact which tells well for our cause, and that is, not a single liberty party editor has been found wavering. As far as we know. They are all reading men, and it shows the importance of increasing papers, and their circulation. We anticipate the accomplishment of great things this year in this way.

## THE NEW JERSEY FREEMAN.

BOONTON, JANUARY 31, 1845.

Let us throw off the mask—'tis a cobweb one at best, and the world will see through it. It will not do thus to talk like philosophers, and act like *unrelenting tyrants*; to be perpetually sermonizing, with liberty for our text and actual oppression for our commentary.

*Wm. Pinckney, of Maryland.*

In all things that have beauty, there is nothing to man more comely than LIBERTY.

*Milton.*

### THE STATE SOCIETY.

By the proceedings in another column, it will be seen that the annual meeting was held in Jersey City on the 22d inst. The distant parts of the State were not represented as they should have been, but the meeting was one of interest. By the resolutions adopted, it will be seen that the active abolitionists in the State, at any rate, all those who attended the two last state meetings, have full faith in the efficacy of ballot box abolitionism.—The resolutions after full discussions were adopted without a dissenting voice. The remarks made by Alvan Stewart, Esq. on the duty of voting our principles as well as to talk about them, we think were enough to convince any one whose mind is open to conviction, that praying and talking against slavery, and then voting for it, is a palpable absurdity.

It is hoped that the friends through the State, will proceed without delay to organize liberty associations according to the plan suggested in the resolution.

In any place where there is but one liberty man, let him organize, let him make himself President, Secretary, Treasurer and Agent, in short, all that is necessary to get and distribute tracts, papers, and whatever else will advance the cause. Now is the time for action, we believe the people almost everywhere are willing to investigate and know the truth in reference to this matter; let them have the light.

Our annual meeting was one of great interest, a number of friends were there from New York and Brooklyn, and participated in the discussions; and the citizens of Jersey City turned out well in the afternoon, and in the evening filled the Hall, and listened to the discussions evidently with interest until a late hour, when the society adjourned. We believe the individuals at the meeting are willing to be enlightened, and let us see to it that the laborers are not few.

It is hoped that the committee appointed to make inquiries respecting the publication of a weekly newspaper, will discharge its duty faithfully: such a paper published in the city of Newark would tend greatly to forward the cause. The principles of liberty, like all other truths, will take hold of the people in proportion to the light that is shed abroad; and a weekly paper will do much to enlighten the people of New Jersey. Newark, though it be in one corner of the State, yet from its easiness of access to all parts, it may be considered the grand centre, and we believe that should be the place for a paper.

In order to carry into operation the views of the State Society, as expressed in the resolutions adopted, funds will be necessary, and it is hoped that the friends throughout the State will make a systematic effort to collect money, not refusing the smallest sums. A little money laid out for tracts, which will be placed at convenient depositories, will accomplish much, besides the Society owes a small debt which should be discharged. Let organizations be made, the money collected, and our next paper will tell where tracts may be had.

It was stated by Dr. Jewett, in his address at a Temperance Olio, recently, that there are, at the present time, one hundred and twenty towns in Massachusetts destitute of a *grog shop*.

### SIXTH ANNUAL MEETING OF THE NEW JERSEY ANTI SLAVERY SOCIETY;

Was held, January 22nd, 1845, in Washington Hall, Jersey City.

Meeting was called to order by the President A. H. Freeman at 11 o'clock, A. M. and prayer was offered by Rev. Mr. Weed of Brooklyn.

The Secretary being absent, J. Grimes was appointed Secretary pro. tem.

The minutes of the last meeting were then read and approved.

It was then Resolved, That all individuals present from other states acknowledging our principles, be invited to participate in the deliberations of the Society.

After some remarks by the President, the annual report was then read, and after some very interesting remarks by Alvan Stewart and others, was amended and directed to be published.

The following committees were then appointed.

Business committee; John Grimes, Alvan Stewart, T. V. Johnson, Rev. Henry Belden, and Rev. A. Underwood.

Newspaper Committee; J. Grimes, J. L. Brotherton, Wright Flavell, T. V. Johnson, Richard Kehal.

Nominating Committee; Josiah P. Huntoon, Swan A. Condit, Jacob I. Brotherton.

The meeting then adjourned to half past 2 o'clock P. M.

Half past 2 o'clock, the President being absent, the Rev. Mr. Belden was appointed President pro. tem. and prayer was offered by Rev. Mr. Underwood.

The business committee reported the following resolutions.

1. Resolved, that we consider it, not only absurd, but impossible to separate true moral suasion from political action on the subject of slavery—existing as it does by virtue of the law making power only—supported, strengthened, perpetuated and extended by legislation, it is only by legislation, that its extinction can be effectually accomplished.

2. Resolved, that no consistent anti-slavery man, can vote either directly or indirectly for slaveholders or their apologists, and it is the bounden duty of each voter, to vote for the Liberty Party candidate, or Liberty Party men, at each City, County, Town, State or National Election.

3. Resolved, that each Town or City in the State be requested to organize a Liberty Party in said City or Town, for the purpose of having known friends, whom we can rely to raise funds, to pay for tracts, and to aid in the circulation of our paper.

4. Resolved, that the following form of organization be recommended to our friends in this State, to wit:

"We, the members of the Liberty Party abolitionists, of the Township (or City) of \_\_\_\_\_, do assert that Slavery is a sin against God, and a crime against man, and should be immediately abolished. We therefore promise to vote the Liberty Party Ticket, or for Liberty Party men at each City, Town, County or State Election."

5. Resolved, that we recommend that each Town or City have a standing committee to provide each city or township with anti-slavery tracts; and for their judicious distribution.

6. Resolved, that we consider the proposed annexation of Texas, a disgrace to us as a free and enlightened people, and derogatory to the character of our Country.

These resolutions called forth an interesting discussion, participated in by Messrs. Stewart, Flavell, Ray, Knight, Hill, Parmer, Underwood, Lewis, and Howe; and were then laid on the table for farther consideration.

The nominating committee then made the following report of officers for the year, which was unanimously adopted.

For President,

THOMAS V. JOHNSON of Newark.

Vice Presidents,

Charles F. Clark of Woodbury.

John D. Mills of Warren,

Joel Buckley, do

Benj. Crane of Paterson.

Rev. Henry Belden of Boonton, Cor. Secretary,

Alexander H. Freeman of Orange, Rec. Secretary,

George W. Esten Boonton, Treasurer.

Executive Committee.

John Grimes, Geo. W. Esten, Henry Belden, Swan A. Condit, James S. Norris, & Frederic Stone of Boonton—John Lee of Bloomfield, Samuel I. Dorrance of Caldwell, Wright Flavell of Paterson, John A. Payne of Newark, James Howe of Jersey City, and Joseph J. Fitzgerald of West Milford.

The meeting then adjourned to meet at seven o'clock in the evening.

Seven o'clock P. M.

The meeting was again called to Order by The President, and Prayer was offered by M. Robinson.

The Paper committee reported the following resolution, which was adopted.

Resolved, That we believe, the cause of Liberty in our State, requires the publication of a weekly Liberty Paper; and that Thomas V. Johnson, Rev. A. Underwood, Richard Kehal, Alexander H. Freeman, C. Peloubet and John Lee, be a committee to make all necessary enquiries in reference to this matter, and report at the meeting of the Society in May next.

The Business Committee then made an additional report of the following resolutions.

Resolved, That we extend our warmest sympathies to Messrs. Burr, Work and Thompson, who have been confined for three years in the Missouri Penitentiary, and who are sentenced to remain there for nine years to come.—Rev. C. T. Torrey recently sentenced to six years confinement in the Maryland Penitentiary, Capt. Jonathan Walker, who has been branded, fined, placed in the pillory, beaten and is still imprisoned in Pensacola, Miss. Debra A. Webster and Rev. Mr. Fairbanks now imprisoned in Lexington Kentucky, Messrs. Lane and Boyer in Virginia, and Henry Bush in Washington City; all of whom are suffering imprisonment, and some of whom are in irons, on the charge of endeavoring to assist slaves to escape from their oppressors.

It matters not whether they did the things which are laid to their charge or not; if they did, we honor them for it, and regard them as suffering for acts of philanthropy and mercy; if they did not, then they are suffering for being suspected. In either case we view their imprisonment and persecution, with mingled emotions of indignation and grief, and we invoke the prayers and the efforts of every friend of freedom, for the overthrow of that system of oppression which thus seeks the destruction of every one who would remember those in bonds as bound with them.

Resolved, that the forcible expulsion of Mr. Hoar from South Carolina, by the Legislature and populace of that State, and the like expulsion of Mr. Hubbard from Louisiana, deserves the unutterable condemnation of every just loving man, and that it is the duty of Massachusetts to persevere in this matter, until the constitutionality of those laws under which the free colored citizens of the free states are imprisoned at the South without the commission of crime, and that it is the duty of all the other states of the North to sympathize and co-operate with her in the work.

Resolved, that the Executive Committee be directed to employ an agent to secure organizations in every township where it is practicable, and to purchase and distribute anti-slavery tracts.

Resolved, that the Executive Committee be instructed to make arrangements to hold an anti-slavery camp meeting, some time during the ensuing summer, provided they have a prospect of being sustained in the expenses, and can provide suitable speakers to make the meeting interesting.

A collection was then taken up, amounting to \$12,72.

The eighth first resolutions were then taken up, and after a general discussion, by Messrs. Flavell, Robinson, Johnson, Stewart, Parmer and Dorrance, were adopted.

It was then

Resolved, that a hearty vote of thanks is due to our Jersey City friends, for furnishing at their own expense, so pleasant and comfortable a place to hold a meeting in, and the excellent entertainment provided for those in attendance.

Resolved, that this Society now adjourn to meet again in May next.

QUERIES?—If Texas be annexed to the United States, will England be restrained from taking hold of Cuba, by any regard for this Government?

If Cuba gets in the possession of the English, how long will slavery last there?

If Cuba becomes free, how long will this Government be able to prop up Southern slavery, with Canadas all around them, besides the numerous Canadas in the United States?

**RESULT OF A JOKE.**

The New York Organ, states that at Norwich, on the 28th inst. James Frost was tried for the murder of his four children, three of whom he destroyed by smashing their heads with a hammer, and the fourth, an infant, by putting its head in a jar of water. The prisoner was acquitted on the ground of insanity. It is said that Frost was formerly intemperate, but had for a long time been a sober and exemplary man, and had been tricked into the swallowing of a draught of liquor by his fellow workmen. The scandalous joke had the effect of producing the dreadful calamity which has been detailed above, and the poor fellow is now a perfect maniac. Oh, ye tempters beware!

**A Good Story.** They tell a good story at Northampton about the editor of the New Orleans Picayune.

He stopped at the stage house, with the intention of spending some days in that beautiful town. After a reasonable time he became dry, and called for a glass of brandy. "No," says the landlord, "we have no license to sell spirits—we don't keep the article." The editor visited the other public houses, looked into all the groceries and cellars, made close enquiries, but found them all teetotal. He returned to the stage house with a long face—"Landlord," said he, "tell me the nearest place where I can get a glass of brandy, for I am too dry to stay here any longer." "I guess you can get it at Greenfield, for they grant licences there" and it is said they sell spirits."—"How far is it?" "Twenty miles." "What time does the stage start?"—"Twelve o'clock at night." "Well landlord, book me for Greenfield." *Voice of Freedom.*

**STRANGE INCONSISTENCY.**

The Portland Tribune condemns the efforts now making in behalf of Mr. Torrey, and Jonathan Walker, who are confined in jail for aiding runaway slaves, and calls it "unmerited sympathy," "hopes no attempt will be made to interfere, &c. &c." This same paper not long since occupied three columns to excite sympathy in behalf of a forger in this city, whose crime was committed under aggravated circumstances. Alas for the inconsistency of poor human nature! Should any honorable person attempt to justify a forger?

**CONSIDER.**

We commend the following sentence from the Christian Index, (Geo.) to the especial notice of our contemporaries: "We are decidedly of opinion these professedly neutral papers are more hostile to Southern interests, than papers conducted by avowed, but honest abolitionists."—*Chr. Politician.*

The outspoken, honest abolitionists have ever been more respected by slaveholders than their northern apologists. If any one would influence the south, let him plainly declare his sentiments and act from them.

*Middlesex Standard.*

**The Horrible Traffic.**

We call the attention of our readers and ask them to call the attention of their neighbors of all parties to the following extract of a letter from a Baltimore gentleman of the highest standing and talent, addressed to the editor of the New York Christian Advocate, and copied from that paper into the Baltimore Saturday Visitor, with the significant remark that "the writer need not have gone beyond our own precincts, to witness similar scenes of woe." Let all, at the North, who are disposed to favor the scheme of the annexation of Texas a slave territory, remember that such a measure must inevitably increase four-fold this dreadful traffic. There will be joy in the heart of every human flesh-seller in the South over such an event.

As I went on board the steamboat I noticed eighteen colored men, hand-cuffed and chained together in pairs, four women, and eight or ten children, of the apparent ages of from four to ten years, all standing in the bow of the boat, in charge of a man standing near them.

Of the men, one was 60, one was 52, three of them about 30, two of them about 25, and one of them about 20 years of age, as I subsequently learned from them. Coming near them, I perceived that they were all greatly agitated, and upon inquiry I found that they were all slaves, who had been born and raised in North Carolina

and had just been sold to a speculator, who was now taking them to the Charleston market. Upon the shore was a number of colored persons, women and children waiting for the departure of the boat; and my attention was particularly attracted by two colored females, of uncommonly respectable appearance, neatly attired, who stood together, a little distance from the crowd, and upon whose countenances was depicted the keenest sorrow.

As the last bell was tolling I saw tears gushing from their eyes, and they raised their neat cotton aprons and wiped their faces, under the cutting anguish of severed affection. They were the wives of the two men in chains. There, too, were mothers and sisters, weeping at the departure of their sons and brothers; and there, too, were fathers, taking the last look of their wives and children. My whole attention was directed to those on the shore, as they seemed to stand in solemn, submissive silence, occasionally giving utterance to the intensity of their feelings by a sigh, or a stifled groan. As the boat was unloosed from her moorings, they cast a distressed, lingering look towards those on board, and turned away in silence.

My eye turned to those in the boat; and although I had tried to control my feelings, amidst my sympathies for those on shore, I could conceal them no longer, and I found myself literally "weeping with those that weep." I stood near them, and when one of the husbands saw his wife on the shore wave her hand for the last time, in token of her affection, his manly efforts to restrain his feelings gave way, and fixing his watery eyes on her, he exclaimed, "This is the most distressing scene of all! My dear wife and children, farewell!" The husband of the other wife stood weeping in silence with his manacled hands raised to his face, as he looked upon her for the last time. Of the poor women on board, three of them had husbands, whom they left behind. One of them had three children, another two, and the third none. Three husbands and fathers were amidst the throng on the shore, witnessing the departure of their wives and children, and as they took their leave of them they were sitting together upon the floor of the boat sobbing in silence, but giving utterance to no complaint. But the distressing scene was not yet ended.

Sailing down the Cape Fear river twenty-five miles, we touched at the little village of Smithport, on the south side of the river. It was at this place that one of the slaves lived, and here was his wife and five children; and while at work on Monday last his purchaser took him away from his family, and carried him in chains to Wilmington, where he has since remained in jail. As we approached the wharf, a flood of tears gushed from his eyes, anguish seemed to have pierced his heart. The boat stopped but a moment, and as she left, he bid farewell to some of his acquaintance upon the shore, exclaiming, "Boys, I wish you well; tell Molly (meaning his wife) and the children I wish them well and hope God will bless them." At that moment he espied his wife on the stoop of a house some rods from the shore and with one hand which was not in the hand-cuffs, he pulled off his old hat, and waving it toward her, exclaimed, "Farewell." As he saw by the waving of her apron, that she recognized him, he leaned back upon the railing, and in a faltering voice repeated, "Farewell forever." After a moment's silence, conflicting passions seemed to tear his heart, and he exclaimed, "what have I done that I should deserve this doom? Oh, my wife and children, I want to live no longer;" and when the big tear rolled down his cheek, which he wiped away with the palm of his unchained hand, he looked once more at the mother of his five children, and the turning of the boat hid her from him forever.

As I looked around I saw that mine was not the only heart that had been affected by the scene, but that the tears standing in the eyes of many of my fellow passengers, bore testimony to the influence of human sympathy; and I could as an American citizen, standing within the limits of one of the old thirteen States, but repeating the language of Mr. Jefferson in relation to the same subject, "I tremble when I remember that God is just."

*Middlesex Standard.*

**MARRIED.**

On Thursday, the 16th inst. By the Rev. Henry Belden of Beonton, Mr. Asa B. Peloubet, to Miss Caroline Van Winkle, of Powerville.

Lost.—Yesterday, somewhere between sunrise and sunset, two golden hours, each secured with sixty diamond minutes. No reward offered, for they are gone forever."

**A MEETING OF EXECUTIVE COMMITTEE** Of New Jersey Anti-Slavery Society will be held at the office of the Freeman in Boonton on Saturday 8th of February next, at 6 o'clock P. M., to transact important business

A full attendance is particularly requested.

**TEMPERANCE CONVENTION.**

A Convention will be held on Thursday, the 20th of February, 1845, in the Church at Whippany, for the purpose of organizing a county Washington, Temperance Benevolent Society for the County of Morris.

Let all true Washingtonians in the country be at their posts on this occasion.

Meetings at 1 o'clock P. M. and concert in the evening.

Addresses by several individuals.

**LIBERTY MINSTREL.**

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it. Price, 44 cents.

**Congregationalism and Church Action:**

WITH the PRINCIPLES of CHRISTIAN UNION, BY JOHN KEEP,

PASTOR OF A CONGREGATIONAL CHURCH IN OHIO.

This is the title of a Duodecimo Volume just published, being a faithful exposition of the just powers of ecclesiastical bodies, the rights of individual members, and the evils of Sectarianism. It is a work that should be read by every man and woman in the land. A few copies may be had of Rev. Henry Belden, Beonton, 25cts.

**FALL AND WINTER GOODS.**

**D. C. NORRIS,**

Having enlarged his Store, is prepared to inform his old customers and the public generally, that he has just received a large stock of FALL AND WINTER GOODS, and is disposed to sell for

**READY PAY,**

as low as they can be had at any other store in the vicinity. Call and examine. Boonton. Nov. 25, 1844.

Boonton Washington Temperance Benevolent Society.—meets every Monday evening in the Free Church John Maxfield, President, Fredrick Stone, Secretary.

Boonton Liberty Association,—meets the first Friday evening of every month. M. Everts, President, C. B. Norris, Sec.



# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, FEBRUARY 28, 1845.

NO. 10.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers,  
10 copies to one address for two dollars.

All communications must be post paid, our paper is  
published at a pecuniary sacrifice, and we cannot afford  
to pay postage.

The following communication was omitted in our  
December number, and we had not room for it in the  
next, but we think it is not too late now.

For the Freeman.

Orange, December 16th, 1844.

Dr. Grimes:—

The official report of the Presidential  
election in New Jersey gives Birney 131 votes, which  
is nearly double the number given him in 1840; we  
have then 131 enfranchised men in the State,  
who have sufficient stamina to withstand the seduc-  
tions of the slave power, in its New Jersey modifica-  
tions, and prove themselves true to the interests of the  
slave.

The shoulders of these 131 men may be safely calcu-  
lated upon as the foundation of the Liberty party in  
our state; it is four years since we knew how many  
there were of us; we know our strength now, and we  
know where to find its constituent parts; too much  
scattered, perhaps, to make a concentrated effort, but  
just enough to act as leaven, which it appears to me is  
the manner we are called upon to act, we are too weak  
to make much noise by the force of numbers; our ac-  
tion must be by personal intercourse; conversational  
argument and tract distribution, judiciously applied, are  
to be our weapons, and we must settle it in our minds  
that we will do our own work. Each and every one  
of the 131 must decide for himself that he will be one  
of the vanguard, be singled out from the populace, be a  
common mark to be shot at, or whatever else may be  
necessary to advance the cause;—And further, that he  
will be always at it, weave it into every day life, live it  
out in all his intercourse with his friends and neighbors,  
and satisfy them, that on this subject he is wool-  
dyed, that it is chinked into him, that with him  
true democracy is a living, active, aggressive reality,  
unsusceptible of being seduced, thwarted, frightened, or  
smothered.

Success attending activity, and serious loss attending  
slothfulness, is strikingly exemplified in the history of  
our vote in Passaic County. In 1840, this county  
gave Birney and Earle 17 votes, one fourth of the Lib-  
erty vote of the State; in 1841 Patterson polled 38  
votes, and the County Passaic 55 votes, within about a  
dozen of what the State gave a year before.—This was  
a fine increase, and was the result of a few meetings,  
and some agitation. Had these meetings, and this agi-  
tation been kept up, there would have been 100 votes  
there this fall instead of NINE. The Creole Case  
happened about that time, and sundry other matters agi-  
tated Congress, and we fancied that our efforts were  
not in pressing demand.—Congress had taken the work  
out of our hands, and would do it better and quicker  
than we: fatal mistake! superinduced by our unwisdom  
and slothfulness, and rewarded in 1844, by 9 votes all  
told. Let me admonish the 131 men of New Jersey to  
beware of the rock on which Passaic County, and espe-  
cially Patterson split, and to avoid it, let them be all  
at it, and always at it.

But after all, we would have had more votes there;

if a number of our hitherto staid friends had not, most  
unfortunately got their feet into the Roorback trap.  
Like yourself, I could scarcely believe it when I heard  
it, but so it was; Birney had turned Loco was the cry,  
and those who used to be whigs swallowed it, and those  
from the Democratic ranks bolted too. Strange fatu-  
ity. But this will never do; we must be better politi-  
cians than to be carried away by a dose of strong lying  
just on the eve of an election, scared off like a flock of  
sheep by a dog, or a group of children by a lunatic; if  
we are to be moved from our steadfastness as easy as  
this, we will have enough of it, and will soon be the  
standing laugh of the shallow, and the wonder of sensi-  
ble men.

I have seen no response to my suggestion relative to  
an anti slavery camp-meeting next summer, except one  
editorial scintillation. I will not urge the idea, but I  
should like to know what is thought about it.

You say you would like to give a list of Temperance  
Houses, but do not know where to begin. Put down  
the name of Albert Gurnee, in Patterson, at the head  
of the list. My friend and your's, Dr. Clarke of Wood-  
bury gave me the name of a Temperance Innkeeper in  
his town, but unfortunately, as it sometimes happens  
when we write proper names, I could not decipher it,  
perhaps he will send you a Woodbury paper with the  
gentleman's advertisement in.

ALEX. H. FREEMAN.

For the Freeman.

### Is it likely that the Liberty Party will become corrupt?

Much has been said of late years in this country  
about the corruptions of party politics. That gross cor-  
ruptions exist there can be no doubt. The organs of  
each party abound with accusations against the others,  
and many of our citizens had become so disgusted with  
the proceedings of the two great parties, that for years  
they had abandoned the polls, and refrained from all  
connection with politics, while the evils complained of  
have been continually growing worse. The number of  
those who have thus stood aloof has been increasing,  
until recently a goodly number of them have been led  
to pause, and institute the inquiry, whether they had a  
right thus to withhold their influence from their coun-  
try's cause; whether as patriots and philanthropists,  
they were not bound to do what they could to wrest  
the reins of Government from the hands of unprincipled  
demagogues, who were prostituting the powers with  
which they were entrusted, to their own selfish pur-  
poses. This enquiry led to the formation of the liberty  
party. The beginning of this party was small. Only  
a few were willing at first to come out and advocate  
the equal rights of all, in opposition to the great systems  
of organized selfishness, which were ready to frown  
upon and if possible to crush them. But these few took  
their stand upon the everlasting principles of truth and  
righteousness, and with the Bible in one hand, and the  
Declaration of Independence in the other, they vowed  
for themselves and their children, that they would ne-  
ver cease to carry on the contest, until our Govern-  
ment should be administered with impartial justice, and  
an equal regard to the rights of every human being,  
irrespective of color and condition.

But tho' their beginnings were small, the course of  
things has given promise that their "latter end shall  
greatly increase." Four years ago they numbered  
about 7000. At the election last fall they came up to  
the polls with nine times that number. The eyes of  
the nation and of the world are now fixed upon them  
with absorbing interest. But still there are many who  
wish well to their country and the world, who hesitate  
to connect themselves with this party, from the fear lest

in a few years it shall become corrupt like the other two  
prominent parties. Is this fear well grounded? Will  
the Liberty party be likely to become corrupt?

Without claiming any peculiar discernment with re-  
gard to coming events, I would unhesitatingly answer  
this question in the negative. And I have no doubt that  
any candid mind acquainted with the principles and the  
organization of all the parties would come to the same  
conclusion. With the exercise of all my charity I  
cannot but think those who express a contrary opinion,  
are fettered by prejudice, and in want of information as  
to the true character of the Liberty Party. Permit me  
to give my views of this subject, by asking and answer-  
ing two questions.

1. What are the causes which have led to the en-  
tire corruption of the Whig and Democratic parties?

First, I mention as the principal cause of their degen-  
eracy, that they have proposed to themselves a selfish  
end as the main object of pursuit. While they have  
professed to aim at the settlement of questions relating  
to pecuniary interests of the nation, they have in reali-  
ty been striving to get possession of the profits and hon-  
ors of office for themselves. This has been the case at  
least with those who have made the noise, and exerted  
the influence which has controlled the mass. But even  
the objects which they have pretended to have in view,  
are of no greater importance than the protection and  
increase of the wealth of the greater part of the people.  
They have agreed in turning a deaf ear to questions of  
infinitely higher import; questions which affect the lives,  
the liberties, and the happiness of a large portion of the  
population. In order to do this, they had to become  
mean and selfish, and it could not well be otherwise  
than that they should become corrupt. An unworthy  
and dishonorable course of action necessarily results in  
a corruption of morals, and the longer that people pur-  
sue such a course, the more corrupt must they become.

Their principles of operation have been of a most de-  
moralizing character.

Both parties taking it for granted that the ends they  
had in view were of the greatest importance, have  
considered themselves justified in using any means to  
secure success. Not satisfied with using fair and hon-  
orable means, they have openly defended the principle  
of doing evil that good might come. It is hardly neces-  
sary here to mention the betting on elections, the bribery  
both direct and indirect, the circulation of false and  
slandrous reports, the illegal voting, and the worse  
than useless expenditure of time and money in the crea-  
tion of log cabins, and hickory and ash poles, with the  
plentiful supply of hard cider and harder rum and brandy.  
The patriotic and virtuous have witnessed these  
things, until they have been constrained to elevate a  
standard under which none but men of integrity may  
expect preferment.

I mention one other thing which has been a great cause  
of corruption. That is the blind subserviency of the  
parties to their political leaders.

This has been such that whatever principles were  
advanced by the leaders, they were sure to be endorsed  
by their parties. Whatever course of action was pro-  
posed was most readily concurred in. Their organiza-  
tion has been so complete that in fact the will of the  
leaders has been the will of the party. They  
would approve or condemn, they would favor or oppose  
according to the beck and nod of those to whom they  
were accustomed to look for guidance. I was struck  
with a little illustration of this some time since, at a  
great mass meeting of one of the parties. The number  
of people present was so great that but a small portion  
of them could hear any thing from the speakers' stand.  
But in order to have everything go on right, a man was  
placed in an elevated situation, near the speaker, and

where he could be seen by all in the crowd. When this man heard anything which he considered worthy of applause, or when he considered that a sufficient interval had elapsed since the last expression of admiration, he would take off his hat and wave it about his head. At this signal, the people, not one in ten of whom had the remotest idea of what was spoken, would make the welkin resound with their three hearty cheers, or if the man continued to wave his hat, they would give three times three. And so they have acted in everything else, believing all that their editors have published, and supporting all whom their leaders have chosen to nominate. And while this has been going on, the people have been amused with the appointment of delegates and committees, and persuaded that their will alone was consulted.

Were it proper to occupy the space in your small paper, we might proceed further into the causes of the corruption of these two great parties. But let me add, if the Liberty party follows in the same steps, it will cease to be a Liberty party. Notwithstanding all their professions, both the Whigs and Democrats are slavery parties. They were organized under a slave influence, they are ruled by slaveholders, and they both at the late election had slave holders for their Presidential candidates. It is the slave power which regulates their principles and controls their operations.

I will now ask the second question. Are those causes which have corrupted the Whigs and Democrats, in operation among the Liberty Party? If they are, it will not require a prophet to predict the event. Every body understands the universal principle that 'like causes produce like effects.' But it is equally true that opposite causes produce opposite effects; so that if causes of an opposite character to those we have mentioned, are exerting their influence over the Liberty Party, they must result in the continuation and growth of a pure and elevated character.

It is to be observed with reference to their main object of pursuit, that the Liberty Party *has great and noble ends in view.* According to the dictates of true benevolence they seek to promote the most important object first. While they allow that the pecuniary interests of business men are to be looked after; they consider that the liberties and the happiness of the oppressed, are matters of greater moment. Consequently they seek to equalize the benefits of a good government among all the inhabitants of the land. Not content to enjoy *life, liberty, and the pursuit of happiness* themselves, they purpose to extend the same blessings to every being who bears the image of God. This is a noble purpose, and the possession of it is what constitutes true nobility of soul. Wherever it is acted upon, it has a continually elevating tendency. It is an absurdity to say that men are likely to become corrupt when they forego selfish purposes and seek the good of their fellow men. Instead of becoming corrupt, it is probable that the Liberty party will continue to become more pure until they present a spectacle of moral grandeur, such as the political world has never shown.

As to their principles of action, it is obviously the wise policy of the Liberty Party to use honorable and righteous means to attain their ends. And we find in all their publications and from the closest scrutiny of their proceedings that they are actuated by the principles of righteousness and truth. They do nothing themselves, and they ask nothing of others of which an honest man need be ashamed. From such principles and such a course of conduct we cannot surely expect corruption, but rather purification.

The Liberty Party is at present composed of such materials as to give the fullest assurance that the strongest tendencies will exist against corruption.

Who are the men? The most virtuous and pious that the country affords. Many of them such as had withdrawn in disgust from the strife of politics in the old parties, and who have returned to the political arena, from a high sense of duty to their fellow-men, and their God. Such men, can never be carried along with the tide of selfishness, and become corrupt. They will

not only remain pure and free themselves, but they will present an immoveable phalanx, in opposition to all unhallowed intrigues. Those men have formed and given character to the Liberty Party, and they must ever exert a controlling influence in its councils. They cannot be intimidated, deceived or bought; and they cannot be driven from the ranks of the party, or shorn of their moral power. The Liberty Party have no leaders, in the sense that the other parties have. There are those among them who from their moral excellence and intellectual power, must exert a great influence over those with whom they associate. But such an influence is of a healthy character and is a mighty safeguard against corruption. The individuals of the party, examine and judge for themselves. H. B.

### LIBERTY PAPERS.

We give under this head a list of the Liberty Papers which we intend to continue as we can do it with correctness.

The **EMANCIPATOR AND CHRONICLE**, Boston; Joshua Leavitt, and E. Wright Jr. editors—weekly and daily.

**LIBERTY STANDARD**, Hallowell, Maine, Austin Willey editor.

The Bangor Gazette is suspended for the present, to be resumed again in a short time.

**MIDDLESEX STANDARD**, at Lowell, John G. Whittier, and C. L. Knapp editors.

**VOICE OF FREEDOM**, Brandon, Vermont, J. Holcomb editor.

**GRANITE FREEMAN**, Concord, New Hampshire.

**ALBANY PATRIOT**, Albany, James C. Jackson editor.

The **LIBERTY PRESS**, Utica, W. Bailey editor.

**HERKIMER FREEMAN**, Little Falls, New York.

The **SIGNAL OF LIBERTY**, Ann Harbor, Michigan, T. Foster, and G. Beckley editors.

**LIBERTY HERALD**, Warren, Ohio, Tait and Wainwright editors.

**CHRISTIAN POLITICIAN**, Cincinnati Ohio, Dr. Brisbane editor.

**FREE LABOR ADVOCATE**, New Garden, Indiana, Benjamin Stanton editor.

**INDIANA FREEMAN**, Indianapolis, Henry W. De Puy editor.

**WESTERN CITIZEN**, weekly, and **NEWS** daily, Chicago, Illinois, Z. Eastman; editor.

**AMERICAN FREEMAN**, Milwaukee, Wisconsin.

**SPIRIT OF LIBERTY**, Pittsburg, Pennsylvania, Reese C. Fleason editor.

These papers with two or three exceptions, are of the largest size, all of them are ably conducted, of the highest moral tone, true to temperance, and every sort of moral reform. Every good cause will go forward with the Liberty party, with such papers to advocate it.

There is a daily and weekly at Cincinnati, and several weeklies in other states that we have never seen, but they are in able hands. Several others are to be started soon.

**SINGULAR FACT.**—Dr. Smith who has recently visited the Forks of the Mississippi, gives a most singular fact, by stating from good authority, that no person officially associated with the Indians of the Upper Mississippi ever saw or heard of a deaf Indian, or one whose eye-sight was impaired by age, or whose teeth were essentially decayed.

The Rev. C. Fairbank, is sentenced to 15 years imprisonment in Kentucky, as an accomplice of Miss D. A. Webster under a charge of assisting in the escape of slaves from bondage, by slave-holding or pro-slavery Judges, Jurors, Witnesses and Lawyers, backed up by pro-slavery mobs.

"Whom the Gods wish to destroy, they first deprive of reason."

The Texas debt is said to be \$22,000,000.

### Communicated for the Freeman.

In the death of Mrs. Parsons, of AURORA, Illinois, on the 15th ult. the cause of truth has lost a faithful advocate, society a valuable member, and a husband a kind and affectionate companion, who was always ready and anxious to assist him in his labors for the advancement of every good cause.

She was, we believe, a native of Western New York, and was married to the Rev. Wm. L. Parsons about 4 years since, when they immediately moved to Newark, N. J. where Mr. Parsons became the Pastor of the Free Church, and continued there until the Fall of 1843. He then moved to Boonton, and preached about ten months in the Free Church, when he received a call from the Church at Aurora, which he accepted, believing they could be more useful there. It was between three and four months only after they left Boonton, before death parted them.—Mrs. Parsons exhibited in her life, one of the most lovely specimens of Christian character. Her great desire was to do God, it was what she lived for; she was ready to sacrifice her own comfort for the accomplishment of good, and for this end her labors were incessant; her unassuming manners; her kind and faithful attentions, endared her to all who became acquainted with her. The poor were always welcome, and made to feel at home in her presence; to know her was to love her. All who knew her, her desire, her qualifications, and her zeal for doing good, must view the premature termination of her earthly existence as one of the mysterious providences of God. But as she lived to do the will of God, so undoubtedly she yielded cheerfully to his will in death.—All who knew Mr. and Mrs. Parsons, will sincerely sympathize with her bereaved partner. His loss is great, but he will not murmur, in the fulness of his heart he is ready to exclaim, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He has lost a kind, faithful, affectionate and efficient helpmeet; and though he will not murmur, he cannot but feel the infliction of *too great a wound for any earthly balm to heal.*

Below we give the returns of the Presidential Election in 1844, as near correct as we can give them from the best sources within our reach.

### The National Vote.

	Clay.	Polk.	Birney.
Maine . . . . .	34,378.	45,719.	4,836
New Hampshire . . . . .	17,866.	27,160.	4,161
Massachusetts . . . . .	67,418.	52,856.	10,950
Rhode Island . . . . .	7,323.	4,548.	5
Connecticut . . . . .	32,842.	29,841.	1,943
Vermont . . . . .	26,770.	18,041.	3,970
New York . . . . .	232,473.	237,588.	15,875
New Jersey . . . . .	38,318.	27,495.	131
Pennsylvania . . . . .	161,863.	167,245.	3,143
Delaware . . . . .	6,257.	5,969.	
Maryland . . . . .	35,984.	32,676.	
Virginia . . . . .	43,677.	49,417.	60
North Carolina . . . . .	43,232.	39,287.	
South Carolina . . . . .	18,000.	37,000.	estimated.
Georgia . . . . .	42,106.	44,155.	
Alabama . . . . .	24,850.	36,228.	
Mississippi . . . . .	40,193.	25,288.	
Louisiana . . . . .	12,818.	13,177.	
Tennessee . . . . .	60,039.	59,915.	
Arkansas . . . . .	5,504.	9,546.	
Kentucky . . . . .	41,255.	51,988.	
Ohio . . . . .	155,103.	149,059.	8,050
Indiana . . . . .	67,867.	70,181.	2,106
Illinois . . . . .	45,612.	58,515.	3,721
Michigan . . . . .	24,223.	27,703.	3,632
Missouri . . . . .	31,251.	41,369.	
Total	1,314,562	1,372,461	62,583

### LIBERTY VOTE OF NEW JERSEY IN 1844.

Burlington	7	Passaic	9
Camden	4	Salem	4
Essex	29	Monmouth	3
Gloucester	27	Sussex	7
Hudson	8		
Morris	34		131

That which is morally wrong, cannot be politically right.

## THE NEW JERSEY FREEMAN.

BOONTON, FEBRUARY 23, 1845.

Let us throw off the mask—'tis a cobweb one at best, and the world will see through it. It will not do thus to talk like philosophers, and act like *unrelenting tyrants*; to be perpetually sermonizing, with liberty for our text and actual oppression for our commentary.

Wm. Pinckney, of Maryland.

In all things that have beauty, there is nothing to man more comely than LIBERTY Milton.

We hope the article commenced on our first page will be carefully read and reflected upon.

The idea that the Liberty Party would become corrupt as the others are, has made many honest men hesitate about coming into it.—We believe this to be a great mistake. There is a certain support that men always receive from the principles they advocate. If men advocate bad measures, there will be a downward tendency, from the very nature of the case. No man can labor for the advancement of error without becoming corrupted. On the other hand, good principles, as the writer of the article referred to very properly remarks, have an "elevating tendency." The legitimate influence of *all truths*, is to purify the minds of those who advocate it. While men advocate Christianity, they grow in all the loveliness of Christianity. When they cease to advocate it, they cease to be Christians. It is so with every thing; there is always a strong reciprocal support exerted between men and their principles. We hope the writer of that article will continue to furnish us with his arguments on that point.

The Executive Committee of the State Society, does not feel it their duty, under the exhausted state of their treasury, to employ an agent at present. A circular will be sent to the active Liberty men in the State in a few days, on the subject of funds and organizations, and we will leave the matter principally for that committee. But we hope the friends in every place will organize Liberty Associations without delay; get the names of *all* pledged in some form, to support the principles of liberty. Cannot some one or more be found in each county, to volunteer, and get up the village organizations. The editor of the Freeman will go anywhere in Morris County and assist in the matter, and the Rev. Mr. Belden of Boonton will go on the same business any where in the counties of Warren, Sussex, and Passaic, without charge. Who will do likewise in the same or other counties? Now is the time for action. Tracts can be had at very low terms of Lewis Tappan, New York, and arrangements will probably soon be made to have depositaries in several places within our own state.

### THE TEMPERANCE CONVENTION.

This meeting in consequence of the almost impassable state of the roads, and other difficulties, was not large; the delay in getting together, and the shortness of time before the concert in the evening, rendered it necessary to do up the business expeditiously, and we regret that the officers are not more distributed through the county. But this matter can be made right next September. We trust much good will grow out of this organization.

The Executive Committee of the Morris County Washington T. B. Society, will meet at the house of A. D. Lyon in Parsippany, on Saturday 15th. March 1845, at 3 o'clock P. M.

Mr. J. M. Brown is requested to be present.

The Rev. C. T. Torrey has been set to weaving. A New York Editor says he will weave the winding sheet of Slavery.

### COUNTY TEMPERANCE CONVENTION.

This Convention was held according to notice, in the Church, at Whippany, the 20th inst.

The meeting was called to order by Mr. Stone, and the Rev. H. R. Hedges was chosen chairman, and J. Grimes Secretary.

Prayer by the Rev. Henry Belden.

The following resolution, after considerable discussion, was unanimously adopted.

Resolved, That in our view it is now expedient to form a county Washington Temperance Benevolent Society for this county. In proceeding to this organization, we would have it understood that we have no disposition to oppose or hinder the efforts of any other Society. Wherever individuals or associations may be engaged in promoting the cause of temperance, we shall always be ready to encourage them, and rejoice in their success.

On motion, Calvin Howell, the Rev. Mr. Riddel, Rev. H. Belden, J. M. Brown, J. Grimes, and J. Grannis were appointed a committee to prepare a constitution.

The Committee presented the following constitution, which was adopted.

#### PREAMBLE.

WHEREAS, We believe that under the Washingtonian Temperance Organizations, great good has been accomplished: Within the last few years, hundreds of drunkards have been reclaimed, who had previously defied all efforts from other sources; under the blessed influence of Washington Temperance Benevolent Societies, we have seen peace, happiness, and prosperity carried to thousands of families of our fellow beings, who had long been strangers to everything that renders life valuable; we have seen the prison doors unlocked, and thousands of beings stamped with the image of God, released from bondage to the tyrant Alcohol;—we have seen lunatics restored to their right mind, the sick healed, the blind made to see, the deaf to hear, the lame to walk, the hungry fed, the naked clothed, and if we have not seen the dead raised, we have seen thousands of immortal accountable beings rescued from premature graves, and believing that while these societies continue based upon pure benevolence, as they have heretofore been, they will continue, with God's blessing, to be the most efficient instrumentalities in the temperance cause; we therefore agree to form such a society for this county, and adopt the following

#### CONSTITUTION.

Article 1st. This society shall be called the Morris County Washington Temperance Benevolent Society.

Article 2d. The object of this society is to relieve and reclaim the drunkard, and lead him by acts of mercy and kindness to reformation and union with us, and to do all we can to advance the glorious cause of temperance, and extend its blessings to the whole human family.

Article 3rd. The officers of this society shall be a President, five Vice Presidents, a corresponding Secretary, Recording Secretary, Treasurer, and an Executive Committee of fifteen, five of whom shall be a quorum for the transaction of business—these officers shall be elected annually, and continue in office until others are appointed.

Article 4th. The duties of the President and Vice Presidents, Secretaries, and Treasurer, shall be such as usually devolve upon such officers.

Article 5th. It shall be the duty of the executive committee, to call special meetings, to examine, and endorse by their chairman, all bills proceeding from the committee, and they shall draw upon the Treasurer for all sums required to defray the expenses of the Society; and make all contracts subject to such rules as the society shall adopt.

Article 6th. The Society may make such by-laws from time to time as may be deemed expedient, provided they do not in any way conflict with any article in this constitution.

Article 7. This Society shall receive as members all who adopt the following pledge.

"We whose names are hereto annexed, desirous of

forming a society for our mutual benefit, to guard against a pernicious practice, which is injurious to our health, standing and families, do pledge ourselves as gentlemen and ladies, that we will not drink any spirituous or malt liquors, wine or cider, and that we will in all suitable ways discourage their use in the community.

The privilege of voting shall belong to representatives from the local societies, and no society shall be entitled to a greater representation than one for every twenty five members; but no society shall be debarred from sending one representative.

Article 8.—This society shall hold its annual meetings on the first Thursday in September of each year.

Article 9th. This Constitution may be amended at any annual meeting, by a vote of two thirds the members present.

The following individuals were elected officers.

John Grimes, *President*.

*Vice Presidents*.—Silas Tuttle, Daniel Dehart, Jacob L. Brotherton, James L. Woodruff, Archibald Swift.

*Cor. Secretary*.—Rev. Mr. Riddel of Whippany.

*Recording Secretary*.—E. L. Blything.

*Treasurer*.—G. W. Esten, Boonton.

*Executive Committee*.—Henry R. Hedges, Calvin Howell, Henry Belden, B. B. Griswold, S. L. Condit, F. Stone, Edward Howell, Wm. Concklin, H. J. Green, Morris Johnson, Thomas Riley, Marcus Evans, S. A. Condit, John Maxfield, John Grannis.

It was then

Resolved, That the Executive Committee be authorized to employ an agent, provided a way can be devised of raising funds to pay with; also to take such other measures as will tend to advance the objects of the Society.

Resolved, That the proceedings of this Convention be published in all the papers printed in the County.

The Convention then adjourned.

#### STRIKING TO THE PURPOSE.

An invalid sent for a physician, and after detaining him some time with a description of his pains, aches &c. he thus summed up — "Now, doctor, you have humbugged me long enough with your good-for-nothing pills and worthless syrups; they don't touch the real difficulty. I wish you to strike at the real cause of my ailment, if it is in your power to reach it." "It shall be done," said the doctor, at the same time lifting his cane, and demolishing a decanter of gin that stood upon the side-board. *Liberty Press.*

An Albany barber, while exercising his art upon a dram-drinker last Sunday, chanced to open his customer's mouth, whereupon he was very properly threatened by a bystander with a complaint for opening a *run hole* on the Sabbath. *Sig. of Lib.*

*Deacon Holy Pucker and his clerk*.—*A Fact*.—James have you swept the Store this morning? "Yes, sir." "Watered the rum and saw'd the sugar?" "Yes." "Mixed the plaster in the flour?" "Yes." "Well, come in and attend prayers."

It might have been added. "Got the ballots for the slaveholders ready?" "Yes." "Well, come in and attend prayers."—*Lib. Standard.*

#### FLORIDA.

A Territory applying for admission as a state, has heretofore required a population of 70,680. Florida, has about 60,000 inhabitants including slaves, and the slave interest requires that she be admitted into the Union as a State without delay.

Shall it be done?

"John, how I wish it was as much the fashion to trade wives, as it is to trade horses."

"Why so, Jim?"

"I'd chea. somebody most shocking bad afore night!"

*CUBA*.—It is said there are now, 450,000 free Slaves in Cuba, than have been imported into that Island since 1764.

What has become of those, and the increase by births?

"O Slavery! disguise thyself as thou wilt, still thou art a bitter draught."

PROSPECTUS

Of a Weekly Newspaper in  
CINCINNATI, O.,

ENTITLED

**The Christian Politician.**

*The Christian Politician.* I intend shall be the advocate of Truth, in all religious, political and social relations, and not the advocate of party for there is something more important than names, something more glorious, more ennobling, more immortal, than phraseology, more precious than the perishable material in which God has chosen to invest his Virgin Daughter on Earth, and that is Truth herself.

I believe the Bible to be THE GREAT REPOSITORY OF MORAL TRUTH; THE ONLY AUTHORITATIVE WRITTEN RULE OF FAITH AND PRACTICE; A SUFFICIENT DIRECTORY TO HEAVEN;

That God has made of one blood all nations of the Earth; that as all ages, all colors, all conditions in life will stand on the same platform at the Judgement, with no inequality except in character, so they should stand together on Earth;

That God never delegated to one creature unlimited power over another; that voluntary slave-holding is sin in all cases, sin in all circumstances, *sin forever*; that the church in particular should withdraw herself from all participation in this guilt; that God now commandeth *all men everywhere* to repent;

That war is antagonistical to the spirit of the Gospel which breathes and inculcates a spirit of Peace, that the followers of the blessed Jesus should emphatically be in principle and practice, the followers of the PRINCE OF PEACE;

That drunkards, fornicators, adulterers, idolaters, the covetous revilers, extortioners and such like, are no more fit to partake of the emblems of Christ's broken body and spilt blood, than they will be to sit down in heaven at the GREAT MARRIAGE SUPPER OF THE LAMB;

That it is the duty of Christians, as speedily as possible, to give the pure and unadulterated Gospel to the whole world; that the spirit of Christianity is in truth *the spirit of missions*, and that every Christian has a part to perform in this GREAT WORK.

In accordance with these views I shall endeavor to encourage every movement by any part or denomination, the object and tendency of which may be to improve the social virtues, the political good the moral character, and the religious affections.

I wish it to be well understood that I pledge myself to no one party to advocate its measures. But I do pledge myself to all parties to advocate what I conceive to be their *good* principles and their *good* measures. \* \* \*

WM. HENRY BRISBANE.

Cincinnati, O., Jan. 10th. 1845.

TERMS.—Single subscribers, \$1.50, in advance, \$5, to five subscribers at the same Post Office in advance.

A POLK MAJORITY. A day or two before the Election in this county, says the Mississippi Guard, two negroes were discussing politics, and from words they came to blows. The owner of one of the negroes, hearing the rumpus, thrashed both of them, giving the Clay negro ten lashes, and the Polk negro fifteen. The latter, after walking about a hundred yards, shrugged his shoulders and shouted at the top of his lungs, "Hurrah for Polk! *five ahead yet!*"—*Jour. Com.*

These two negroes are an exact type of the two pro-slavery parties at the North. The slaveholders thrash them both, and fleece them both; but they are as keen at the game of politics right after it as ever. "Hurrah for Clay," "Hurrah for Polk," shout the whipped slaves—and the one that is whipped the hardest shouts the loudest. Look at New Hampshire for example.—*Boston Chronicle.*

SENTENCED. Madison J. Mullen, lately convicted in the Parish of Union La. for using language to slaves calculated to excite insubordination among them, was sentenced to 21 years hard labor in the penitentiary at Baton Rouge. *V. Y. Plebian.*

DIED.

At PARSIPPANY, on Wednesday the 5th February inst., MR. JONATHAN GRIMES, aged 72 years.

On the 21st inst., at the house of her Son-in-law, Wm. Bertholf in Powerville N. J., MRS. POLLY PERRY of Owego, New York, aged 65 years.

At AURORA, Illinois, on the 15 January last, Mrs. LAVINIA B., wife of the Rev. Wm. L. Parsons, aged 34 years.

—\$—\$—  
From the Liberty Herald.

**A Slave's reason for Absconding.**

I would not live alway I'd rather not stay,  
In this land of oppression, were tyrants bear sway;  
Where the wife of my youth from my bosom is torn;  
And far away south by the slaveholders borne.

I would not live alway, where bloody scenes are,  
And look on those faces long furrowed with care;  
Or bare my own back to the slave driver's lash,  
Nor be bought and sold for the task master's cash.

I would not live alway, where my flesh and bone  
Could never be, never, no never my own;  
Midst cruel oppressors, whose hearts hard as steel,  
Could never for poor crushed humanity feel.

I would not live alway, where the slaveholder's lash  
Is given so freely, instead of the cash,  
To induce us to labor by night and by day,  
And these man stealing nabobs pocket the pay.

I would not live alway, where Christianity bright,  
Is never permitted to shed its sweet light,  
But the black man is doomed in ignorance to dwell,  
And his soul goes unward for down swiftly to hell.

I would not live alway, where the slave-driver's rod,  
Is superior far to the law of his God—  
Where the marriage relation is broken for nought,  
And our wives and our daughters are sold and bought.

I would not live alway, where freedom's a name,  
The bare mention of which my bosom must pain;  
And where I must never expect to be free,  
Or enjoy but a taste of what's called Liberty.

I would not live alway, but now bid farewell  
To this land where no kindly Samaritans dwell,  
That will bind up our wounds or give ear to our griefs,  
Who have had the mishap to fall among thieves.

Then fare-well ye land of oppression's dark reign!  
Determined am I my own rights to regain;  
And if from the Eagle's proud talons I flee,  
In the paws of the Lion better days may I see.

D. SAVAGE.

• Parkman, O.

*The wrong man hanged!*—A Liverpool paper says that Wm. Towns, a soldier in the 21st Fusiliers, now in India, has confessed that it was he who dashed out the brains of a game keeper in Essex, about 9 years ago and that a man named Chalker, who was executed for the murder, was innocent.

THE ALPACA.—We think it has been published that one of these animals had been imported into New York. But, at all events, it may be of interest to observe that the Alpaca yields a fleece of seventeen pounds of fine, long silky wool.—Some of these animals have been carried to England and Scotland. They cannot live in a hot climate, but thrive on the Andes, and are said to be very hardy. Their flesh is something between mutton and venison. We should think these animals might do well on the rocky hills of Maine and Vermont. It is said they would live where sheep would starve.

As they travel well, they might be summered on the highest mountains all along the Alleghany ridge, and wintered in the valleys, as is done with the Merino sheep in Spain, and they are kept with little or no fodder. *Signal of Liberty.*

From the True American.

HOW THE SOUTH GETS WITNESSES.

The following advertisement, which we copy from the Charleston Courier of Jan. 3, 1845, shows how they get proof to convict men, who they may chance to suspect of showing kindness to their fellow men who have had the misfortune to fall "among thieves." No wonder they have convicted Torry, Walker, Miss Webster and others.

**"ONE HUNDRED DOLLARS REWARD** will be paid for proof to convict any white, or responsible person of color, of harboring my Coachman **WILL**, who absconded on the 7th inst. Twenty dollars reward will be paid for lodging him in the Work House."

JOHN L. NOWELL.

LIBERALITY. Rev. Charles T. Torrey, is permitted to write to his wife, once in three months, and on business matters oftener, if absolutely necessary. He is not permitted to answer his correspondents, but can receive their letters, *provided*,— 1. That the postage is paid. 2. That they contain no allusion to slavery derogatory to the character of the institution. 3. That they contain no information of what is going on in the world.

A LEARNED DOCTOR has given it as his opinion, that tight lacing is a public benefit, inasmuch as it kills off the foolish girls, and leaves the wise ones for *Youths Cabinet.*

—£—£—  
"Will you take a pinch of snuff Mr. Sprigg?"  
"No thank you, if my nose had been intended for a dust hole, it would have been turned the other side up."

VALUABLE IMPROVEMENT! It is said the much celebrated manure, Guano, is extensively used in the manufacture of Snuff.—The deleterious properties of the Tobacco are no doubt very much diminished thereby.

**Temperance Houses.**

ALBERT GURNEE, Paterson.

Please forward the names, and thus favor a temperance community.

**LIBERTY MINSTREL.**

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 44 cents.

**Congregationalism and Church Action:**

WITH THE PRINCIPLES OF CHRISTIAN UNION,  
BY JOHN KEEP,

PASTOR OF A CONGREGATIONAL CHURCH IN OHIO.

This is the title of a Duodecimo Volume just published, being a faithful exposition of the just powers of ecclesiastical bodies, the rights of individual members, and the evils of Sectarianism. It is a work that should be read by every man and woman in the land. A few copies may be had of Rev. Henry Belden, Boonton; 25cts.

*Boonton Washington Temperance Benevolent Society*,—meets every Monday evening in the Free Church. John Maxfield, *President*, Fredrick Stone, *Secretary*.

*Boonton Liberty Association*,—meets the first Friday evening of every month. M. Evarts, *President*, C. B. Norris, *Sec.*

# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, MARCH, 1845.

NO. 11.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

For the New Jersey Freeman.

### Thoughts on Slavery.

#### NO. 1

It has been wisely enjoined by the great and all controlling power of the Universe, that in all the various relations of life, there should exist between man and man a constant feeling of reciprocal sympathy. To this end there is implanted in the heart of every rational creature a principle which when uninfluenced by passion is capable of deciding with accuracy, whatever constitutes either an act kindness or injury. Hence we need never hesitate for a moment, to know when to exercise an act of humanity in behalf of those who implore it.

All that is necessary is to ask ourselves, whether the situation from whence proceeds the entreaty, would if incident to ourselves, be entitled to the commiseration of others. Happy indeed would it be for humanity, if this course were universally adopted and pursued. But how many are there who never think of the unfortunate until compelled by misfortune, to endure the same sufferings themselves. A whole community may groan beneath the accumulated wrongs of ages, and scarce receive from the world a pitying glance. And why? Because the world is comparatively insensible to their woes.

Do any ask the proof? If so, let them turn for a moment to the Southern States of this *Soi disant* Republic, and there gaze upon the condition of the millions of human beings, whom tyranny, remorseless and iron nerve, hath robbed of every heaven descended right, and blotted as it were from the scale of humanity. From this wronged and hopeless people, the appeal of mercy is daily and hourly ascending to the throne of a righteous God, whilst their entreaties for human commiseration, are wafted on every breeze that sweeps from the land of manacles and chains.

The melancholy story of their wrongs has been told times unnumbered, and Philanthropy with her myriads of ceaseless tongues, is still echoing the same tale. And yet the people of the north, with all their boasted magnanimity, and professed attachment to the principles of human liberty, and firm adherence to the cause of christianity, by which are strictly inculcated benevolence, humanity and universal love, regard the whole with feelings of apparent indifference. Almost in vain have the agonizing scenes of their every day sufferings been pictured to their view. In vain have they heard of the countless market places, upon whose bloody shambles, the image of the immaculate God is daily bartered for a paltry piece of gold. And in vain have they heard of the outlawed fugitive from the iron grasp of oppression, hunted like wild beasts through swamps and everglades, by bloodhounds, and human fiends, armed with weapons of death.

But should misfortune once frown upon those misanthropists and change their condition to that of the slaves they would doubtless call down the wrath of God upon their oppressors, and look upon an unfriendly world in the same light as the slaves now groaning beneath the crushing weight of despotic power, is wont to look upon

them. But it is urged by them that the representations of the slaves, propagated upon the slaves, which for years have been scattered before every community by the free press of the land, and the fearless champions of human rights in the shape of abolition lecturers, are utterly false, without a shadow of foundation, and therefore unworthy of belief—that they cannot reconcile an idea to absurd as that, of any portion, of a people descended from the patriots of the Revolution, and acknowledging the sentiments of Washington, Jefferson and their illustrious compeers, exercising such absolute despotism over the lives of human beings.

How very strange is this! They can believe every thing else but this. They can credit every iota related by the host of historians concerning the hardships and sufferings endured by the American colonies, at the hand of the British Parliament. They can credit the story of the barbarities inflicted by the merciless Ottomans of Turkey, upon the unoffending inhabitants of Greece. They can credit the every day account of ruthless cruelty, any, exercised by the despot of Russia over the unhappy Polanders, who have long been striving to secure for themselves the blessings of civil and religious liberty; and they can also give full credence to the enormities practiced by the church of Rome in the age of inquisitorial tortures, besides a thousand other things of like nature, not only in modern, but also in ancient times.

But when they are presented with the true stories of American Slavery, they feel great reluctance in believing them.

W. H. S.

From the Liberty Press.

### Andrew Jackson.

The name here presented is not that associated with the glorious achievements of New Orleans, yet dear me, however inconsiderable it may be to others, nor is it mine to boast of having swayed the scepter of a nominally free people. Yes, my short career is not altogether without striking events, of which

"I will a round, unvarnished tale deliver."

Though my skin be black, yet of a truth I can say, I was drawn into life under the glorious safeguard of the American insignia of LIBERTY. My education (principally moral) was conducted by Rev. Geo. Wail, of the M. E. order, of Warren county, Ky! I was always told by him that I was free, as also had been my mother, whose condition, agreeably to law, I am to follow.

After the lamented death of my Rev. good guardian, I was seized as a slave by his administrator and sold a public auction. Being asked while on the stand, what I thought myself worth? I replied, not a dollar—not any thing, to any man that buys me as a slave—I am a free man and no slave.—I will run away. I was then informed my services only would be sold, the avails of which should be at my disposal and was struck off at \$144 per year.

The master into whose hands this kindness had placed me, was desirous I should use the talent I had acquired at the hand of my Rev. friend to his advantage so I was ordained a minister to preach Christ and him crucified, no, but master and his spoils—for he instructed me what to say, and then would appear in a by corner to hear if I said it right. He belonged to the same church with me, and of course had an undoubted right to attend. I must confess it was beyond a Negro's depth of thought to explain to the slaves the righteousness of master to require us to labor on Sunday upon a turnpike job, the avails of which we were to spend for boots and shoes at his store, to be worn out in his service.

One day, to my perfect surprise, I was informed that, so far from securing wages, I was to be sold a slave to another master, upon which I turned my eye to the North Star, to which I have paid many an evening devotion since. O, glorious Star! Ride on in the cool embraces of the chaste North! Thou hast shown many an unfortunate one where was safety from the talons of that cruel Eagle that feedeth those of her charge with the carcasses of the unfortunate.

At my departure, I had but few friendly hands to take in a last farewell. My grandmother I left in tears, my own eyes betrayed the same weakness, but what are tears, and what filial affection; My mother was not, and my father, if living, worse than dead—a slave. Liberty, Liberty before, and eternal slavery behind.

Sailing forth, I commended myself to God, and addressing myself to persevering diligence, felt my way through the snares of long headed monsters, and eluded the pursuit of keen-scented dogs, (that were almost constantly at my heels) by walking in brooks, whose course lay toward the land of liberty, and, no unfrequently, being sprung upon by men from ambush, with bloody bludgeons, and pursued by men on horse-back over open fields, I was obliged to extricate myself by fearful personal exertion, arming myself with whatever weapon of defence Providence seemed to throw in my way. By stratagem and by many little devices, such as running backwards in sandy parts of the road, so that my tracks might seem to indicate traveling in an opposite direction, and a thousand other little make shifts, commonly denominated by hook and by crook, I managed to reach the Ohio, which I scrupled but little to cross in a boat found secured to the shore. After docking the little boat on dry land that it might be found by its owner, I gave it a formal farewell, for, to me, "it had brought Caesar and all his fortunes." I turned and bade the land of Liberty.—Thinking the difficulties, with which my progress had been continually assailed, were now comparatively over, I moved forward with more boldness. But soon, casting my eye over my shoulder, I found myself pursued by traitors to humanity, and only owed my escape to a frightful precipice over which I leaped, just escaping two balls that whistled over my head, but was safe for the night. Next day I was pursued, taken and imprisoned in the FREE STATE of Illinois.

Six weeks rolled away—no owner came. I was ordered to the auction block by the Sheriff and my services sold for \$7.88 for a month, at the expiration of which time, I was to fall into the sheriff's hands and be re-sold and re-sold till the full charges were satisfied, amounting to upwards of \$35. But a Mr. R. R. Hopper—a Friend, by whom my services were purchased, being satisfied by my labor for the amount he was to deliver for, I ran away before my month was quite up—my Quaker Friend telling me not to run to hurt me—my conscience giving me but little uneasiness about the ballance of the Sheriff's jail fees.

After laboring a while in Wisconsin to procure some clothes, I commenced at Milwaukee to talk publicly, by request, to white people as master had taught me to preach to his slaves, i. e. to work harder. And I have been since and am still preaching the same doctrine.

However inconsiderable I may be to others, I must be supposed to be something to myself. So feels those whom I have left behind; though degraded, yet do not despair of attaining self respect and esteem among themselves, if freedom shall ever throw the agis of her protection around their honored efforts.

ANDREW JACKSON,

By his friend, agreeably to his request,

M. S. BAILY.

Paris Hill, Jan. 15, 1845.

ARRIVAL.—James K. Polk, the President elect, arrived at Washington on the 6th inst. He was received by crowds of gaping blockheads, and anxious expectants, with extravagant demonstrations of that man-worshipping spirit, which is so prevalent in these degenerate times, and which is so disgraceful to a people professing to be republicans.—*Free Labor Advocate*.

PENNSYLVANIA.—A great Liberty Convention has recently been held in Philadelphia, and active measures are taken to establish a Liberty paper in that city.

SLAVEHOLDING CHIVALRY.—Miss Susan Yates has been committed to jail in St. Louis, under a charge of aiding her fellow beings to escape from "the vilest slavery that ever saw the sun."

## THE NEW JERSEY FREEMAN.

How off the mask — us a covered on a... world will see through it. It will not do thus to philosophers, and act like *unrelenting tyrants*; perpetually sermonizing, with liberty for our text and oppression for our commentary.

Wm. Pinckney, of Maryland.

All things that have beauty, there is nothing to man more comely than LIBERTY Milton.

The next number of the Freeman completes the us. we originally engaged to publish once a month. We have been undecided whether to continue it as a monthly or weekly, on account of the move making to establish a weekly paper in Newark. — It seems to be necessary however that we should come to a decision, & we have decided to continue the Freeman once a month, at least, and if the effort to establish a weekly, at any other place in the State proves a failure, we will send out the Freeman every week. — We wish the cause would try to increase the circulation of the paper, and we will endeavor to make it more worthy of patronage. — If our friends kne the circumstances under which the Freeman has been published, and of wondering why it has not been better, they will wonder why it has been published at all; give us a more pay, and we will try to make the Freeman better.

We have just received intelligence that a friend of Liberty has succeeded in bringing the case of a girl claimed as a slave under the laws of this State, with her master before the supreme Court of the State by which the existence of Slavery under the new constitution will be finally tested. The question will be argued before a full court in May.

Who are wanted to carry this matter through as it should be? Who will contribute?

Money may be sent to T. V. Johnson Newark, James How of Jersey City, Wright Flavell of Paterson, Dr. C. F. Clark of Woodbury, Peter Ellis of Croswicks, and at this office. The money will be wanted in May.

TRACTS.—We expect in a few days to receive a quantity of Liberty tracts, and intend to keep an assortment on hand for the purpose of supplying individuals and associations at the wholesale prices for distribution. To all who feel any interest in the cause of liberty, go to work get up organizations, collect money, procure and distribute the tracts; arrangements are making to have tract depositories in other more convenient places, and in our next we will give a list of tracts, and point out the places where they can be had.

### STATE SOCIETY.

A quarterly meeting of the New Jersey State Anti Slavery Society will be held in the city of Newark, on Tuesday, the 13th day of May next, at 10 o'clock A. M. Meetings will be held in the afternoon and evening.

March 26, 1845.

### LIBERTY ASSOCIATION.

Subjects for discussion at the monthly meeting of the Liberty Association, to be held at the Free Church in London 1st Friday in April.

1. Has the slaveholder any more moral right to hold his slave in bondage, than the slave has to subject him to the same bondage.

2. Is it not the duty of all men to disregard such statutes as contravene the fundamental law of God, the sacred law of Love, which says "Thou shalt not deliver unto his master the servant which has escaped from his master unto thee: He shall dwell with you, even among you in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him." Deut. 23: 15 16 vs.

We give the address of this gentleman on the subject of slavery. It is a valuable document coming from a Slave State. He goes for all that the Liberty party asks, though he has not as yet published himself a Liberty party man. Perhaps he thinks that at present he can exert a more powerful influence in a State where the Party is little and respected and much hated, by not identifying himself with an organized anti-slavery party. He is now telling the people, what the abolitionists have been telling, for ten years past, but what the great mass have been unwilling to hear. He sees slavery as it is and with a fearless and independent that commands our respect and admiration, has grappled with the monster in his den. He is about establishing an Anti-Slavery paper in Kentucky, and is determined that the subject shall be fully & fairly discussed; success to him we say.

The following letter to Gerrit Smith shows that he understands what sort of an enemy he has grappled with that he has counted the cost, and prepared himself for the contest. Kentucky will yet be proud of Cassius M. Clay.

LEXINGTON, Ky, Feb. 14, 1845.

G. SMITH, Esq.

MY DEAR SIR:—You wrote to me some time since inquiring what I am about. You will see from the within Prospectus. They threaten my life as usual, and I fear it may go hard with me—but I was born a freeman, and I intend to die one. I have about 200 subscribers in this county and hope for more. Will you north not send us in 5 or 6000 names to the help of the great cause of the day? You may suppose we don't go far enough. We go as far as we can to do good. Let us judge for ourselves.

Remember me to Mrs. Smith.

In great haste,

Your friend and serv't.

C. M. Clay.

### WHAT HAS THE CHURCH TO DO WITH SLAVERY?

Rev. Dr. Richard Fuller, who is writing letters in reply to Dr. Wayland, in defence of slavery, is the owner of from 75 to 80 slaves: he says he don't know exactly how many. He affirms that slavery is sanctioned by the Father, Son, and Holy Ghost; that if you would prove slavery sin, you must have a new Bible.—*Liberty Press.*

TEXAS.—Texas is not yet annexed; let us do all we can to prevent its final consummation, if we fail, it will be in a good cause, and we shall then feel that we have done our duty.

END OF THE CUBA SLAVE TRADE.—The Captain General of Cuba has issued a proclamation declaring all vessels arriving at Cuba with slaves on board confiscated.—*Liberty Standard.*

### LIBERTY PAPERS.

The TRUE AMERICAN, a new Liberty Paper, of a genuine stamp, just started at Cordandville, New York—Eeles and Goodwin Editors.

The BANGOR GAZETTE appears again, after but one month's suspension, true to the cause of Liberty, and we trust to live.

NEW YORK.—The town election returns in this state are cheering for the friends of Liberty. In Smithfield the Liberty vote is greater than the whig and Democratic taken together.

NEW HAMPSHIRE.—Many towns in this state give a Liberty majority. The gain throughout the State will be about fifty per cent. since last November.

NEW JERSEY.—We are gratified to learn that the committee appointed at the last annual meeting to take measures for starting a new Liberty paper at Newark, are pursuing their labors with a prospect of success.

### PSHAW! YOU DON'T DO IT RIGHT.

The following is one of Mr. Gough's admirable illustrations.

I don't believe in any one man looking on and grumbling—finding fault with the work of others. Many men will say, "You don't go the right way to work," who never take hold themselves. It puts me in mind of a circumstance which happened in Boston. A cartman was driving a heavy load down the street, when one of the wheels got into a hole. A gentleman on the sidewalk, seeing the difficulty said, as he stood with his hands in the arm-holes of his waistcoat, "Now driver, take hold of the horse's head—give him a cut—now crack! went the whip: "Get up!" shouted the driver: the horse made a desperate effort, but all in vain. "Oh, pshaw!" said the gentleman on the sidewalk, "you don't do it right! This operation was repeated, but with no better success, and was followed by this exclamation of dissatisfaction by the good gentleman on the walk, "Oh, pshaw! you don't do right." At length an old black man went out into the street, took off his coat, and laying his shoulder to the wheel, he said, "Now boss give him a cut!—altogether, and away went the cart. There are a great many people just like this man; they stand on, make no effort to push forward the cause of temperance themselves, and are yet continually grumbling—Oh pshaw! you don't do it right! Now we want these gentlemen who seem to know all about it, to do as the old black man did—put their shoulders to the wheel, and help us to do it right.

The Presbytery of Chillicothe, Ohio, (Old School,) has adopted a resolution, by a vote of 25 to 7, declaring that if the General Assembly at its next meeting shall refuse or neglect to take such action as is calculated immediately to free the church from the sin and scandal of slaveholding, then the Presbytery ought to cease all further ecclesiastical connection or fellowship with said Assembly.

### THE NEW JERSEY SENATORS.

Mr. Dayton in his anti-annexation speech in the Senate bragged that they had fewer abolition votes in his state, he believed, than they had in South Carolina! So says the Morning Chronicle.

Mr. Miller in his speech on the same subject, says a correspondent of the Albany Patriot, defined his position thus: "On the subject of slavery he denied the power of Congress to touch it any way—to act for or against it—that his own state had abolished slavery—took her own time and mode for it—that his plan of emancipation was to send the Africans (!) back to their own country.

### Temperance Houses.

ALBERT GURNEE, Paterson.

Please forward the names, and thus favor a temperance community.

HARD DRINKER.—"I understood," said a deacon to his neighbor, "that you are becoming a hard Drinker." "That's a matter," said the neighbor, "for no man can drink east r."—*ib.*

A tavernkeeper in Nashville, on the 29th ult. induced two little boys brothers, to drink raw whiskey on a trifling wager, in consequence of which one of the brothers died.

There are at the present time, 122 towns in Massachusetts desolate of a grog shop.

A Contrast.—"Who is that man, so neatly attired in the extreme of fashion, wending his way to church?" "Oh he is a rum-seller." Indeed! And pray, who is that poor fellow sprawling in the gutter?" "Why, it is his parson." "Well, I declare, it must be a consoling reflection to him to know that he is sustained by a class who cannot sustain themselves.—*Mer. Jour.*

TO THE PEOPLE OF KENTUCKY.

To the people of Kentucky I would humbly suggest that I am the son of one of the first pioneers of the West—a man who, in an obscure way, rendered some service to his country, both in the council and in the field; he was one of the founders of the State Constitution, and his services were not unappreciated by those who have perpetuated his memory, by giving his name to one of the counties of the Commonwealth. I speak not of these things in a vainglorious spirit, or from overweening filial affection, but to remind those men of yesterday, who are presuming too much upon popular credulity, and their own significance, when they set themselves up as the exclusive guardians of the honor and welfare of the State, and undertake to denounce and ostracize me as an enemy of the country. Having some small interest in the soil, as in the good name of the Commonwealth, with all my humility and love of equality, I cannot but give utterance to some touches of contempt and indignation towards those leaders upon whose cruelties which fall from other men's tables, who affect so much sensibility about the prosperity of the country. If there is in our State something improper or dangerous to be talked or written about, I put it to every true and manly Kentuckian, if that thing is not in some way dangerous in its existence among us? An individual who undertakes to remove the evil, the enemy of his country? Or rather, is not that man, who, seeing the wrong, in opposition to the welfare of the great mass of the people, dares not attempt its extinction, a traitor & a coward, and truly deserving the execration of his countrymen? I am not ashamed to admit that I am the uncomplaining foe of tyranny, wherever displayed; and I proudly avow myself the eternal enemy of slavery.

Among slaves I regarded them with indifference, seeing no separation from moral or economical progress in the future. The emancipation movement about 1830 affected me as it did most persons at the time; and I felt a new and pleasing emotion spring up in my bosom when resolved, in common with my laminae, to liberate my slaves. I authorized them to put my name to the Emancipation Society formed at that time in Mercer County. In the same year I went on to Yale College in a Free State. I was not blind, and therefore saw a people living their luxuries on a soil which heretofore would have been deemed the high road to famine and the plagues of pestilence. A city of ten or fifteen thousand inhabitants rose up in the morning as if through all the busy strife of the day, and lay down again at night in quiet and security, and not a single police officer was anywhere to be seen. There were more than five hundred young men congregated from all climes, of various habits and temperaments, and the quiet blood of youth and all conquering passion, and there was not found in all the city; so far as the public were aware, a single woman so fallen as to demand a price to love than honorable marriage. A gray-haired Judge of seventy years or more, in a life time of service, and had pronounced sentence of death upon but five criminals in a whole State, and three of these were brought down to earth by late repentance. I had been taught to regard Connecticut as a land of wood and meadows, and I rather put on seed; yet there was a land of sterility with its paupers, and a people where no man was to be found who could not write his name and read his Bible. These were strange things; but far more strange, passing strange, will it be, Kentuckians; if you shall come to the same conclusion to which I was compelled—that liberty, religion and education were the cause of all these things, and the true foundation of individual happiness and national glory.

In 1825 I introduced a Common School bill into the House of Representatives of Kentucky: it was lost. In 1833 I had the pleasure of voting for the present common school law, in common with a great majority of my contemporaries. Before 1840, I was convinced that universal education in a slave State was impossible.

While I now write, the eight hundred thousand dollars set aside, from the proceeds of the sales of the public lands, for common schools, surreptitiously appropriated to general improvements, confirm any conclusion.

There is not a single cent in the great Commonwealth of Kentucky appropriated to the education of her people. C. A. Wickliffe, in a Convention of Teachers, 1840, at Frankfort, said: "If slavery and immorality be incompatible, I say let slavery perish." The sentiment was met with tremendous applause. Men of Kentucky, what say you? Time has proved that they are incompatible; not a single slave State has succeeded, from beginning, in the general education of her citizens. Governor Hammond, of South Carolina, says in his message to the Legislature: "The Free School system is a failure. Its failure is owing to the fact that it does not suit our people or our government." Experience and reason have long since proclaimed the unacceptability.

Whilst Mr. Wickliffe was speculating I was acting. By aid of the law of 1843, I have ultimately to emancipate the State from ignorance, poverty and crime. Kentucky called upon all her sons, by all the glories of the past, by all the fond hopes of the future, to resist those who by the repeal of the law and a retrograde movement, would sink her into the everdying night and lower deep of perpetual slavery. The time had at last come when I was to ply the selfish time-server for office and temporary elevation, or planting myself upon the eternal principles of truth, justice and reason, looking to conscience, to posterity and to God of all proudly in their cause. What though I be a fanatic or an enthusiast in holding that slavery is contrary to the Declaration of American Independence, the Constitution of the United States, the common law of our English inheritance, and in violation of the laws of nature and of God—the effects of it are beyond all controversy; the moral evil and of God has written them in characters of horrid distinctness—burning the dewy avenues in brass and setting the green earth with sterility a decay. The whole South craves only a guinea a pair of shoes or that measure of national injury; implores and demands an alternate pacificity; makes and unmake Presidents; elects and repeals laws with a petulance and recklessness more worthy than indignation, than the peevish forbearance of the North. Yet no relief comes to the sickening patient; her hypocritical delusions are not dispelled; she will not see that slavery, no hanging out slavery, is the cause of her ruin. Her fields relapse into primitive sterility; her population wastes away; manufactures recede from the infected border; trade languishes; decay enche upon her more; great accumulations of waste or utility; goods and riches are invaded by a more relentless intruder than the officer of the law; and the castle that may stand before the sword, falls by this slow secret and restless enemy; the blood of the body politic is frozen at the core; the paralysis paralyses all its limbs; suffering despair be inscribed on the care-worn faces of men; the Heavens and the earth are all—eternal laws of happiness and existence have been trampled under foot, and yet, with almost pitiable infatuation, the South still clings to slavery.

The competition of unqualified service, slave labor, dooms the laboring white millions of the States to poverty; poverty drives them over to ignorance; and ignorance and poverty are the fastig roads to crime and a sad suffering. Among the more fortunate property holders, religion and morality are staggering and dying. Greediness, extravagance, unthriftiness, and want of energy precipitate slaveholders into frequent and unhealing bankruptcies, such as are unknown in free States and in all monarchies. The spirit of uncontrolled covetousness commends vitates our temperaments, and destroys that evenness of temper and equanimity of soul, which are the sheet anchors of happiness and safety in a world of unattainable desire and inexorable evil. Population is sparse, and without numbers there is neither competition nor division of labor, and of necessity, all mechanical arts languish among us. Agriculture drags along its slow length, with slovenly, ignorant, reckless labor. Science, literature, an art are stagnant here; poets, historians, artists, mechanists, the lovers of the ideal,

the great the beautiful, the true and the just, the penetrating searchers into the hidden treasures of mankind, men, making the wild, the fierce, the palpable and palpable essence of their servitude to man, of a degradation for the body and giving new scope to the mind and extension to the soul; they, the wisest, were thought and action are untrammelled; every daring cause, by the spirit of genius; its omnipotence belongs to the free. A loose and inadquate respect for the rights of property of necessity follows in the wake of slavery. Duelling bloodshed, and lynch law leave but little security to person. A general demoralization has corrupted the first minds of the nation; it has not only spread among the whole people; but the consciousness, crime, and bitter tale invest us with the degradation, and the forcible propagation of slavery are arraying against us the world in arms. I appeal to history, to nature, and to conscience, which either time, nor space, nor fear, nor hope, nor hope of reward, nor crime, nor pride, nor selfishness can utterly silence. Are not these things true? A minute comparison of the free and slave states, so often and ably made; I forbear, I leave this unwilling and bitter proof to each man's observation and reflection. There is, however, one consideration which I would urge upon all, because it excludes all fanaticism and enthralled. Kentucky will be richer in dollars and cents by emancipation, and slaveholders will be wealthy by the change.

I assert from my own knowledge that lands of the same quality in the free, are from 10 to 15 per cent higher in value than in the slave states, in some cases probably six or seven per cent higher. Lands six miles from Cincinnati, Ohio, are credited by market value worth \$6 per acre, while in Kentucky, at the same distance from that city, and of the same quality they are worth only \$10 per acre! Now the slaveholders of the State are, with rare exceptions, the holders of the State; they therefore absolutely increase their fortune by liberating their slaves, even without compensation. Thus, if I own 1000 acres of land in Fayette, it is worth \$50,000; say I own 12 slaves worth, 5000, the proportionable ratio between land and slaves; if my land rise to the value of the free state standard, which it must do, my estate becomes worth (beside the value of \$5000) \$95,000. If it rises to \$15 per acre, three times its present value, as I expect to believe it would in 2 years after emancipation, the man owning 1000 acres of land, now worth \$5 per acre, would be worth under the free system, \$145,000. Now this assertion is fully proven by facts open to all. Kentucky was settled by wealthy emigrants from Ohio by late emigrants. Kentucky is the senior of Ohio by nearly one half of the existence of the latter. Kentucky is the superior of Ohio in soil, climate, minerals, and timber, to say nothing of the beauty of her scenery—and yet Ohio's taxes for 1843 amount to \$2,567,422 while Kentucky's tax is only \$343,617 66. Thus showing Ohio's superior productive energy over Kentucky. Ohio has 23 electoral votes to our 3, and but this us at about the same ratio in all things else. A comparison of the free and slave states will show a more favorable balance sheet to the free labor states; whilst the slave states have greatly the advantage in climate and soil, to say nothing of the vastly greater extent of the territory of the slave states.

Massachusetts produces more in gross manufactures yearly, than all the cotton in the Union sells for! Let Louisville look to Cincinnati, and ask herself how many millions of dollars slavery cost her? All our towns dwindle, and our farmers lose in consequence, all their markets. Every farmer brought on by the slave system, sends off out of the consumers of the manufactures of the towns; when the consumers are gone, the mechanic must go also. A has acquired another 1000 acres of land, but B has gone to Ohio with the \$50,000 paid for it, and he is that much the poorer in the aggregate. A has increased his support in his, but his market has flow to lands governed by the hands that the land of slavery can boast. Beef from Fayette will

this spring in the city of New York for \$6 per hundred but the expense of the carriage was \$3 per hundred: thus for want of a home market, which can exist in a slave state, the seed raiser loses one half of the yearly proceeds of his farm. Slavery costs every man in the community about the same price—one half and more of the proceeds of his labor, as the price of lands has already shown!

Political difficulties tuckered around us; war, for the perpetuation of this cause threatened us in the distance; dark clouds of blood shed, dissolution and date were on the horizon; the great national heart was bleeding in the dust under the relentless heel of the slave power! It requires no very quick eye to see that the political power of Kentucky is gone forever, and she makes a new task, and revives under the Free system. Having no truth, no common interest with the slaveholding policy of the South, we bear all the evils of the alliance, without any of the supposed compensating benefits which slavery confers upon the cultivators of rice, sugar, and cotton. The South is beginning to be supplied with produce from states nearer them in distance and facilities in transport to the ports, whilst here air and soil are too poor to pay for us; we look for markets almost exclusively to Cincinnati, New York and New Orleans, which lands us but the outlet to the other nations. Until Kentucky is prepared to go all lengths for slavery she is powerless; not a slavey song for the chivalry, nor free enough for the free; between two stools she falls to the ground.

Christians, moralists, politicians, and moralists let live laborers see these bitter truths. Kentucky never will unite herself to the slave empire, born of Southern disunion: the letter at once lead on the van for freedom. Is the cry of liberty less powerful than slavery to move the hearts of men? Let us then be just and fear not. Let us liberate our slaves, and make friends instead of enemies for the evil day; for all the signs of the impending crisis are among us; when the crisis comes, if we are true, all will be a relief; not no man can see the end. British emancipation has gone before us, proving all things safe. The price of lands in the colonies is admitted on all hands to have risen in value, in spite of all the enemies of freedom: these are the eternal and undispensible proofs of successful reform. The day you strike off the bonds of slavery, experience and statistics prove the prophecy of Thomas Jefferson, that the ratio of the increase of the black upon a given basis, diminishes, compared with the increase of slavery, while the influx of white emigration swallows up the great mass of the African race, in the progress and civilization of the more energetic white. Actual annihilation of the two races, so dreaded by some pro-slavery men, is far less in the future than in the slave states; this all men know from observation; what a little effort would have saved them, *a priori*, to have determined. Many of the more faithful and industrious slaves say they are employed by the dominant masters, while the idle and vicious must suffer the consequences of their folly. Staling will not increase, as some argue, but be diminished, or vigilance will be more active and pains about more certain and severe. *Let candidates be started in all the counties in favor of a convention, and run again and again, till victory shall perch on the standard of the free.* Whether emancipation be remote or immediate regard must be had to the rights of owners, the habits of the world, and the general good feeling of the people. To those who cry out forever, "what shall be done with the slaves?" it will occur that upon this plan, no more will be left among us than we shall absolutely need for we have every reason to suppose that many of the opponents of the movement will leave us before its consummation, taking their slaves with them; and the state ought not to, if she could, at once liberate herself of the slave laborers now here.

Then let us have no regard to the clamors of the ultras of the North or the South, move on unshaken in our purpose to the glorious end. Shall sensible men be

forever deluded by the silly cry of "abolitionists;" is not this becoming contemptible? Can you not see that many base demagogues have been crying wolf, whilst they were playing the traitors to their party and the country for personal elevation? Is it not time that some sense of returning justice should revive in your bosoms, and that you should cease to denounce those who in defeat do not despair of the Republic.

Washington, Jefferson, and Madison, and the great founders of the Republic are my standard bearers; Liberty and Union is my motto. Never yet has a Kentuckian deserted his country's standard and fled the field. Shall I be the first to prove recreant to the sentiment which should ever be uppermost in the bosoms of the gallant and the free, when danger, no matter whether of the sword, or more damning despotism threatens his native land.

—Think through whom  
Thy life blood tracks its parent lake,  
And then strike home!

I have given my slaves freedom for the public good. Is more needed?—Tax me to the verge of sustenance and life, and make my country free! I call upon all Kentucky to speak out upon this subject; let us hear others—hear all. Trust not to those who in private whisper approval in your ear, but denounce the open advocates of the same admissions. I do not profess to be infallible, if I am wrong, show me the right—no man will do more, suffer more for conciliation. I listen to advice, I implore counsel; but neither denunciation nor persecution shall silence me; and so far as the voice of one individual makes up the omnipotence of public will, I say Kentucky shall be free. Let no man be startled; a few years ago most men looked upon slavery as a matter of course, a thing of necessity, which was to live for centuries. Now few are so hardy as to deny that some twenty or thirty years will witness its extinction.

The time is, to my judgment, yet nearer at hand. A space of three counties deep, lying on the Ohio river, contains a decided majority of the people of the State, as well as the greater part of the soil. How long before slaves there will be, from obvious causes, entirely useless? Soon, very soon will they find themselves bearing all the evils of slavery, without any, the least remuneration. Does any man believe that they will tamely submit to this intolerable grievance? If slavery does not tumble down of itself, they will vote it down, for they will have the power, and it will be their interest to do so. The rich interior counties of the State have the least need of slave labor of any portion of the globe. The mountains are ruined by the decreasing population of the lowlands, and the inability to consume their products where slaves abound. The Green River country should remember that if Pandora's box was opened again upon mankind, that two greater curses and forerunners of poverty and ruin than slaves and tobacco could not be found! Kentuckians be worthy of your past fame—

heroes once more. God has not designed this most favored land to be occupied by an inferior race. Italian skies mantle over us, and more than Sicilian luxuriance is spread beneath our feet. Give us free labor, and we shall indeed become "the garden of the world." But what if not? Man was not created for the eating of Indian meal, the mind, the soul must be fed as well as the body. The same spirit that led us to the battle field, gloriously to illustrate the national name, yet lives in the hearts of our people: they feel their false position, their impotency of future accomplishment. This weight must be removed. *Kentucky must be free.*

CASSIUS M. CLAY.

Lexington, Kentucky, Jan. 1845.

From the Indiana Freeman.

#### A CONVERSATION.

In conversation with an intelligent gentleman from Kentucky, a few days since, we asked him if the soil in Indiana was more fertile, or the climate more agreeable than in Kentucky.

He replied they were not.

"Then why did you leave that State?"

"Because," was his answer, "Kentucky is a slave State. I was not able to purchase slaves, nor should I have been willing to own them if I had been able; and for a free man to work among slaves necessarily degrades him, and I thought I would do better to remove to a free State."

This is nearly the gentleman's language.

We asked if he had ever known any one else who had left Kentucky for the same reason.

"Yes many."

"And did you ever know a farmer, who designed to do his own work, move into Kentucky because it is a slave State?"

"Never."

"Having lived many years in Kentucky, you are doubtless able to judge, with considerable accuracy, what proportion of the slaves have 'Anglo-Saxon' blood in their veins."

"Yes, I think more than half of them are partially white."

"Well, did you ever know of a case of amalgamation at the North?"

"I heard of one in Indianapolis, several years ago."

"And it probably made a very great excitement?"

Yes, very great, and I believe the Legislature acted upon the subject."

And, in Kentucky, probably, no one expresses any surprise to see a colored slave have a child half white."

"Why, sir, the occurrence is so common that it attracts no attention. It is looked upon quite as a matter of course."

Here is the testimony of one who said he was no abolitionist. Southern men, if they would examine the subject, would find important truth in it. They would learn the grand secret of the prosperity of the North. The slave system at the South makes southern people look upon labor as degrading; consequently none work who can help it, and those who do labor are despised. The slaves themselves will not do near as much work as if they were receiving pay in proportion to the amount of labor they do. Instead of having any inducement to work, they feel interested in doing as little as they can, and escape the lash.

The first objection to the abolitionists is that they are amalgamationists. This objection has been refuted a thousand times and yet it is still used against us. The first instance of an abolitionist practically adopting amalgamation principles is yet to be witnessed, while amalgamation is a common occurrence in slave States.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP, Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at his office.

It is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 44 cents.

Boonton Washington Temperance Benevolent Society,—meets every Monday evening in the Free Church. John Maxfield, President, Fredrick Stone, Secretary.

Boonton Liberty Association,—meets the first Friday evening of every month. M. Evarts, President, C. B. Norris, Sec.



# THE NEW JERSEY FREEMAN.

VOL. I.

BOONTON, APRIL 3, 1845.

NO. 12.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
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### TERMS.

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10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

### FATHER TAYLOR

Several years since, a large Temperance meeting was convened in the Bethel Church, North Square, at which many seamen related their experience in rum drinking.

Mr Taylor's voice, of course, whenever the bashfulness of the seamen prevented them from taking part in the meeting, was raised to encourage them; and so easy and familiar was his tone on such occasions, that even the most diffident of the company soon found themselves entirely at home. By way of parenthesis, we may here remark, that one of the causes of Mr Taylor's success in the faculty which he possesses of rendering those around him as much at home as himself. On the present occasion the meeting was quite interesting, and a large number of seamen signed the pledge. Among several incidents he related the following, which we noted at the time, was pecuniary affecting.

"Brethren," said Mr Taylor, "about three years since, I called to see a widow, one of our sisters, who had long been expecting her son, a noble young sailor from sea. The ship in which he had sailed had been due over three months, and the poor widow began to think that her darling boy, her only support, had found a watery grave. Well, I talked the matter over with her, and endeavored to cheer her with the hope of seeing him soon—(you know, gentlemen my motto is, never say die)—and while I was yet speaking she seized me by the arm, and exclaimed, hush! hush! hush! that's my William's voice—I know it is—his step, too on the stairs—he comes! my own William comes! Open flew the door, and there stood the noble youth, with arms extended, and for a spring. He gazed for an instant, his eye caught his mother's, and they were locked in each other's embrace.

They kissed and wept, and kissed again, and I wept too, and there all three stood weeping with joy. O! it was a glorious sight! it was truly a happy return! Well Brethren, when we had recovered breath, the old lady yet simpering inquired what had detained her William so long.

"Why mother, 'you see we lost our mast in a gale off the cape, and have been hobbling along ever since under jury masts; nobody got hurt, ship's a fine boat, captain a noble fellow; but—what, is this Father Taylor? (turning to me)—God bless you. I am glad to see you, how are all your folks? and he grasped me in both hands and shook me as if I had been laboring under a Florida ague. But come, continued he, my trap (chest and pack) are below, and I must get them up, so you must excuse me." A few minutes after we separated.

The next Sunday, I stood where I now stand; the greater part of the seats were nearly full, and brother Foster was getting some settees ready, when my attention arrested by the young sailor with his fond mother on his arm. O! he was a noble young fellow! straight as an ash, firm as a pillar, yet when he walked, seemed pliant as a willow.. Shall I forget him? No never! That day, it was summer at the time, he wore a blue jacket, white trousers, and on the down collar of his snowy shirt, dangled the glossy locks of raven hair.

His face and neck were deeply bronzed by the sun,

but the easy smile that played about his mouth, and the heart cheerfulness that gleamed in his hazel eyes threw over his whole countenance a halo of intellectual sunshine.

As he walked up the aisle, the fond mother looked around with an air of admiration as much as to say, "see you not my noble boy? why do you not rejoice with me?" But there was no occasion for it, if such were her thoughts, for wherever he came in view, he was as the observed of observers. Nor was his exterior the better part of him; his heart was nobler and his soul as large enough to take in all mankind. I had frequent opportunities of seeing him during the week and still he seemed unchanged.

But my heart bleeds while I tell it—in the early part of the second week he was seen standing at the corners of the streets, smoking and talking with some of his ship mates. The day on which they received their wages sailor like, they all assembled in a rumshop to take a parting glass. That glass was fatal to William.

Each treated in his turn, and ere they separated, they were nearly all intoxicated. William was one of those proud spirits who at times are possessed of considerable firmness, and believe that they can abstain from the use of liquor by the free action of their own will, rather than be tied down to a pledge.

The first debauch had diseased his appetite, his self possession had left him, and more rum was required to quench his burning thirst.

Need I tell you that before Saturday he was a confirmed drunkard reeling about the streets, and wallowing in the gutter. At last nature gave way, and he was carried to his mother's dwelling, drunk and insensible—that dwelling which but a fortnight before his presence had rendered the scene of so much happiness.

I called to see him, and there he lay, extended on a mattress, his once glossy locks elotted with mud, and his once manly face smeared with the sun dried gore. And there too, by his pillow, sat his disconsolate mother, bathing his fevered temple with vinegar, and weeping as if her heart would break.

I endeavored to sooth her, but she was like Rachel, weeping for her children, refusing to be comforted. When he heard my voice, he raised his head, and in a rough savage voice, demanded of his mother, more rum.

"Rum!" he exclaimed, "rum I want—*curse you!* give me some rum and stop your foolish prating." Here Mr. Taylor threw his arms upwards and gazing in the same direction, as if his whole soul was in eyes, raised his voice and continued—"curse his mother!—Holy God! shut down the windows of Heaven down, and let not the sound go up—he curses his mother! Rum, brethren, rum did this for the noblest of God's creatures!"

Here Mr. T. paused, but such was the interest which his narrative excited, that several voices inquired, "what became of him? what did he do?"

"he did," resumed Mr. T., "what I want you all to do to night—when he recovered he signed the pledge, and now commands a vessel out of this port, and his mother is still with us singing glory to God."

He sat down and when all was quiet a gentlemanly man rose up, and after surveying the audience a moment and wiping the perspiration from his forehead, said, "I am the man!" and resumed his seat—*N. E. Wash.*

### ON A DANDY

A dandy is a chap that would  
Be a young lady if he could;  
But as he can't does all he can  
To show the world he's not a man.

*Sig of L berty*

### POLITICAL BURDEN OF SLAVERY.

The following facts, not generally known show the great injustice which the system of slavery, as authorized by the constitution imposes on the free States, in the matter of political influence and power. In the present ratio of representation, it will be remembered that five slaves are counted as three freeman.

In the Presidential election in 1840,

13 free States had 168 Electors and gave 1,716,785 votes—  
1 Elector to 13,318 votes.  
12 slave States had 115 Electors, and gave 693,005 votes—  
1 Elector to 6,025 votes.  
New York had 42 Electors, and gave 441,139 votes—  
1 Elector to 10,503 votes.

Virginia }  
Tennessee }  
Kentucky }  
N. Carolina } had 80 Electors, and gave 447,691 votes—  
Louisiana } 1 Elector to 5,536 votes  
Arkansas }  
Missouri }

Ohio had 21 Electors, and gave 273,840 votes—  
1 Elector to 13,019 votes  
Virginia had 23 Electors, and gave 86,394 votes—  
1 Elector to 3,756 votes  
Michigan had 3 Electors, and gave 44,299 votes—  
1 Elector to 14,766 votes  
Louisiana had 5 Electors, and gave 18,912 votes—  
1 Elector to 3,782 votes

In the presidential election in 1841—

13 free States had 161 Electors, and gave 1,899,854 votes—  
1 Elector to 11,739 votes.  
12 slave States\* had 105 Electors, and gave 798,849 votes—  
1 Elector to 6,608 votes.  
Michigan had 5 Electors, and gave 56,222 votes—  
1 Elector to 11,244 votes.  
Louisiana had 6 Electors, and gave 26,865 votes—  
1 Elector to 4,477 votes.

In 1822, Mr. Upshur, Secretary of the Navy, being called on by the Senate to state the rule adopted by him in appointments in the navy, reported (10th May) that: "The rule followed by myself, and which is understood to be the rule of the office, distributes of the appointments among the several States according to their representation in Congress.

I soon discovered that that the rule could not be applied. From Rhode Island there was no application, and from several of the new states, the applications in many instances were unsupported by proper testimonials, so that the due proportion of those States could not properly be appointed. This rendered necessary many appointments at large, as it is called." The Secretary appends to his report a list of 191 appointments made by him up to the date of the report; together with the States from which they were taken. It appears that the application of the rule gave to the States,

To the slave States	90
This left 32 to be appointed	"at large."
Now mark Mr. Upshur's selections:	
He took from the free States	4
From the slave States	27
Residence unknown	1
Thus, of 190 naval officers appointed by the Secretary, he took from the free States	73
From the slave States	117!!!

But it was possible that hereafter a northern Secretary might apportion appointments according to the population of the States. To guard against such an event the Senate the same session added a clause to the Navy Appropriation bill, requiring appointments of shipmen to be made according to "federal number" thus giving the slaveholders a representation for slaves in the navy, as well as in Congress. This was passed without a division.

It was resisted in the House. The Senate, however, insisted on the clause and a Committee of Conference was appointed, which resulted in the abandonment of the clause.

The proceeds of the sale of public lands were distributed in compliance with the act of 1841 according to "federal numbers." The following are some of the extraordinary results:

	Free population.		
New-Hampshire,	234,573 received	\$	9,055
South Carolina,	237,300		16,218
Michigan,	212,267		7,426
Louisiana,	183,950		9,871
Vermont,	231,948		10,213
Mississippi,	180,440		10,410
Iowa,	43,097		1,598
Florida,	23,760		1,545

On examination it will be found that judicial and diplomatic appointments are all made according to "federal numbers," with a huge number "at large," according to Mr. Upham's plan.

Three of the nine Judges of the Supreme Court, five of the five holders, and of five members of Mr. Tyler's Cabinet, only one was from a free State.

And now let us inquire, what is the comparative population of the free and slave regions, including both States and Territories?

The last census gives us 8,727,828 free inhabitants in the free States and Territories, and 4,843,405 free inhabitants in the slave States and Territories.

Thus we find that the slave region has not quite one-third of the Union. Is it then in consequence of intellectual superiority and literary attainments that our Southern brethren have required such a predominating influence in the government of the nation? A single fact answers this question.

We learn from the census, that there are in the United States 549,694 white persons over twenty years of age who cannot read and write. In proportion to their free population as we have seen, the slave States and Territories ought not to embrace more than one-third of this number, viz: 183,231. But the census tells us that they have 345,887 white over twenty years of age who cannot read or write, that is, very nearly three-fifths of the ignorance of the nation, with only one-third of its free population.

Another very remarkable fact is the small number of slaveholders in the United States. Human flesh, like land in England, is monopolized at the South by a few.

In some parts of the slave States whites are to the blacks as 100 to 1, and in one county in Arkansas as 11 to 1. In other parts the slaves are exceedingly numerous, and far outnumber the whites.

It is reduced nearly to demonstration that the slaveholders, on an average, possess less than ten slaves. Including women and children and probably they possess many more.

Now the whole number of slaves is 2,487,117, which divided by ten gives 248,711 as the whole number of slaveholders in the nation. Yet this handful of men rule the millions of the name of "federal numbers," rule the country!

The South has now an equal number of Senators with the North. In the next Congress, 6 more Senators will take their seats—2 from Iowa, 2 from Texas, and 2 from Florida, giving the slaveholders a majority in each of the National Legislatures.

Having the majority, they will become absolute, and will, from time to time make as many new slave States out of Texas as they see fit.

#### WELFARE OF HUMAN BEINGS FOR THE BENEFIT OF THEOLOGICAL EDUCATION.

The following notice of a public sale is taken from the Savannah Republican of March 3rd, 1845. After describing the plantation that was to be sold, the notice is as follows—

About the same time and place, the following negroes, to-wit: Charles, Peggy, Antonett, Davy Seaber, Mark, Jenny, and Isaac—were sold on as a property of Henry D. Hall, to satisfy a mortgage filed out of Mr. Hutches Superior Court, in favor of a bond of Officers of the Theological Seminary of South Carolina and Georgia, vs. said Henry D. Hall. C. O'NEAL, Deputy Sheriff, M. C.

## THE NEW JERSEY FREEMAN.

BOONTON, APRIL 30, 1845.

Let us throw off the mask—'tis a cobweb on our eyes, and the world will see through it. It will not do thus to talk like philosophers, and act like unrelenting tyrants; to be perpetually sermonizing, with liberty for our text and actual oppression for our commentary.

Wm. Pinckney, of Maryland.

In all things that have beauty, there is nothing to man more comely than LIBERTY Milton.

### THE STATE MEETING.

We trust the friends of Liberty throughout the State will remember the meeting in Newark, on the 13th of May, according to a notice in another column, and as the notice in the Freeman will not reach everybody in the State, let every friend take measures to give it as extensive a circulation as possible. Let it be a great meeting. Our friends in Newark will entertain those from a distance free from cost, and travelling does not cost much. Why cannot we have a meeting that will make the people believe we mean to do something? One such meeting in the State will give our cause an impulse that will be felt by all parties, one that will prove irresistible. Remember the 13th of May!!!

The legal existence of slavery under the new constitution in this state is to be argued before the Supreme Court in May, and some funds are wanted to carry this through. This will be a great anti-slavery meeting of itself in the right place, and able men are already engaged to argue the cause for liberty.

Funds are also needed to pay a small debt the Society owes, a small trifle from each one of the friends of liberty will enable us to surmount all the obstacles in the way of our present onward progress. Work should be done now, it is perfect folly to wait until the approach of election, when all is strife, and reason is dethroned. Let us be up and doing, and do it NOW! LIGHT! Let the people have LIGHT. The prospects of a weekly paper are quite encouraging, let not this fall through by a lack of zeal among the friends of the slave, IT IS AN IMPORTANT TIME FOR OUR CAUSE. A little slothfulness now may be fatal; a little self sacrificing zeal now will give our cause permanency, respectability, and a rapidly onward progress. The people of New Jersey were never more disposed to receive anti slavery truth than now. Shall the opportunity pass unimproved? What anti slavery man will make himself answerable for such neglect? We trust every man will be at his post, ready to do battle for liberty—while the enemy's ranks are breaking, and discord reigns over the pro slavery camp, let us be up and doing.

### THE GARLAND FORGERIES.

Not one in one hundred of the whig editors have had the manliness to come out and acknowledge that they were deceived, in the representations which they gave of the abominable falsehoods and forgeries by which Mr. Birney and the cause of liberty were exceedingly injured. We never did expect those editors, who by simultaneous concert of action, published these lies, knowing them to be such, to make any amends; we look for no good to come from men who can descend to such wilful baseness: but we have expected, that men who put forth the claims of respectability, and who have, in the heat of great political excitement, published these documents believing them to be true, would when they discovered the imposition, have the manliness to retract. But such has not been the case.

We have heard but three or four whig editors in the whole nation who have exhibited any part of such manliness.

They first made the great mass of their readers believe their diabolical lies, and led them to act in accordance with such belief. And the course they have pursued since, has evidently been designed to fasten upon the minds of their readers the conviction that these sta-

ries were all true, that Birney was a "traitor," a "Looco Foco in disguise," and that the Liberty party was going for Polk, &c. &c. We believe the great mass of the constant readers of whig newspapers still believe the wicked allegations made by whig editors against Birney and the Liberty party in reference to this Saginaw affair, and think it is still important for Liberty men everywhere to expose it, and keep on exposing until the public mind is right on that point. It is true that a full and faithful exposition of this has been given, but the exposition has been read by few except anti slavery men, and much remains to be done yet, in order to set the public mind right on this subject.

This exposition has only been made in anti slavery newspapers, the great mass of readers do not file their papers, and are now unable to refer to the documents in order to meet the objections of cavillers. We still believe that a faithful exposition of this whole affair should be given to the public in pamphlet, in as small a compass as possible, and do full justice to the subject, that every Liberty man in the land should have one ready to refer to on any occasion, and some to distribute among the people.

As we have never given the following testimony of a Kentuckian, and a political opponent of Mr. Birney in reference to his purity of character, we give it now, and commend it to the consideration of all honest men.

Rosedale, September 1st, 1842.

Mr James Lonchhead—Sir: Your letter of the 10th of August, reached me a few days since, and my apology for not having answered it sooner, is absence, and sickness in my family. No man differs from Mr. Birney in relation to his abolition views more widely and absolutely than I, yet I am convinced of his entire sincerity, and perfect purity. He has made greater private sacrifices for his opinion, than would be required by the most tyrannical bigot. Mr. Birney has not only abandoned his patrimony, but he has deserted his native state, and a wide circle of fond friends and relations in pursuit of the phantom of opinion. In Alabama where he resided, before he returned to Kentucky, where he was born, he liberated all his slaves, and made it optional with them to remain or come with him. He paid them hire. He lived on a farm, in a slave state, where white laborers were not readily to be had. He purchased a negro man at an executor's sale on credit; before the time of payment arrived, he found it inconvenient to keep him, and having offered him the opportunity of purchasing his freedom, which was not done, he restored him to the family out of which he had been bought, and cancelled his note. This is my understanding of this case.

After the death of James G. Birney's father, (my father in law,) J. G. Birney came to my house. I was not home. On my return, I found he had been urging on his sister that the assignment of the negroes, (twenty three in number,) which had descended to us jointly, should be entirely made out to him, in order to enable him to emancipate them.

After much discussion, this arrangement was finally made. Mr. Birney took the slaves and did liberate them, and they are now free, and most of them in Louisville. I should not have agreed to this settlement, had it not been for my involved situation, and I apprehended the slaves would be sold if I took any of them.

Any doubts as to Mr. Birney's devotion and sincerity to the cause he has espoused is folly—is preposterous. He will have been unfortunate, indeed, to have refused home, friends, relations, and fortune, for an opinion, and only to have achieved a doubtful recognition from the advocates of that opinion. Mr. Birney is well known to me. A man of more pure morality, more honest principles, and a warmer heart does not exist. My wife is his only sister, he has no brother. His abolition doctrines have severed us. I have not seen nor had a letter from him for more than three years; yet there is in my bosom the warmest and kindest personal friendship and regard for him. Had it not been for his notions upon abolition, we should now and ever have breathed the same atmosphere. I have told you all I know.

Yours, JOHN J. MARSHALL.

GOOD. We understand a resolution was adopted at the Town Meeting in Hanover in this County, directing the Assessors to tax Distilleries to the extent of the law.

If we cannot kill the tyrant Alcohol at once by a single blow, let us mangle him in every possible manner, cut a branch here, and a root there and keep on doing so until there is nothing left of him; he has long enough trifled with the peace and happiness of men.

The following is Sec II. Chap 1 of Keepers of Congregationalism and Church action work that should be read in every family

25. He that would work for man, must also work for God, in his strength, and in use of the means he has appointed.

26. The invasion of human rights is an assault upon human salvation. The oppressor is a destroyer: and a conversion which leaves men at variance with the fundamental principles of a sound morality, leaves them unsaved.

27. To divorce the positive from the moral in religion is to destroy both.

28. Hearts dead to the claims of man, cannot be alive to the commands of God; and religion cannot flourish on the ground where humanity withers.

29. What God determines to accomplish, He will see that in some form, and at some time, and by somebody it shall be done—all reformations from evil are of his instigation and those who engage in them are on the Lord's side.

30. The religion of Christ assumes as an essential element the doctrine of individual responsibility, and inalienable rights, upon which the whole framework of moral law and human accountability is erected.

31. Really to admit the claims of religion anywhere, is to admit them everywhere.

32. The practical Christianity of Christendom is most deplorably below the Bible standard, inasmuch as the current religion even of the protestant and dissenting sects is, to a great extent, a religion of outward observances, of constitutional arrangements—of idolized rituals.

33. The commands of God to his people cover the whole ground of their civil and political duties, and clearly teach, that to set up the workers of iniquity and elevate oppressors to places of power, is the climax of apostasy and rebellion.

34. Religion and morality inseparable, and the attempt to sever them in any reformatory movements, is to err fatally in the start, and to ensure defeat in the result.

35. A revival of religion is no father genuine than it extends its influence to overcome the sins of the community.

36. Christianity requires mankind to unite in one common brotherhood, under one common Lord; impresses the comprehensive fact of man's equality with man, and teaches him his own equality with his own mother's children.

37. The religion we propagate abroad cannot be expected to be more pure than that which is maintained at home.

38. Better that a corrupt Christianity were buried out of sight, than that it should continue to stalk abroad, and utter meaningless incantations and idle bravadoes, as it always does, after the vital principle is extinct; and when, in the midst of its vain formalities, it confesses its own want of courage to look gigantic crimes in the face.

39. The religion of no people can rise higher than the theology upon which it is founded. A false philosophy cannot fail to produce a false theology. A dead-letter theology always involves a low standard of ethics, and the corruption of the public morals is a matter of course.

40. The continuance of civil liberty depends upon the maintenance of pure religion. Both civil liberty and religion involve human rights: therefore human rights should be made a test question in religion.

Alvan Stewart has written a long letter to the Boston Chronicle on the true objects of the Liberty party, and the duty of treating all objects of mere policy, as minor questions. We desired very much to give it in the Freeman, but thought it too long, and yet we are not satisfied in so doing, and shall probably give it in our next.

#### THE FREEMAN.

This makes the last number of the first volume of Freeman, and we have already published that we should continue it once a month at least, and have received some new subscriptions. We trust New Jersey will soon have a paper that can be published by some one who will not have to do all the labor in odd moments he can catch while in the discharge of other duties, enough for any one man; but the Freeman shall not stop till the slave can be heard in New Jersey by some other channel; and probably not then. We shall be gratified to receive additions to our subscription list, and the renewal of our last year's subscriptions.

NEW HAMPSHIRE. At the Election in March the Liberty vote was ahead of the Whigs in 42 Towns, ahead of the Democrats in 8 Towns, and in 5 Towns, ahead of both Whigs and Democrats: 8 members were elected. In Canaan, where a few years ago, an Academy was dragged into a swamp by a mob of respectable men, and left there, because colored children were brought in it,—the vote was Dem. 99, Whig 94, Liberty 106. The vote in the State last November was 4161, in March about 6000—gain about 45 per cent in four months. Dying away is it?

#### A Whig Interpretation.

The New York Courier & Enquirer which gave the present Whig party its name and is one of the leading papers of the party, thus explains the defeat of the Whigs in the recent Presidential contest:

"Mr. Clay, as the whole country well knows, lost the State of N. York in November last, and consequently, is not now the President of the United States, because he placed on record his deliberate opinion that the Annexation of Texas could in no manner affect the question of Slavery; and avowed himself in favor of ANNEXATION, whenever the assent of Mexico and of our own people could be obtained."

For thus daring to be honest, and for honestly believing that the annexation of Texas in a constitutional manner would be a public blessing—which opinion we have advocated for eight years—Mr. Clay was deprived of the Presidency."

The above extract from the Courier and Enquirer, shows that the editor of that paper regarded Mr. Clay as favorable to annexation, and that because of this he lost his election. It is worthy of note, too, that the leading whig paper in New York, edited by the godfather of the whig party, has advocated the annexation of Texas for 8 years—yet when, before the elevation, we declared that the whig party were divided upon the question, we were accused of misrepresentation. What will our accusers now say to this frank avowal of Col. Webb? During the eight years that he has advocated annexation, has he been considered any the less a whig for such advocacy? Not at all. We commend these facts to the attention of the thoughtful.—Chr. Freeman.

#### GREAT ANTI SLAVERY CONVENTION AT CINCINNATI.

Enough is now known to render it certain that the proposed Southern and Western anti slavery convention will be held in Cincinnati in the early part of June. The call will be issued this month, signed by several hundred persons from five or six states, and letters from every direction assure us that the people receive the proposition with an enthusiasm that will secure the greatest Convention of the kind ever held in the West.

Let all who believe that the General Government and the free states ought at once to relieve themselves from connection with slavery, and all who wish to hear what can be said on this subject, come up on the 11th of June. Let the farmer lay out his work so as to spare a few days between planting and harvest. Let the mechanic lay aside his tools a few days and work for his country. Let the professional man, the literary man—let all who love their country and hate slavery, come up to the great gathering of free spirits. The various local conventions now in progress in different parts of the country, should take measures to procure a large representation.

Distinguished speakers from all parts of the country will be present. Let none therefore who can possibly attend, be absent from this great council of freemen.

#### DIED.

On the 16th of October, Adeline Amelia, aged 5 months and one day, and on the 18th March, HELEN JANE, aged two years, two months, and 7 days, daughters of Henry and Jane Eliza Tuttle.

On the 1st January last, JOHN TUTTLE, of a lingering illness, aged 69 years.

On the 19th inst. ELIZABETH, daughter of James and Catherine Crane, aged 1 year, 7 months, and 10 days.

The present colloquies of the leading whigs ran after this sort, as we opine:

Judge A.—This is too bad we have borne and borne, but the South is insatiable. We must have a party to rescue the Government from the grasp of the slaveholders.

Hon. Mr. B.—That is very true. We blundered in nominating Clay. Mr. Webster was right. I wish we had nominated him and stood by him.

Col. C.—That can't be helped now. And we blundered again in starting this Nativism. It is playing the mischief with us. All this proves to my mind that we want a great principle to rally on.

Judge A.—Just so. We must have a party opposed to the slave power. That is, after all, the great question of this republic. I have made up my mind fully to such a party.

Hon. Mr. B.—But what shall we do with the Liberty party? I would take that ground if it had not been spoiled.

Col. C. Yes, Judge, the Liberty men are right but they are an innumerable set. To join them would be letting our selves down. And to stop short of their position would be ridiculous. There is not room elsewhere to form a party.—Bost Chron.

A mass Liberty Convention for the State of Indiana, is to be held at Indianapolis on the 22d May, 19 last three days.

The Executive Committee of the Morris County W. T. B. Society, have engaged the services of Mr. J. M. Brown, the Temperance Singer and Lecturer for a season. He will lecture as follows: On Monday, May 12th, at Boonton; Tuesday, 13th at Beavertown; Wednesday, 14th, at Montville; Thursday 15th, at Rockaway Valley; Friday, 16th at Denville; Saturday, 17th, at Parsippany.

"No man with a soul so large as a flea's gizzard, could possibly be so mean, so cruel, so cowardly, as to go round, pop, popping at little birds in the briars and bushes, wing breaking sparrows, and maiming chickadees—and yet there are things in human shape just base enough to do it. These, where they bury their depravity in some dark den or vast wilderness, may escape human observation; but in the vicinity of cities, they subject themselves to the disgust and leaching of every one in whom the image of God is not defaced and obliterated."—N. Y. Tribune.

#### RATHER BITING.

The French Officer who gave the following toast recently at Washington, was quite savage upon "de grand little republicque," unintentionally.

"Gentilhommes! I shall give you one sentiment. It is this.

"Amerique! de grand little republicque vat ish just begin for to devil-up itself."—Chr. Herald.

We know some professed Temperance men who are just beginning to devil-up themselves.—Ed. Freeman.

#### NOTICE.

The Annual meeting of the Eastern N. Y. A. S. Society will be held Anniversary week—first week in May—in New York City.—A large gathering is expected and it no doubt will prove a rich treat to the lovers of Liberty.

## THE BONDMAN.

### SELECTED.

Am, "Troubadour."

Feebly the bondman toiled,  
Sadly he wept—  
Then to his wretched cot  
Mournfully crept:  
How doth his free-born soul  
Pine 'neath his chain!  
Slavery! Slavery!  
Dark is thy reign.

Long ere the break of day,  
Roused from repose,  
Wearily toiling  
Till after its close—  
Praying for freedom,  
He spends his last breath:  
Liberty! Liberty!  
Give me, or death.

When, when, oh Lord! will right  
Triumph o'er wrong?  
Tyrants oppress the weak,  
Oh Lord! how long?  
Hark! Hark! a peal resounds  
From shore to shore—  
Tyranny! Tyranny!  
Thy reign is o'er.

Even now the morning  
Gleams from the East—  
Despots are feeling  
Their triumph is past—  
Strong hearts are answering  
To freedom's loud call—  
Liberty! Liberty!  
Full and for all.

### THE TEETOTAL MILL

Two jolly toppers once sat in an inn,  
Discussing the merits of Brandy and Gin,  
Said one to the other "I'll tell you what? Bill,  
I've been hearing to day of the Teetotal Mill.  
You must know that this comical mill has been built,  
Of old broken casks, when the liquors were spilt;  
You go up some steps, and when at the door sill,  
You've a paper to sign at the Teetotal-mill.  
You promise, by signing this paper, (I think,)  
That ale, wine and spirits, you never will drink;  
You give up (as they call it,) such 'rascally swill,'  
And then go into the teetotal mill.  
There's a wheel in this mill that they call 'selfdenial,'  
They turn it a bit to just give you a trial:  
Old clothes are made new ones, and if you've been  
You are very soon cured at the teetotal mill."  
Bill listened and wondered, at length he cried out,  
"Why, Toñ, if its true what you're telling about,  
What fools we must be, to be here sitting still,  
Let us go in and look at the Teetotal Mill."  
They gazed with astonishment—there came a man  
With excess and disease his visage was wan  
He mounted the steps, signed the pledge with g  
wilt,  
And went for a turn in the Teetotal Mill."  
He quickly came out with the picture of health,  
And walked briskly on to the highway to wealth;  
And as onward he passed he shouted out still,  
"Success to the wheel of the Teetotal Mill!"  
The next that went in were a man and his wife,  
For many long years they'd been living in strife,  
He had beat and abus'd her, he swore he would kill;  
But his heart took a turn in the Teetotal Mill;  
And when he came out how altered was he,  
Steady, honest, and sober—how happy was she:  
They no more contend, "no you shan't," "yes I will."  
They were blessing together the Teetotal Mill.  
Next came a fellow, as grim as a Turk,

To curse and to swear seemed his principal work,  
He swore that that morning his skin he would fill,  
And drunk as he was, he reeled into the mill,  
And what he saw there I never could tell,  
But his conduct was changed, and his language as  
well;  
I saw, when he turned round the brow of the hill,  
That he knelt and thanked God for the Teetotal Mill.  
The poor were made rich, the weak were made strong:  
The "chalk," was made short, and the purse was mad-  
long;  
These miracles puzzled both Thomas and bill,  
At length they went in for a turn in the mill.  
A little time after, I heard a great shout;  
I turned around to see what the noise was about;  
A flag was conveyed to the top of a hill,  
And a croud, amongst which were both Thomas and  
Bill,  
Were shouting "Hurrah for the Teetotal Mill."  
Elevator.

§ A TEMPERANCE CITY. The citizens of Bangor have decided by a large majority against licensing Taverns for selling rum. The state of Maine has handed the the license system over to the Towns, and rum finds but little favor.

§ VERMONT. In seven Counties in Vermont there are said to be no rum selling Taverns, If we mistake not there are just 14 Counties in the State.

Communion Wine. A recent analysis of communion wine obtained of a clergyman proved its composition to be "New Rum, Logwood, sugar of Lead, and something resembling boiled cider" The operator had analyzed a great many specimens and did not believe there was a single quart of the juice of the grape in any shop in New England.

GAMBLERS. The following paragraph is a translation from the German of Lichweha. It is a bold picture and forcibly drawn:

"A man who had gone over a great part of the world returned at length home from his travels: his friends came and requested him to relate what he had seen. 'Listen,' said he—"eleven hundred miles beyond the country of the Hourons, I saw what I thought very strange, they frequently sit at a table until late in the night; there is no cloth laid, they do not wet their mouths; lightnings might flash around them, two armies might be engaged in battle; even the sky might threaten to crush them in its fall, they would remain unmoved on their seats for they are deaf and dumb. Yet, now and then, there escapes from their lips a half broken, unconnected, and unmeaning sound, and they horribly roll their eyes at the same time.

I often stood looking at them with astonishment, for when such sittings take place, people frequently go to witness them.

Believe me brethren, I shall never forget the horrible tortions which I there saw. Despair, fury, malicious and anguish, were by turns visible in their countenances. Their rage, I assure you, appeared to me the fieries-- their gravity that of the judges of hell-- and their anguish that of malefactors. "But what was their object?" asked his friends. "They attend perhaps to the welfare of the community?" "Oh no!" "They are seeking the philosopher's stone?" "You are mistaken. They wish to discover the quadrature of the circle?" "No," "They do penance for old sins?" "No." "Then they are mad; if they neither hear, nor speak, nor see, nor feel, nor see, what can they be doing?" "They are GAMBLING!"

I've eat the fruit of many a tree,  
The grapes of many a vine;  
But none, O alcohol, have fired  
And burnt my flesh like thine,  
Ind. Freeman.

There are no hammers like votes to knock them  
from the slaves. Voting placed them there  
and voting must get them off. Ind. Freeman.

## NOTICE

The Quarterly Meeting of the *NEW JERSEY ANTI-SLAVERY SOCIETY*, will be held on Tuesday the 13th. of May 1845, in the *FREE CHURCH* at

### NEWARK,

at 10 o'clock A. M. Meetings will be held in the afternoon and evening. A committee will be appointed to attend at the New York Anniversaries, and the services of Alvan Stewart and other able advocates of the cause of Liberty, will be secured for the occasion. Let us have the largest and most energetic meeting for freedom ever held in the State.

A. H. Freeman, Sec.

April 30th. 1845.

### LIBERTY PAPERS.

The *AMERICAN CITIZEN* a new weekly paper of genuine Stamp and very respectable appearance has just been started in Philadelphia, we trust long to live and fight the battle of Liberty—Lucius C Matlack Editor.

The *BANGOR GAZETTE* is soon to be published Tri-Weekly.

*WESTERN TRANSCRIPT*. Dr. Brisbane's *CHRISTIAN POLITICIAN* is now called the *WESTERN TRANSCRIPT*.

A new Daily is in Contemplation at Cleveland Ohio to be issued at the office of the *OHIO AMERICAN*, a weekly Liberty paper.

### ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Wood have opened an office for the sale of Anti Slavery Books, Pamphlets Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

### Temperance Houses.

ALBERT GURNEE, Paterson.

Please forward the names, and thus favor a temperance community.

*CONGREGATIONALISM AND CHURCH ACTION* Is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of Freeman, Boonton, N. J.

### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it. Price, 44 cents.

*Boonton Washington Temperance Benevolent Society*,—meets every Monday evening in the Free Church John Maxfield, President, Fredrick Stone, Secretary.

*Boonton Liberty Association*,—meets the 1st Friday evening of every month. A. Everts, President, C. B. Norris, Sec.

# THE NEW JERSEY FREEMAN.

VOL. 2.

BOONTON, JUNE, 1845.

NO. 1.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford to pay postage.

From the Chronicle and Emancipator.

### LETTER FROM ALVAN STEWART.

Mr. Editor:—I confess I am somewhat grieved when I discover an attempt in some of our good brethren to place divers questions of political economy, and other points on the same level, in point of importance with the emancipation of the slaves of this Republic. I had supposed that the elevation of the denationalized free colored citizens of the free states, to the enjoyment of the right of voting, was a subordinate part of our work, though important as a part of the mass of means to accomplish the work of emancipation of three millions of slaves; and that the three millions of Southern poor whites, now crushed under the great wheel of slavery, (which makes the labor of the whites for wages, by the side of the slaves, more disgraceful in the eyes of slaveholders, than the most abject poverty caused by indolence,) would, as a subordinate consequence, be freed from the chains of the labor despising, and come back to the honest possession of their long disused limbs, of their own limbs, which they had long forbidden to exercise, for the honor and glory of those peculiar institutions, which require them to remain in unbounded misery, ignorance and rags, that the cart wheel institutions might flourish and prevail—and women whippers be in the ascendant.

So far as we could help the free colored men, it was only as a means to an end; and that great end was the emancipation of three millions of slaves. The deliverance of three millions of undone whites, was a consequence of doing justice to the enslaved. But great and glorious as even these two points may be, in result, they are but adjuncts to the colossal column of emancipation.

Let us define a Liberty party man as he has been understood for five years, or since the formation of the Liberty party. An individual presents himself to a Liberty party. No Liberty man has a right to ask a candidate for admission in the Liberty party any of the following questions.

Are you a Mahomedan, Jew or Gentile? Native or foreign born? Or do you believe as a papist or protestant? Do you follow Luther, Calvin or Wesley? Are you Unitarian, Universalist, or free thinker? Are you for canals or rail-roads or opposed to them? Are you for the distribution of the public lands or not? For our common school system or not? for our naturalization laws, or twenty one years of extension? None of these questions can be asked, it seems to me: but the following pledge is all that we can, as Liberty party men, require of a candidate:

Do you believe slavery a sin against God, and a crime against man; and will you vote for the Liberty party candidates? or if you have a personal objection to them, will you vote for Liberty party men, for town, city, county, state, and National offices? Will you do all you lawfully can to overthrow slavery in this land?"

To this the candidate answers "yes," or signs a pledge like this, and he instantly becomes a Liberty party man in full communion. No other test can be required for

membership. In fact, if he votes the liberty party ticket, he is a member of the fraternity, in spite of the whole world, and we cannot turn him out.

To be sure, when we come to exercise our right of selecting candidates, we have the right to ask, is he a devoted Liberty party man? is he upright, a man of integrity, and a man of sufficient abilities to fill the station for which we desire him, with credit to himself, and benefit to our country? Or in other words; is he honest, capable, and devoted to the great cause of emancipation? By standing on this sublime and simple ground we of the great one idea, will march to certain victory. But if we undertake to load the car of freedom with a dozen different propositions, equal in power and glory with the slave's emancipation, our car will break down before we come in sight of Mason & Dixon's line.

This has always been a matter of fear to the discerning; that the moment we acquired strength so as to become respectable in our own eyes and those of nations, and the car began to move to the South, we should be hailed and asked to take on board Mr. Tariff or Mr. Free Trade, so as to appear like the other parties and have an assortment of principles to retail on religion, political economy, the rights of woman, our northern hired help, non-resistance, distribution of the avails of public lands, and the distribution of the lands themselves among those who have no land. The Sub Treasury says he must get in, and a Bank of the United States must only be kept out, but be whipped for starting to go in. Others may think that Mr. Don should come in, although his friends voted that colored men should not have the elective franchise. And each of these new members will tell you that they are to be treated as equal in dignity and honor with the slave's emancipation; and you will not so treat them, you are not a good and true Liberty party man, and you must get out of the car yourself, or they will throw you overboard.

Let us enquire for what have we forsaken old party associations and questions? Was it because the abolitionists who came from the whigs were disgusted with their old party notions about Tariffs and internal improvements? Oh no, they liked the whigs on that account, and that, in their opinion, these were glorious truths. Ah, says the Democrat, did I leave my old Jeffersonian Democratic friends because they believed Congress had no power to raise impost duties, except for revenue, and incidentally for protection, or because they oppose the re-charter of a United States Bank, and the distribution of the avails of the public lands? One says this gentleman. On these points I think the Democrats were right, and I still entertain these opinions. But what made you, Mr. Whig or Mr. Democrat, forsake your old parties and join the Liberty party? The Liberty party Abolitionist will answer you in the sincerity of his soul, that the abandonment of old friends and parties, and his uniting with the Liberty party was by him intended to form a high moral and political force by which three millions of his countrymen might be delivered from the most frightful bondage, to the tender mercies of liberty, law, justice, and equality; which in its operation would also elevate 500,000 denationalized freeman to citizens, and 3,000,000 of white vagabond and beggars to the honorable independence where free labor would be emancipated from contempt, and the disgrace slaveholders have stamped upon it, when performed in the presence of a slaveholding community.

We Liberty men further believe that the fierce strife and contention going on in this land in relation to protection and free trade doctrines between the North and South, internal improvements, &c., and most of these questions will come to an end by the abolition of slavery, and thenceforth will cease to exist in their present form, and will become extinct fashions of opinion,

and be regarded as belonging to the slaveholding epoch. We shall then be astonished at many of our present views on political economy.

We must bear in mind that slavery is an element of eternal disturbance, and that its influence does not terminate in, or on itself, but is forever throwing its hooked talons into every interest of this nation, in the free states as well as the slave. Every man of observation at Washington, the past winter might see this. While the Northern Democrat, in the acquisition of Texas, talked of enlarging the area of freedom, the slaveholder thought of nothing but enlarging the area of slavery. And so of the post office bill, and of all improvement of northern rivers, lakes or harbors, these selfish slaveholders speak with contempt of Northern men, Northern free labor institutions, and vote against almost all and everything that might aid us, and are in an unceasing conspiracy to tax and crush free labor and build up a system of piracy by law. Have we not all seen that slavery has poisoned the streams of Christian benevolence itself, in the American Bible Society, and in the Foreign and Domestic missions, and now exercises a power so direct over the Northern pulpits, that three quarters of those pulpits dare not say one word in a year against slavery, and dare not even pray for its overthrow, and that the colleges dare not, (nine tenths of them) impart instruction to the colored young men, however worthy, and several of the free states have denied the free colored man his vote, in truckling subservience to slavery.

Give the colored man his equal vote, 15,000 in Pennsylvania, and 8000 in this state, and 3000 in Ohio, the South would never attempt to chase fugitive slaves where the constables of the free states and public men look for those majorities which brought them into power. If the free colored men of the free states had the right of voting, the free states would have been a perfect asylum for the slave, and Virginia, Maryland, Kentucky, and Missouri, ere this, would have ceased in all probability to be slave states, by the emigration of slaves to the North. So it will be seen it was necessary to strike down liberty in the North to sustain slavery in the South. Then its effect on our Northern politics is plain, I will not waste time in showing how both parties nominate slaveholding candidates for the Presidency; and the unsuccessful one wishes us Liberty men all destroyed from the earth, because we did not vote or that one who had, by his single eloquence, intrigue and vote, made Missouri and Arkansas slave states.

To return to the matter in hand. Has it entered into the mind of the wisest man in the world to foresee the position of the mind of the nation may wish to occupy on these momentous questions, when delivered from this all pervading and disturbing force.

We must remember that we have formed all our opinions on moral, political, economical, and physical subjects, under the weight and influence of slavery as a permanent institution continually pressing upon us. Suppose ten men with clumped feet, which turned inwardly, who had labored from infancy under an incurable dyspepsia, should be well persuaded that they had discovered a remedy which at the end of five years, would make them all healthy and vigorous, with their feet strengthened and made whole, natural and strong. Would it not appear passing strange and foolish if these men should calculate on arriving at health and strength to limit all their exertions undertakings and business, by what they had been able to do, under the strange despondings and weakness of dyspepsia, and their inability for locomotion from their clumped feet? Why will you, O ye ten men, adopt these strange methods to hobble about with staves and crutches, gloom and crutches, gloom and weakness, when you come to be

healthy and cheerful, and able to bound like a deer over the fields? Why not wait until you are cured of your infirmities, and look out upon a new heaven and a new earth, and not waste your time in hot contentions as to the best form or best mode of using your crutches, or what kind of timber, or what shall be the length of the staves, and whether seasoned or dry, and as to what kind of diet you shall use or avoid, to save you from being bed ridden, when you are no longer to be lame, no longer to use crutches or staves, and when you are to have the most buoyant health by which you can eat and digest with perfect comfort all that ever entered the stomach of Jew or Gentile?

It seems to me our present position is entirely a false one; it is too early to face the consequences which may spring from surrounding and subordinate interests, which must be most wonderfully affected, and even revolutionized, by the abolition of slavery.

Again, we are now down in the valley, fighting our way up to the top of the mountain; let us wait until we get to the top of the mountain before we describe the scenery of the surrounding country, or provide modes or ways for descending on the other side. Again as yet, we have no power to make our opinions respected, if we had ever so wise ones on this subject. But suppose we form a code of these opinions; then they must stand up side by side with emancipation; and if to make a man a good abolitionist he must be sound on all these points, we should turn hundreds and thousands out of our little party; who would go with us to the death on the great point of emancipation; but as an honest man he would say, if I am called on as an abolitionist to adopt this subordinate creed, I cannot do it.

Owing to the notions men have on political economy, hundreds might join us, believing in these doctrines, who at heart regarded the emancipation of a slave as subordinate, and would forsake us in our trying hour, for the sake of his preferred dogma on political economy.

I thought I learnt something from an enemy of our cause last month in Philadelphia, who is a slaveholder in heart; a man of great penetration who gloated over the ruin of the Liberty party with a fiendish smile. He said, "Ah, you will destroy yourselves by getting tired of your one idea of emancipation, and by adopting other questions to make your cause more popular; and these other questions will set you to quarrelling among yourselves, and that will be your ruin."

He then alluded to non-resistance, making war upon the churches, and dissolving the Union, and woman's rights questions as instances of leading the question of emancipation with what did not belong to it.

I told him we had no communion with these philosophical abstractionists of New England or Philadelphia—that we were further from them than any other party on earth.

But I confess I was startled at the depth and sagacity of his remarks, believing them to be true as a proposition. He admitted that no man could say, in sound philosophy, with reason on his side, "that we would not succeed, if we remained one and indivisible on the great idea of emancipation, and that alone."

It is urged that we must not only be sure that a candidate of the liberty party is sound on the subject of emancipation, but on several other questions; and if he is not sound on these others, we will not go with him to accomplish emancipation.

The case is then supposed, that a man is red hot for the emancipation of the three millions of slaves, but is a tyrant and to enslave white men at the north.

Now in all candor I must say, some things are not supposeable, not to say ridiculous. This matter of supposing opens in to a very large field, and a great deal may be done in it.

Have I a right to suppose that John Rogers, the blessed martyr of Smithfield, who perished in the flame, for the doctrines of Jesus Christ, was a knavish cheat, and would occasionally steal, lie, and gamble?

No, I deny it as supposeable case; but no more so than for Anglo-Saxon to submit, for long years, to be in a minority, bear continual and insulting reproaches, acting for a distant good, for men whom he had never seen paying his money freely to support the cause, to suppose such a man equal and desirous of injuring his neigh-

bors of his own complexion and others around him. I never will admit it any more supposeable, than that George Washington was a horse-thief, Benjamin Franklin a counterfeiter, or John Hancock a blacklog.

I am willing to trust all my rights to that noble body of men, who will, as legislators, abolish slavery.

Yes, let every man be the opponent of my opinions on political economy, and I will vote for them, trust that noble integrity; and I should a thousand times rather act under such a body of men and be governed by them, if they went diametrically opposite to my opinions, after they had abolished slavery, than to act with a body of men who refused to abolish slavery, but would do exactly as I wished on every other subject.

The integrity which would abolish slavery, would act honestly for what they believed the best interests of all concerned demanded. For if they discovered they were wrong on any point, they would have the integrity to correct it.

But let us undertake to agitate questions of political economy, and the days of the Liberty party are numbered.

But pursue the great idea, and in the time we have power to turn opinions into law, we shall not differ on political economy; and if we do after slavery is abolished, then let us so differ. We can then afford to differ, but not now.

There lies a noble ship fast on the rocks; hundreds of human beings reach out their imploring hands to us on the shore; and cry for mercy, to save them from the jaws of the angry waves; every lifting surge dashes them further and further on the rocks; every timber creaks and groans in her noble frame: I shout, Ho! help some Jew and Gentile, cold water and alcoholic men, rich and poor, the righteous and the profane, the virtuous and the vicious, old sailors and landmen; come! come to the rescue, whether in skiffs, canoes, fishing boats, sloops, brigs, vessels, or single planks, or rafts, life preservers, or without; the men and women on the sinking ship will welcome you as their deliverers and benefactors; you will be asked no questions, abstract or concrete; your lives will not be scrutinized; your opinions as to the mode of managing those other ships which are sailing in the eye of the wind, of what clutch you belong to, or what party or opinion in politics you have favored or opposed. O come to the rescue.

It seems to me that this is our precise position in relation to the enslaved. Let us henceforth press forward under the rallying cry of the great and glorious "idea" of emancipation for every American slave.

Yours truly,

ALVAN STEWART.

New York, March, 1845.

From the Liberty Press.

### "In Time of Peace prepare for War."

This pagan maxim is the only gospel which has been admitted into the policy of Christian nations. Nearly three-fourths of all their revenue has been sacrificed to this heathenish precept. Christians have bowed down to it with a reverence which the last injunction of Jesus Christ could not command at their hearts.

The Christian nations of Europe, "in time of peace," are expending \$100,000,000, annually in preparing for war with each other; while all the Christians of the world in the largest munificence of their philanthropy, have never given more than \$3,000,000 a year in preparing to preach the gospel of peace to the benighted regions of the earth. The operations of the American Board of Commissions for Foreign Missions are attracting the notice of the civilized world, and are everywhere regarded as a magnificent enterprise of Christian benevolence. Almost every Christian church in the Union is laid under contribution to sustain and extend these operations. Still the annual cost of supporting a single ship of the line, even when anchored in one our harbors, exceeds in amount all that the American board can raise in a year, to carry the bread and light of life to the regions of pagan darkness.

Eighteen millions of dollars are annually expended by our government in preparing for War in time of peace.

Of this sum, six millions are paid, indirectly, if you please, by professing Christians and those intimately associated with them, in sustaining the preaching of the

gospel at home and abroad; twelve times as much as they devote to the cause of Foreign Missions. May we not hope that the moral sentiment of the civilized world will be roused against this vast immolation to War, which engulphs the revenue of Christendom, crushes its hard-toiling millions in the dust, suppress commerce, fetters and corrupts the Christian religion? Let every man who loves his race, place upon the open record of the public mind his testimony against the sin-breeding custom of War, and this green world would soon be rescued from a burning curse, whose progeny—inheriting all the attributes of their parent—are Slavery, Anarchy, Piracy, Intemperance, Infidelity, and the whole legion of lust.

E. B.

MR. EDITOR. I almost blush to own that I was at one time an advocate for Slavery, and that my feelings of right and justice, could have been so completely warped is to me a matter of the greatest astonishment. Perhaps however, I could frame for myself an excuse in this light. I was surrounded by those, whose every argument tended to prove Slavery just, and the Abolitionists an artful and designing class of men, and that it was really necessary that Slavery should exist, for there must be hewers of wood and drawers of water. That God had created the blacks for a state of servitude, their Physical and Intellectual conformation evidenced it, and they were the happiest creatures in the world; they loved their masters, and their masters loved them like children. The tie that connected them was like that of Parent and child. And then came a host of witnesses why Mrs. C. had lived two winters at the south, and she never saw any thing but the most undeviating kindness toward them. I could now ask Mrs. C. when she was at the south only a visitor in a friends family, if she saw both sides of the picture, if she saw the separation of husbands and wives, parents and children, if she heard the merciless lash and the loud wail of anguish, that ascending up to heaven told its own tale of wrong. I could ask if she saw the deep expression of bitter hatred, of resentful feelings that cannot but exist in a heart solemnly wronged and which the gag, the lash, and the deep baying hounds, cannot stifle, although that heart may have been blighted, crushed and broken.

And there was Mr. B. why he had lived five years at the South, and he certainly could judge correctly on the subject and what weighty arguments he brought forward that Slavery is after all a fine institution, as it keeps the blacks where they should be, and then their masters are so kind to them, why when they are too old to work he makes provision for them & as for the whip, it is really more a threat than a real infliction, and the separation of families, there is no truth in the exaggerated stories you hear at the North. I could now ask Mr. B. when he resided at the South, a partner in a large mercantile house and engaged in business that required his immediate presence, if he ever while there thought impartially on the subject at all, if he ever visited the plantations and saw matters as they really were; if he ever witnessed the undeserved punishments, the nameless miseries inflicted by a savage overseer, or listened to the sad tale of wrongs unredressed. I could ask him too if he thought a suit of cotton and a little corn meal would be a sufficient recompense for a long weary life of labor. Oh, the selfishness of man! I will acknowledge Mr. Editor that under such teachings, I imbibed draughts of illiberality and prejudice, not that I was convinced; conscience slept—but a change came over the spirit of my dream, and as the first rays of light and truth dawned upon my benighted soul—there came an earnest longing for justice, and an utter contempt for the heartless cruelty of man. What is man dressed in a little brief authority. He lords it over his weaker brethren for a brief space, and then goes to render his final account.

He arises in his miserable weakness, and with his puny arm tyrannizes over the work of God's own hand—that which he created in his own image and pronounced good. Poor insect of a summer day! he crushes to the earth his fellow-beings his neck with heavy fetters, and says with a voice of high authority, come

er, and go there, for thou art in slav; but there will come a day of reckoning and to that awful Being whose name he has desecrated and trodden under foot, shall one day account and receive a just and righteous retribution.

This subject was brought to my mind with thrilling force, as I took up a paper, not a Liberty but a Proslavery paper and read the following. "When the great are raged in the dismal swamp, many slaves were driven from their hiding places, one woman with eleven Children, also a large number of Bears, Panthers, and Foxes." Oh! I exclaimed as the paper fell from my hand, what a burning stigma upon Slavery, now let Mrs. C. and Mr. B. come with a host of their detestable arguments, and with these few words will I foil them all.

The Dismal Swamp! Would that my pen could portray in glowing colors, the horrors of that fearful place. The horrid Alligator trailing his loathsome form through the dark stagnant marshes, finds there a home. The Lizard and the poisonous adder wind through the mire.

Through the thick underwood, the dark turbid water creeps and soaks its way through tangled weeds, the shifty abode of reptiles too hideous for description. And the giant trees twined with thick creepers, shut the bright sun beams, making it a scene of horror desolation and death. Can the imagination picture a scene of greater desolation. And is it here, that human beings immured themselves in this living grave, this dark abode of horror. What! sever the tender tie of Slavery & all the kindred associations of a slave's life, for a hiding place in that desolation? Exchange the balmy air of heaven for the dank, heavy air and pestilential miasma of the great dismal swampalike destructive to the health, rather than live in slavery? If it was not a serious subject for a jest here certainly is room. Poor Creatures, they were safe there; for if a hundred bloodhounds each a savage as Cerberus himself had been set upon the trail, they would have returned appalled, alike unable and unwilling to explore its horrid recesses. Let the candid mind weigh these facts impartially, not looking through the misty glass of prejudice, but with a clear vision exploring the length and breadth, the height and depth of Slavery with an unprejudiced mind, calm and deliberate, weighing facts. I beseech of you my readers cast aside as utterly unworthy, all illiberal prejudices, read and judge each for himself, and you will never regret that you have buckled on your armor, and spoken energetic and kind words for the poor African, who from the iron yoke of bondage firmly fixed upon his neck, and his spirit hopelessly crushed and withered by the blighting, soul destroying curse of Slavery.

A Friend.

## STATE CONVENTION.

The Executive Committee of the *New Jersey Anti-slavery Society*, at a meeting held May 31 1845 for the purpose of taking into consideration the condition and prospects of about 700 slaves & some 3,000 apprentices, held under the laws of this State in the condition of slaves; decided that the abject and insecure condition of this class of our population, as well as that of the free persons of color generally, & the desire to secure the highest honor of the state of New Jersey, calls for a Convention of all the friends of the slave in the State, and the Committee therefore invite all friends of Justice & humanity of every creed: to assemble in a convention in the city of Newark on Thursday the 26 day of June 1845 at 1 P. M., to give these subjects the attention their importance demands. A meeting will also be held in the evening. It is also urged that the friends of the slave in every part of the State immediately circulate a call for this Convention for signatures and send it on to T. V. Johnson of Newark for publication before the 15 June. Let no one wait for his neighbor to do this work. The meeting will be held in the Clinton Street Church.

Papers friendly please copy.

John Grimes.

Chairman of Committee.

## THE NEW JERSEY FREEMAN.

BOONTON, JUNE. 1st. 1845.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

After this, we shall send the Freeman by mail to all living at a distance, and hope the subscribers will call at their Post offices for their papers, and we intend to issue it the first day of each month regularly. Some have complained that they have not received them we do not know the reason, we have sent them all regularly; after this let them be called for at the Post offices.

The Secretary of the State Society has sent us the following proceedings of the State meeting; the remaining resolutions have not reached us.

The Quarterly Meeting of the *NEW JERSEY ANTI-SLAVERY SOCIETY* was held on Tuesday the 13th. of May 1845, in the *FREED CHURCH* at Newark

The President, Mr. T. V. Johnson, called the meeting to order at 11 o'clock A. M.

The morning was occupied in the appointment of committees and discussions on several subjects.

At 2 o'clock P. M., the meeting was again called to order, and the business committee reported a number of resolutions which were accepted. One of these resolutions called for \$150,00 to carry through the Supreme Court the cases now pending there, on which the question of slavery or no slavery in the State is to be decided, and to pay the expense of publishing the same.

This money was pledged with a promptness that did honor to the abolitionists present.

The Hon. Judge Foote of Western New York was then called upon to address the meeting. He arose and said he would rather see others more able than himself should occupy the time as he was young in the cause, but as he had been called upon, he was willing to give his voice in favor of abolition; and it afforded him much pleasure to meet with the friends of the oppressed in the State of New Jersey, for he believed that the people of that State would do their duty; he felt great pleasure in seeing so many females present, for he was convinced that they were great auxiliaries in carrying forward this great work of human redemption.

It was to the females they were to look, for mothers must teach their children different from what the children of former generations have been taught, for he, like other youth, had been taught to treat the colored races with contempt, he, like others had imbibed early prejudices, and had never listened to any anti-slavery lectures, but he had always considered abolitionists as fanatics, but in the order of providence he had obtained some pamphlets which led him to investigate the subject, and he was happy to say as a man and a christian, that he was convinced it was a sin against God, and opposed to the inalienable rights of man, irrespective of caste or color.

He said that he was not for dividing the Union, nor was he for destroying the Churches, yet he admitted that there was very much corruption in the churches which must be rooted out. It had been said that the cause was on the wane, but the statistical returns would prove the contrary of that, for every return certifies that it is growing four-fold. There was one fact that fastened itself on his mind, and that was that the colored man was travelling to the same bar of the same God, and he well knew that if both colored and white were faithful, they would have to sit down at one table in the Kingdom of Heaven, for God is no respecter of persons.

He was pleased to see that the churches were bestirring themselves in this matter, for he was at a loss to know how christians could pray for Christ's Kingdom

to come while they held three millions in bondage.

He would have all abolitionists carry out their principles, and wherever they saw a colored person exert himself to better his condition, to encourage and help him on, for a colored man was more capable of pleading his own cause than a white man; and he would refer them to S. R. Ward a native of Maryland, a powerful and eloquent pleader for his brethren who are in bonds.

Judge Foote then concluded by exhorting the friends of Liberty to exert their every influence to promote the cause of abolition.

The Rev. J. H. Garnett of Troy and Mr. L. Tappan followed by interesting the audience with a recital of a series of entertaining facts proving the rapid advancement of the cause.

The meeting was then adjourned to 8 o'clock in the evening.

Evening Meeting was opened with prayer by Mr. Garnett. Present a respectable audience.

Alvan Stewart Esq. was then introduced to the meeting who read the following resolutions reported by the business committee.

1, That we believe the Constitution of the U. S., truly interpreted, is an anti-slavery document in its general principles and tendencies.

2. That we will stand by the Union of this Nation, Slavery in or out, Texas in or out, for the purpose of delivering our poor crushed Brethren the slaves, and we will do all in our power to purify and exalt the Union of the States, by blotting Slavery therefrom, through the Ballot box and all other lawful means.

3. That we will never surrender a foot of the 27 States and Territories to the lawless dominion of Slave holders, or yield to the threats of nullification, secession or dissolution of the Union; but we will do all in our power to bring it to a glorious point of universal freedom and equality.

Mr. S. said there was sufficient in these resolutions to occupy his time and he would that there were more present, but when he considered how New York had been thronged by men who preferred going to Long Island to see two horses expend their breath running against each other as a trial of strength and skill, than of directing their minds to the consideration of such subjects as are calculated to ameliorate the condition of oppressed humanity, he was ready to enquire when will the day come that men will come from Maine and Louisiana to attend a meeting for the defenceless; but the present audience encouraged him, and it was the faith which removes mountains that bids us go on.

Here Mr. S. entered fully into the constitution and its preamble; proving that the Constitution legitimately construed, was sufficiently liberal to destroy all slavery which its Preamble confirmed by securing to every person Life, Liberty and the Pursuit of Happiness

Much had been said by southern expositors relative to the guarantees of the Constitution, but the so much talked of is invisible, the present constitution is not one that is seen, but one that is felt. He would ask, what is a Constitution? It is a covenant of one with the whole and the whole with one—a covenant for the protection of the weak against the strong and the wicked—it is a fence thrown around the people for the protection of their rights, and this Constitution was so viewed by its framers, as they have left ample proof of by the Preamble which is the living expositor of the Constitution itself.

Mr. S. summed up his observations by showing the inconsistency of attempting to support slavery by the letter of the constitution, and demonstrated by conclusive argument that the power which adopted the constitution, had power to destroy and strike down the hydra monster slavery.

The Hon. Judge Foote followed by an eloquent appeal to the audience on religious principles, to do their utmost to remove the evil.

The Resolutions reported by the business committee were unanimously adopted.

The Newspaper committee were reappointed and the Society adjourned.

Let the notice for a State Convention, in another column, not be forgotten; circulate the call, and send in the names without delay.

## LINES

Written during an Anti-Slavery Convention.

BY J. R. LOWELL.

We will speak out, we will be heard,  
Though all earth's systems crack;  
We will not bate a single word,  
Nor take a letter back.

We speak the truth, and what care we  
For hissing and for scorn,  
While some faint gleamings we can see  
Of freedom's coming morn?

Let liars fear, let cowards shrink,  
Let traitors turn away;  
Whatever we have dared to think,  
That dare we also say.

Whatever we deem Oppression's prop,  
Time-honored though it be,  
We break, nor fear the heavens will drop  
Because the earth is free.

The only chain we dare not break  
Is our own pledged word  
To plead for our poor brother's sake,  
And perish or be heard.

Exchange Paper.

The following resolutions were adopted by the Boonton W. T. B. Society on Monday evening 12th of May.

Whereas, The practice of dealing out intoxicating drinks in Stores with other merchandize, either for profit or for the purpose of facilitating the sale of other goods, we believe to be so manifestly injurious, that it has long since been abandoned by the common consent of all those who have least claims to respectability.—Therefore

Resolved, That any merchant who in this day of light introduces into his store intoxicating drinks either to sell or to give away for the purpose of enticing customers, shows a time-serving and selfish spirit, an utter disregard for sound principle, the peace and welfare of the community and should be discountenanced in every honest and lawful way by all order-loving people, that the brand of public odium should be fixed upon all such transgressors be the who they may.

Resolved, That the foregoing Preamble and resolution be published in the New Jersey Freeman.

**YOUTH'S CABINET.**—This is an excellent paper for children and youth, published semi-monthly at 120 Nassau Street N. Y. by Myron Finch. Terms, one Dollar a year for a single copy. Ten Copies to one address for \$ 10.

The **SABATH SCHOOL MONITOR**, also a semi-monthly paper for children is published 118 Nassau St. by Myron Finch. 6 copies to one address for \$ 1.00. 13 for \$ 2. 20 for \$ 3. 40 for \$ 5. 60 for \$ 7.50. 80 for \$ 10. 100 for \$ 12.50. Subscriptions received at this office.

**OHIO.**—The Ohio Anti Slavery Society has resolved to hold fifty Conventions before the second Tuesday in October. Fifteen are already published to take place before 12th of July, fourteen of which are to continue two days each.

Ohio we believe has five weekly liberty papers and one Daily, another Daily is about to be started at Cleveland. The liberty men of Ohio are doing a large business this year.

**NEW JERSEY.**—The slave case pending before the Supreme Court of this State on which hangs the Freedom of some 3000 human beings, has been argued and the decision put off to the next term of the Court.

**WAR.**—We rejoice to see the Liberty Papers generally taking strong ground against this most execrable system, we are all guilty in sleeping over this matter so long as we have, and wish we could give the cause more space in the Freeman.

## DIED.

In Boonton on the 17 May William Riley son of Thomas Riley aged 21 years.

The County Washington Temperance Society has engaged the services of James M Brown, and he is now ready to attend meetings any place in the County where his services are desired. If he does not do a good work for Temperance, it will be the fault of the professed friends of this great Cause.

**A FACT FOR DRINKING MEN.**—On a certain Saturday night a few weeks since (as we learn from the New Haven Fountain,) ten men were gathered together in a grog shop in the town Weston, where they spent the evening in drinking.

At the end of one week from that time three of those ten men were in the drunkard's grave, having died of *delirium tremens!* Before the conclusion of a second week, two others of the number died with the same disease, and at the latest accounts three more were suffering under its horrors! Pause and ponder ye who seek the intoxicating cup for gratification, ere it be forever too late!—*True American.*

The following from the New Jersey State Gazette not only shows that New Jersey is the hunting ground for Southern slaveholders but that she has on her soil beings that are owned as Citizens, enjoying offices under the laws of the State who are willing to do the dirty work, of Southern blood hounds for the human Hyennas of the South. Read it Jerseyman and say no more that you have nothing to do with slavery.

### Arrest of a Fugitive Slave.

A great ferment was excited in Crosswicks, last week, by an attempt made by the Sheriff of Burlington, Joseph Kirkbride, and Constable Alexander Pearson, to arrest a colored man named Lewis, said to be a fugitive slave.

They found him at the house of William Idell where he was at work, claimed him as their prisoner, & called upon Garret Bennett and Charles Applegate, who were at work near by, to bring a rope and help secure him.

While these men were hesitating whether to obey the Sheriff or to follow their own feelings Lewis who was firmly grasped by each arm, with an almost superhuman effort, dashed the officers from him to some distance, and jumped at a bound over a high gate, and then over a high pale fence with out touching either. He then ran across a field and partly through the creek, but recollecting that if his clothes were wet they would impede his flight he returned and crossed the creek by a neighboring bridge. He ran to the house of a friend near by, in great alarm, crying out, *they have had me! they are after me!*

Finding his pursuers were near, he fled to another house, and there concealed himself. The same night he was landed in New York, and is presumed to be now safe from all pursuit.

We are informed that the colored man was much esteemed in Crosswicks and that the attempt to arrest him has produced a great excitement against the officers. It is to be presumed, however, that those officers considered that they were performing their duty under the law; though it is the opinion of many, that in consequence of a recent decision of the Supreme Court of the United States, no state law, in regard to the arresting of fugitive slaves has any force, and that no state officer is bound to arrest such persons.



**ANTI-SLAVERY TRACTS.**—The following tracts are on hand and for sale at this office, by the Liberty Association.

Condition of Living.  
The cause of Hard times.  
Influence of Slave power  
One more appeal to Christians & Churches.  
Bible Politics.  
Jewish Servitude.  
Smith & Clarkson.  
Persons held to service.  
Loyal National Repeal Association.  
Duties and Dignities of American Freemen.  
Ill Treatment of People of color in the U. S.  
Testimony of a Southern Witness C. M. Clay.  
The lawlessness of slavery.  
Poems on Slavery by Longfellow.  
The Missouri Compromise.  
Smiths Constitutional Argument.  
Two cents Postage  
Address to the People of Kentucky by C. M. Clay.

The American and Foreign Anti-Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y. at \$ 0.50 a year for a single copy. 5 copies to one address for \$ 2.00 10 copies \$ 3.50. and 50 copies for \$ 12.50. subscriptions will be received at this office.

## ANTI-SLAVERY BOOK STORE.

Myron Finch and Thomas A. Wood have opened an office for the sale of Anti Slavery Books, Pamphlets, Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

## Temperance Houses.

ALBERT GURNEE, Paterson.

Please forward the names, and thus favor a temperance community.

**CONGREGATIONALISM AND CHURCH ACTION** is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

**ANTI-SLAVERY BOOKS** For sale at the Office of the Freeman, Boonton, N. J.

## LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

It is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 44 cents.

**Boonton Washington Temperance Benevolent Society**,—meets every Monday evening in the Free Church John Saxfield, President, Fredrick Stone, Secretary.

**Boonton Liberty Association**,—meets the first Friday evening of every month. M. Evarts, President, C. B. Norris, Sec.



# THE NEW JERSEY FREEMAN.

VOL. 2.

BOONTON, JULY 8, 1845.

NO. 2.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford copy postage.

Letter from James G. Birney.

From the Argus.

JAMES G. BIRNEY, AND THE EVENING JOURNAL.

[We do not feel at liberty to deny Mr. BIRNEY the use of our columns; though the controversy is one in which of course we do not participate.]

ALBANY, May 20, 1845.

To the Editor:

About the 1st instant, an editorial article, concerning myself, false in its statements, and offensive in its language, appeared in the Evening Journal. Yesterday a reply to it was prepared and sent to the Editor of that paper for publication. The publication of it was promised but has not been kept—except in the publication of some half a dozen lines? Will you do me the favor to publish it in the Argus?

Respectfully, &c.,

JAMES G. BIRNEY.

[For the Albany Evening Journal.]

ALBANY, May 19, 1845.

To the Editor:

As I passed through this city a short time since, on my way to New York, on business relating solely to my own private interests, you were pleased to announce my presence in this part of the country, and your reasons for it, in these terms:

"James G. Birney passed through our city yesterday. When last among us, he was labouring as an Abolition candidate for President, to promote the election of Mr. Polk; so that Texas might be annexed to the Union.

He is now it is said, proceeding to a convention, which contemplates the dissolution of the Union. This certainly preserves the consistency while it carries forward the principles of that patriotic and philanthropic presidential aspirant."

Such an article appearing in the *Evening Journal* can not be passed by without deliberate notice. I owe it to myself and to your readers, to make that notice a respectful one. The baldest falsehoods, springing from respectable authority and resolutely persisted in, will at last begin to be believed—almost by the fabricators themselves. The charge of "bargain and corruption," made against Mr. Clay and Mr. Adams, is a well known instance, verifying the truth of the remark. So are likely to become the charges made against me in the foregoing article from the *Journal*, unless they be promptly contradicted and their falsehood exposed. As the charge that I was "labouring" last year to promote the election of Mr. Polk, so that Texas might be annexed to the Union," applies with equal force to all the members of the Liberty party whose faithfulness remained rooted during the tornado of the late presidential canvass, my reply shall be for them as well as for myself.

The Liberty party is the offspring of the anti-slavery societies that have been formed throughout the free States up to 1839. It was brought forward, not because it was to be a party—not because it was desirable, for its own sake—but as a matter of sheer necessity—as the

only untried means of saving our yet gallant ship from the disgraceful and reckless pilotage of bucaners, who, in an evil hour, had possessed themselves of the helm, and of swaying her course towards the pure and deep waters of universal Liberty and universal right, pointed out to us by our fathers in the declaration of 1776.

The anti-slavery societies, embodying the anti-slavery spirit of the country, had made trial of the existing political parties—appealing to both of them in the most earnest and friendly terms, to relieve the country, so far as they could constitutionally do so, from the guilt and shame and cost of slavery—and to clear away from the administration of its affairs the blast and mildew of slaveholding control. We "interrogated" their candidates at the outset—observing toward those of both parties, the most scrupulous fairness and partiality. We received in return, at first, promises, that were never kept; next, arguments, disingenuous, hair-splitting, sophistical, without point or aim—the furniture of pettifoggers, not of statesmen; and at last, nothing at all.

We petitioned Congress—our names were vilified, our petitions scouted at, and, as if to mock us, the very right of petition was struck down and trampled under foot by both parties, as they respectively possessed the power of maintaining it. Northern Senators and Representatives, with here and there an honorable exception covered before slaveholding bragadoeios, as spaniels before the larger species of their race.

The distribution of surplus revenue—of the net proceeds of the public lands, according to the three-fifths rule of slave representation, by which the slaveholders, only because they were slaveholders, got the lion's share—the law for the armed occupation of Florida—our Indian relations and treaties—money appropriations—appointments to office—the army—in fine, the whole drift of legislation, fickle and unsteady though it was, convinced us that so completely subjugated had become the great body of the northern members, both Democratic and Whig, that any longer to expect of them an honorable vindication of the equal rights of the North, and the rescue of the government from the grasp of those who are trained daily to despise the principles on which it is founded, would have been evidence of our weakness, and of our incapacity to conduct a great national movement to a happy consummation. It was this one conviction—slowly and reluctantly admitted—that both the existing parties were wholly unworthy of being trusted in any matter connected with human freedom or northern rights, that drove us the formation of the Liberty party, as the sole remaining hope of good for the country, or of freedom for the slave.

Its bond of union—its great central object—was the same as had bound together the anti-slavery societies—the entire abolition of slavery in the United States—involving, of course, the overthrow of the political power of the slaveholders. Nothing short of this was to be "the end and sea-mark of our utmost sail."

We foresaw that our work would be long one and a hard one, by reason of the torquifying influence which both the Whig and Democratic parties had exerted over the public sensibilities. It was a matter of small concernment to us, by which of these mercenary bands the "spoils" were carried away at each succeeding contest.

Not expecting early success, the elections for a long time to come were to be regarded by us mainly as occasions for ascertaining the progress of our principles in the community, the increase of our numbers, and as tests of the fidelity of our friends.

Our organization as a party was in 1839—two years after the full development of the iniquitous scheme of Texas annexation. We were quite aware of this scheme. We knew how greatly the obstacles to abo-

lition would be increased by its success. We remonstrated against it before the public

We petitioned Congress and the State Legislatures against it.

We insisted on its unconstitutionality—we deprecated the shame with which we should be visited by the just every where, for meanly conniving at the wrong done to Mexico, that we ourselves might ultimately take advantage of it—shame that would be aggravated, too, tenfold by the only motive that spurred us on to the deed—the perpetuation of the curse of slavery. We did all we could do against annexation, and, if I mistake not, originated nearly all that was done by any party, to prepare the country to resist it.

But we never once dreamed, important as we felt the question of annexation to be, of making it the question of our party—of making its defeat the sole object of our movement, and when we had succeeded or failed in this dissolve—having no more to look after.

There was no one among us numskull enough to propose such a thing.

"But why not, in order to carry or defeat a particular measure that we approve or condemn, unite ourselves for the occasion to one of the other parties?" To do so, would destroy us. A single instance of coalition would be enough. If we should propose uniting with the Whigs, such of the Liberty party men as had formerly been Democrats, would at once fly off from us, and return to the Democratic party.

So would it be if the case were reversed. Nor could they ever again be marshalled as a Liberty party. You, Mr. Editor, are competent to judge in such matters, having once as a member of a small party in this State, submitted to the process of absorption by a larger party for a particular object; since which, so far as I have learnt, you have not been restored with enough of your original Anti-Masonic shape and gesture, to be recognized by such of your former friends as would not submit themselves to the process by which you have been so transformed.

I will admit for a moment, and with a view to placing your objection to the course we did pursue in its strongest light, that it was practicable for our "leaders" to transfer us in a body to the Whig side; I will suppose that with our aid, you had succeeded in electing Mr. Clay, and that we had thus secured the country so far as any party could secure it from Annexation.

Where would the Liberty party have been? Annihilated—absorbed. And what would the country have gained by its very magnanimous self-immolation? Security against Annexation for four years, the longest period to which, from the quadrennial recurrence of our presidential elections, any such security can be extended.

And what would the Liberty party have gained toward their great object, the *Abolition of Slavery in the United States?*

Nothing absolutely nothing. The blood-king would still have been seated on the throne of his power, as he was in 1839, when with the Carthaginian oath we banded together against him for eternal war; whilst all organized opposition—the only opposition that can ever be effective—would have passed utterly away.

And who would have been at the head of the government, dispensing at its pleasure, its honors here, its emoluments there? One who had begun the world poor and without a slave, but whose successful industry enabled him now to count a countryman in chains as the blessed reward of each year's virtuous toil; one whose neighbors were slaveholders—whose relatives and connections were slaveholders—whose fortunes and whose fame were embarked with slaveholders—whose personal habits and notions of right and wrong were peculiarly those of a slaveholder; who deliberately published before the world that the extinction of slavery in this country must be looked for at some indefinite period, and only

y the operation of natural causes of the most disgusting and demoralizing influence; one who dogmatizes thus: *law* may make a man property--time will sanctify the deed; one who, disregarding the spirit of the Constitution--the plainly-expressed object of the Constitution--the well-known expectation of the country, at the time the Constitution was adopted, *that another slave State was never to be added to the original number*, toiled day and night year after year, as if gifted with the ever-during activities of a disembodied spirit; that he bring into the Union Missouri, in her garments unwashed from the blood of our fellow men--from the blood of fathers and of mothers and their little ones.

The man who raised the flood-gates of slavery, so that they have never again been shut down; who refers with gratifying self-complacency to the success with which he resorted to alternate blandishments and menaces, to seduce or expel the keepers from their places; who even now, vaunts this as the most meritorious effort of a long political life; and who, notwithstanding all that he has said, and all that he has done, to bring into dishonor the fundamental principles of the government, has yet the AMAZING ADDRESS -- as if it were FASCINATION--to lead in his train half the people of the free States, shouting with hoarse throats, in dust-cloud "Behold the great *Evangel* of Human Freedom in the days!" Now, sir, did the Liberty party show no wisdom in resisting the enchanter?

But admitting for a moment, that the assurance offered to us by the Whigs, of staying Texas annexation for at least one presidential term, would have fully justified us in committing suicide, or if you please, in undergoing a sort of bodily migration into the Whig party, would we have done wisely to have trusted them? Let us see.

Who placed Mr. Tyler in the presidential chair? The Whigs. But he played false, and deceived us.

Did he. Didn't you hold him up before your country as in every respect a fitting man for the first office of his gift? How dare you do this without *knowing* him? You had seen him in public stations: in the Virginia Legislature; as a member of the House of Representatives at Washington; as a Senator in Congress; and yet he deceived your whole party! And now, forsooth after the amplest opportunity that ever could be afforded a party of knowing what there was of him or in him, your own want of sagacity and insight, for palming on us for four years, the weakest--not to say the wickedest--man that has ever filled the presidential chair, and that in all likelihood, ever will fill it. And this Whig President it was who made the first movement toward the existing iniquity of Texas annexation, and who has brought it into its present form. And who proposed the Texas resolutions, under which the government is now acting? A Whig Senator. Who offered them in the House the same day that the drafter of them offered them in the Senate? A Whig member. What Senate passed them? A Whig Senate: the same on whom the Liberty party men were told they might fully rely to "head" even Mr. Clay, should be inclined, in the event of his election, to look annexation-wise.

But, sir, I must conclude. You, doubtless, wish I would. If it is intended, in the article quoted from the Journal, to say, that in maintaining our ranks firm and unbroken, when it was attempted by the Whigs to throw them into a panic and rout by fraudulent misrepresentations and downright rascality, we labored to promote the election of Mr. Polk, *with a view* to bring about more surely the annexation of Texas, my reply is, not only that it is false, but that no particle of evidence can be produced, out of all that we have said or written or done touching annexation, to prove it true.

Equally false is the insinuation that I visited the East to be present at a convention which contemplated a dissolution of the Union. Give me a single name, Mr. Editor, to show that there is any truth in your "*it is said*," and I will cheerfully acquit you of having borne false witness against your neighbor: but not till then.

Respectfully yours, &c.,

JAMES C. BIRNEY.

33 Milton B. Allen, a colored man has been admitted as a regularly licensed Lawyer in the courts in Boston.

**SLAVERY AS IT IS.** We have rarely met with a more revolting instance of inhumanity and hypocrisy than the one recently related at a public meeting at Cincinnati, by the Rev. Mr. Boucher, a Methodist minister who formerly resided at the South. While he was on the Alabama circuit, he spent a Sabbath with an old circuit preacher, who was also a doctor, living near the Horse Shoe, celebrated as Gen. Jackson's battle ground.

Early Monday morning, he was reading Pope's Messiah to Mr. Boucher, when his wife called him out.

Mr. Boucher glanced his eye out the window, and saw a slave man standing by and the husband & wife consulting over him. Presently the doctor took a raw hide from under his coat began to cut the half naked back of the slave. Several inches of the skin turned up perfectly at every stroke, until the whole back was red with gore.

At first, the lacerated man cried out in his agony; at which the doctor and divine cried out at every stroke, "Won't ye hush! won't ye hush!" till finally he stood still, and bore his tortures with only a groan. As soon as he had completed his task, the doctor came in panting and almost out of breath, addressing Mr. Boucher said, "Won't you go to prayer with us, sir?" The amazed circuit rider fell upon his knees and prayed, uttering he hardly knew what. When he left the house, the poor creature of a slave had crept up and knelt during prayer, with his body gory with blood down to his very heels.—*Congregational Journal.*

*From the Stirling Journal and Advertiser.*

#### THE FREE CHURCH AND SLAVERY.

At a large meeting of the citizens of Bannockburn, on the evening of April 23d 1845, the following preamble and resolutions were unanimously adopted, touching Christian intercourse with American slaveholders, and the duty of the Free Church in reference to money obtained of them:

Whereas, Theft, robbery and concubinage are essential elements of existence in American slavery; and

Whereas, To hold Christian fellowship with American slaveholders, is to throw the sanctions of Christianity over the foulest system of oppression and injustice--to encourage them in the commission of the grossest crimes--and thus to join hands with thieves, and become partakers with adulterers; therefore

Resolved, That it is the duty of the Free Church of Scotland to send back the money which they have obtained of American slaveholders by recognizing them as Christians, and not to build their churches and pay their ministers with money obtained by making merchandise of men-- and thus, to wash their hands clean of the blood of the slave.

#### A Slave Shot Dead.

The American has learned upon the authority of a letter from Charles County Maryland received by a gentleman of this city, that a young man named Mathews, a nephew of General Mathews and whose father it is believed holds an office at Washington, killed one of his slaves upon his father's farm, by shooting him.

The letter states that young Mathews had been left in charge of the farm; that he gave an order to the servant which was disobeyed, when he proceeded to the house, obtained, a gun and returning shot the servant.

He immediately, the letter continues, fled to his father's residence, where he remained unmolested.

We hope he may speedily be brought to justice. It is time to put a stop to such high-handed and bloody outrages on the part of slaveholders and their departments.

*Baltimore Visitor.*

**JAMES M BROWN**, The Temperance Agent will be at Boonton on Monday 7th July--Beavertown Tues the 8th. Pompton plains Wed. 9th, Montville Thn. 10th, Rockaway-Valley Fri, 11th, Denville Sat' 12th and Sunday 13th, will hold meetings under the trees near Spltroek.

Many country Postmasters are resigning their office in consequence of the operation of the new Post Office law. *Washington Union.*

#### From the Signal of Liberty NEW IMPRESSIONS.

Lewis Clark, formerly a white slave of Kentucky, who has been lecturing in the East, has published a narrative of his life for twenty-five years among the Algerines of Kentucky. Here is a passage describing his impressions on coming into Ohio.

Since coming to the free States, I have been struck with great surprise at the quiet and peaceable manner in which families live. I had no conception that *women* could live without quarreling, till I came into the free States. After I had been in Ohio a short time, and had not seen nor heard any scolding or quarrelings in the families where I was, I did not know how to account for it.

I told Milton, one day, what a faculty these women have of keeping all their bad feelings to themselves. I have not seen them quarrel with their husbands, nor with the girls, or children, since I have been here.

"O," said Milton, "these women are not like our women in Kentucky; they don't fight at all." I told him I doubted that; I guess they do it somewhere--in the kitchen, or down cellar "It can't be," said I, "that a woman can live, and not scold or quarrel." Milton laughed and told me to watch them, and see if I could catch them at it. I have kept my eyes and ears open from that day to this, and I have not found the place where the women get mad and rave like they do in Kentucky yet. If they do it here they are uncommon sly; but I have about concluded that they are altogether different here from what they are in the Slave States. I reckon slavery must work upon their minds and dispositions and make them ugly. It has been a matter of great wonder at me also, to see all the children, rich and poor, going to school. Every few miles I see a school-house here, I did not know what it meant when I saw these houses, when I first came to Ohio. In Kentucky, if you should feed your horse only when you come to a school-house, he would starve to death. I never had heard a church bell only at Lexington, in my life--

When I saw steeples and meeting houses so thick. It seemed like I had got into another world.

#### A SLAVE'S COMMENTARY.

"A slave was sent to meeting, with a particular charge from his master to remember what the minister said so as to give an account of it when he returned.-- The master had a son named Jonathan, to whose orders the slave was also subject. Pomp accordingly went to meeting, and was questioned by his master, on his return.

"Gorry, massa," said he, "minister tell two great lies."

"What! what!" exclaimed the master, you musn't talk so about the minister! What do you mean?"

"Why, minister say, 'No man serve two massa's; and I know I serve you and massa Jonathan too."

"Well what else did he say?"

"Why, he say, 'He will love one and hate the other.' Dat am a lie too; for *I hate you both alike!*"--*Indiana Freeman.*

Proposals are made by Wm D Parish of No 4 North 5th Street Philadelphia to publish the Life of Benjamin Lundy. This is as it should be, the services rendered to the cause of universal liberty by Mr Lundy should never be forgotten. Let subscriptions be sent in speedily in order to insure its publication without delay. We believe the price is 75 cents ---

Let it be remembered that the Freeman will go postage free through the mail to all subscribers within 30 miles.

## THE NEW JERSEY FREEMAN.

BOONTON, JULY 1st. 1845.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

A bundle containing ten of the Freeman has been returned to us without the least information whence they came. Now inasmuch as we send out a goodly number of such packages, we cannot tell which one to discontinue unless the person who returned it, will do it according to law, or at least let us know in some way who he is, and where he lives.

The Executive committee of the Morris County Washington Temperance Benevolent Society are requested to meet at the house of Daniel De Hart near Parsippany on Friday the 18 July inst. at 6 o'clock P. M. on business of importance. A full attendance is requested.

**Abolition Work.** This persecuted man, who has been imprisoned in Missouri nearly four years with Burr and Thompson under a sentence of 12 years to the Penitentiary, for attempting to aid a few slaves, pleading for Liberty; to escape from the hand of Human Hyenas, has been pardoned by the Governor.

We had the pleasure of a visit from Mr. Work last Sabbath, (July 6,) and heard him give an account of his trials to a full congregation in the Free Church. It was a deadly interesting and will not fail to make abolitionists among those who have hearts.

Burr and Thompson are yet in prison in Missouri, and if the authorities there wish to multiply abolitionists let them keep them there.

### FOURTH OF JULY IN BOONTON.

We had an excellent celebration on the Fourth in Boonton upon right principles. It was in the traditions of the terms a Liberty, a Patriotic and a Temperance celebration. It was held in Liberty grove, and we saw but one man intoxicated during the day.

Our esteemed Friends Alvan Stewart Esq. Samuel L. Dorrance and Rev. Mr. Morris addressed the meetings, which were held in the forenoon and afternoon and a Liberty concert in the evening in the Free Church. The singing by Mr Patten of New York assisted by Mr Martin of this place, was excellent; The attendance was good and the speeches had great effect. A great work was done for Liberty on this day. Some have already declared that they have voted for proslavery men, for the last time; many others, are thinking as they never thought before on the subject of slavery.

### THE GREAT SOUTHERN & WESTERN CONVENTION.

This Convention was held in Cincinnati according to appointment and has fully come up to the highest anticipations of warmest friends. THREE THOUSAND friends of Liberty were in attendance JAMES G. BIRNEY in the chair. We perceive by the proceedings that the BALLOT BOX is believed to be one of the most important instruments to be used in breaking down the slave power and freeing the slave in this great Republic.

This number of the Freeman has been unavoidably delayed to the 8th. instead of being issued as we intended on the 1st of the month. We will endeavor not to have it happen again.

### THE NEW JERSEY STATE CONVENTION.

According to previous notice the friends of the slave New Jersey convened in the Clinton Street Church on the 26th June 1845.

Jonathan Parkherst of Springfield was called to the chair.

The object of the meeting was to take into consideration the prospects of the enslaved in our own State, and to provide plans and means to circulate through the State the Argument of Alvan Stewart Esq. before the Supreme Court of the State.

This is an able Document, and should be extensively circulated through the state; and even in other states also.

The cases brought before the Court in which this argument was made, was brought forward by C.B. Palmer of Jersey City. The faithfulness, zeal with which Mr. Palmer has pursued this matter, without any compensation except the consciousness of doing good in a good cause, entitles him to the esteem of all true lovers of Justice.

Mr. Stewart generously volunteered his services in the cause without compensation, does not ask any. All he wishes is his expenses paid, the money he has advanced refunded, and pay for the printing of his argument on the great question at issue involved in these cases. It is of the greatest importance that the document should be sowed broad-cast over the state, and the means raised to defray the expenses of printing them and pay the other bills which have been unavoidable.

Our friends can have them at a very low rate, and can sell enough to get the money back. All that is necessary is a little labor. Shall this labor be withheld? Will the friends of the slave stand back and with cold indifference permit Messrs. Stewart and Palmer do all the labor and then pay all expenses. The few friends that were at the convention exclusively from the North east corner of the state, took 1700 copies of this document and either paid for them, or pledged to do so, and are doing the best they can with them for themselves.

Will our friends in the middle, southern and Western parts of the state enter into this matter with the spirit which its importance demands. The Documents may be had of Thomas V. Johnson Newark and of Finch & Weed 119 Nassau Street New York.

Messrs Alvan Stewart and Arnold Buffon attended the convention and made interesting speeches in the afternoon and evening.

### Slave---Seizure and Escape.

Quite a hubbub was produced in the neighborhood of our office, on Monday afternoon last, by an attempt to seize and carry off a mulatto lad, of about eighteen years claimed as a runaway slave. The boy had been employed in the barber shop of William Burley, in the Diamond, near our office, for a short time previous to the attempt to arrest. The man-stealer who claimed him resides in Louisville, and having come to this city on a kidnapping expedition, met the boy in the street, seized him, ruffian-like by the throat, and attempted to stifle his cries, so that he could carry him off by force into slavery. The boy however, succeeded in using his wits to sufficient purpose to attract a crowd around him, and among them John Sibbet, Esq., exchange broker, who demanded of the man who held the boy what he was about. The reply was that the boy was a runaway slave. Mr. Sibbet, who is a man of powerful physical strength, immediately loosed the boy from his captor's grasp, and informed the claimant of human flesh and blood that he must come before Mayor to make good his claim; and Mr. Sibbet himself took hold of the boy and lead him back to the Diamond, and up stairs in the old court-house, to the Mayor's office. A large and highly excited crowd followed the parties up toward the office, and about the moment that they had fairly reached the head of the stairs, before the Mayor had even a glimpse of boy or claimant, by some invisible, mysterious agency, the boy was pushed through the crowd, to head of the stairs, down the stairs into the street, through the market into an alley, leading into Fifth street, thence into another and another alley, and, presto! he disappeared--none but his friends knew where.

The kidnapper was confounded--looked unutterable things--at last slowly recovered from his trance, and set to, heartily, to damn the Abolitionists and the niggers for spiriting away his "property." This hurt nobody, and he was left to get cool at his leisure.

*Spirit of Liberty.*

THE LIBERIA HERALD.—Governor Roberts, like all Liberian Governors, represents the colony in a prosperous condition; but the colonial paper that has been so long appealed to as proof of the elevating effect of a voyage across the Atlantic, and a residence amidst the rains and miasmas of Western Africa, is about to be discontinued-- preparatory to which the editors let out some precious secrets in respect to its past support and the reasons of its present untimely end. They say:

"We have now for five long, long years, been conducting the paper on our own responsibilities and at own cost. In no one year has it paid the outlay--in most of them we have sunk one half the cost of issuing it.

"The largest number of subscribers we have ever had on our books, did they pay, will not by any means support the paper. Eighty is the highest number of colonial subscribers we have ever had, and three fifths of these have never paid a cent.

To America we have looked for support--especially to the American Colonisation Society who allured us to the enterprise, by lofty assurances of patronage. But alas! poor Yorick. Judge Wilson, who was then (1839) in power, ordered the Society to be put down for 150 copies, and said he had ordered all the agents of the Society to act as agents for the Herald, and he sent also at the same time the address of 74 additional subscribers, to whom he requested the paper to be sent.

These subscribers, he said had paid their subscription to the society, and the society would account to us."

The payment for the 74 subscribers never reached the publisher; the 150 copies were paid for by the society for two years, 1839 and 1840.

"Since then the account has remained in statu quo. We have repeatedly one instance to break his ominous silence. Then he assured us that we were exerting a powerful influence for good--doing wonderfully in the way of elevating our race, and intimated that an occasional thought was entertained of doing something with our account. We hope we shall never be in insensible to praise but so much compliment to a hungry man is like a cambric ruffle on a crocus shirt.

"Therefore we say with shame and mortification, that the Society is so systematically recreant of its pecuniary obligations and liabilities to us, that no ground remains of hope that it will do justice. We have sustained losses by the Society in shape of money lent to its agents here to carry on its operations, and in other supplies furnished, and services rendered, to an amount which we could not venture to mention, were not proof at hand to sustain the charge. We, ask, therefore, if there is no way of getting the Society to do some little of justice in a pecuniary way."

So then the paper was never supported by its Liberian subscribers and friends but lived on the private resources of the editors, and society and other support in this country. This reminds us of the "Liberian Coffee" that once made so much noise in this country, which proved at last not to have been grown in Liberia, but to have been imported there from some other place, and then exported to this country as a genuine Liberian production.

THE REFORMER, This is the title of a New Weekly paper the specimen number of which has just been issued by Henry Peterson, at 187 Market Street Philadelphia, devoted to liberty and other reforms. It is an excellent paper and should be well patronized. It is a good size and well executed. The price is Two Dollars a year.

Temperance in the West Indies.--There is now a rail-road in progress from Kingston, Jamaica, to the interior. Some fifty laborers were brought from England, and have been toiling under a vertical sun in an insalubrious district in the neighborhood of swamps and m morasses, and not a single person has died, and only one slightly indisposed, and the cause of this was attributed to the fact that not a single one was a rum-brinker.

We commend to the special attention of our readers, the letter of Mr Birney on our first page. The Albany Evening Journal is we believe one of the leading Whig papers in the country, course pursued by its editors in relation to this matter, is in perfect keeping with the spirit of the Whig press generally, in all things which appertain to the Liberty Party. They are continually throwing out before the people the basest falsehoods, and the deny all defence or explanations of any kind from the accused, more barefaced meanness and injustice is not often found among slaveholders themselves.

## POETRY.

From the Liberty Minstrel.  
THE MAN FOR ME.

Air, "The Rose that all are Praising."  
Oh, he is not the man for me,  
who buys or sells a slave,  
Nor he who will not set him free,  
But sends Him to his grave;  
But he whose noble heart beats warm  
For all men's life and liberty;  
Who loves a-like each human form  
Oh that's the man for me,  
Oh that's the man for me,  
Oh that's the man for me.  
He's not at all the man for me,  
Who sells a man for gain,  
Who bends the pliant servile knee,  
To Slavery's God of shame!  
But he whose God-like form erect  
Proclaims that all alike are free  
To think, and speak, and vote and act,  
Oh that's the man for me.  
He sure is not the man for me  
Whose spirit will succumb,  
When men endowed with Liberty  
Lie bleeding, bound and dumb;  
But he whose faithful words of might  
Ring through the land from shore to  
sea,  
For man's eternal equal right,  
Oh that's the man for me.  
No, no, he's not the man for me  
Whose voice o'er hill and plain,  
Breaks forth for glorious liberty,  
But binds himself the chain!  
The mightiest of the noble band  
Who prays and toils the world to free,  
with head, and heart, and voice and lip,  
Oh that's the man for me.

**BUM'S DOINGS** --- It is said the Great Pittsburg fire, in which about \$9,000,000, were lost and hundreds of families turned out into the streets houseless, was caused by the carelessness of a drunken washer-woman.

**FRUITS OF EMANCIPATION.**—The following letter, in the United States Gazette, will show the horrible "ruin" which emancipation has brought upon the British West Indies.

**BARBADOS, April 25.**—Since my last, business has been extremely brisk in the in products of the Island; the amount brought to market exceeds that remembered for many years.— The quantity shipped of the present crop amounts up to this present date, to of

SUGAR.		
Hhds.	Tierces.	Bbbs.
12,382	761	825
MOLASSES.		
Punchcons.	Hhds.	Bbbs.
1,295	55	18

This quantity, compared with that of the corresponding period of last year, shows an excess in sugar of 8,662 packages and in molasses of 700 packages.

The West India bank made its half yearly report on the 21st April; its assets \$4,232,555,84; its debts on current drafts and accounts, are \$3,119,007,39; circulation \$ 547,285. A dividend has been declared of four per cent. for the six months. A surplus profit has been carried to reserve fund.

The Barbados Globe of the 23d April states, "that the consumption of flour and corn meal in this island, of late, amounts to up wards of 1500 barrels a week. A few cargoes of lumber would be acceptable here at present as it is extremely scarce."

**YOUTH'S CABINET.**—This is an excellent paper for children and youth, published semi-monthly at 120 Nassau Street N. Y. by Myron Finch. TERMS, one Dollar a year for a single copy. Ten Copies to one address for \$ 5.

The **SABATH SCHOOL MONITOR**, also a semi monthly paper for children is published 118 Nassau St- by Myron Finch. 6 copies to one address for \$ 1,00. 13 for \$ 2, 20 for \$ 3. 40 for \$ 5. 60 for \$ 7,50. 80 for \$ 10, 100 for \$ 12,50. Subscriptions received at this office.

From the Indiana Freeman.  
"A SHE DEVIL."

A Mrs. Halloway, of Preston county, Virginia, murdered her female slave there. Having induced her husband to tie her hands, she heated a pan handle red hot, and put it down the slave's throat, after burning her lips to a crisp. After death she buried the poor thing eight feet in the ground; and fled, she and her husband it is supposed, to Texas, "the valley of rascals."

We publish it on the authority of the *Richmond Star*.

A colored man visited woodbury, N. J., a few days since, and attempted to lecture on slavery, when he was ruffianly assailed by a number of men and boys and compelled to desist. One stone struck an inoffensive citizen from the country, and injured him considerably.—*N. J. State Gazette*.

### Pious Policy.

A cobbler and his wife haveing removed from the country to this city, were overheard holding the following conversation together upon religious expediency now they had got to Cincinnati."

**Husband.** "Since we have got here to live, it's necessary we should join ourselves to some church, cause it will bring in custom—ye know! Which sect will be the most advantageous to us, in that respect? The great folks want much work in our line. The denomination where there is the greatest number of common, poor people, like ourselves, will best answer our purpose; now, for my part, I think the Methodist church is the one—they are wonderful plain sort'r of Christians?"

**Wife.** "Now, husband, I think the Baptist people are more kind'r like our sort of folks, them 'ere what'll deal with us—I think we'd better join there."

**Husband.** "I wish we could manage and contrive so's to get the custom of both these numerous classes. I'm sure they're the people for us, we must be mighty serious."

**Wife.** "Husband I'll tell ye—you join the Methodist and I'll join the Baptists.—So as you bring custom from them 'ere, I'll bring work from 'others; then we'll have two strings to our bow, ye know—there can be no harm in't.— Try and keep it sly—shine dark!"

**Husband.** "Well said—that's the plan—give me you what contrives.—So I'll soon have cobbling enough to engage a jour."—*Exchange paper*

**THE DEACON FOR ME.**—"Papa," said one of the boys to the Deacon. "I had a funny dream last night."

"Well Tommy, what was your dream?"

"I dreamed the devil came into your store."

"The devil?"

"Yes Pa, the devil, that he found you drawing a glass of gin for poor Ambro Jams, who had cruelly broke a little babe's arm the same day because she cried when he came home drunk."

And I thought the devil, came up to the counter, and laid his tail on the chair, and leaned over the barrel where you were stooping to draw it, and asked you if you was a deacon. And I thought you didn't look up but said you was, and he grinned and shook his tail like a cat that has a rat, and says he to me, that's the deacon for me! and run out of the shop laughing so loud that I put my fingers in my ears and woke up.

The deacon quit the traffic and joined the Washington Temperance Society.

A State Liberty Convention is to be held in Maine on the Fourth of July at Portland.

**ANTI-SLAVERY TRACTS.**— The following tracts are on hand and for sale at this office, by the Liberty Association.

Condition of Living.  
The cause of Hard times.  
Influence of Slave power  
One more appeal to Christians & Churches.  
Bible Politics.  
Jewish Servitude.  
Smith & Clarkson.  
Persons held to service.  
Loyal National Repeal Association.  
Duties and Dignities of American Freemen.  
Ill Treatment of People of color in the U. S.  
Testimony of a Southern Witness. C. M. Clay.  
The lawlessness of slavery.  
Poems on Slavery by Longfellow.  
The Missouri Compromise.  
Smiths Constitutional Argument.  
Two cents Postage  
Address to the People of Kentucky by C. M.

Clay.

The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y. at \$ 0,50 a year for a single copy. 5 copies to one address for \$ 2,00 10 copies \$ 3,50. and 50 copias for \$ 12,50. subscriptions will be received at this office.

### ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Weed have opened an office for the sale of Anti Slavery Books, Pamphlets Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

### Temperance Houses.

ALBERT GURNEE, Paterson.  
Please forward the names, and thus favor a temperance community.

**CONGREGATIONALISM AND CHURCH ACTION** is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J

### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen, and should be in the possession of every one that loves good music, and loves to make a good use of it.  
Price, 44 cents.

**Boonton Washington Temperance Benevolent Society**,—meets every Monday evening in the Free Church. John Maxfield, President, Fredrick Stone, Secretary.

**Boonton Liberty Association**,—meets the first Friday evening of every month.  
M. Evarts, President, C. B. Norris, Sec.

# THE NEW JERSEY FREEMAN.

VOL. 2.

BOGNTON, AUGUST 7, 1845.

NO. 3.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.

All communications must be post paid, our paper is published at a pecuniary sacrifice, and we cannot afford topay postage.

### For the Freeman.

Mr. Editor, In these degenerate times, and amid the denunciations so liberally bestowed upon the abolitionists, it may be well to look back to good old times and see what were the conduct and principles of our Fathers. To show this, I copy for your paper, the Preamble and Constitution of the New Jersey Society for promoting the abolition of Slavery of 1793, and append the names of the members. Alas! where are their Sons? degenerated, too many of them, or mere opposers of slavery in the abstract, which you know is productive of no good results.

*Preamble;* When we consider the principles which animated our Forefathers to fly from tyranny and persecution, and seek an asylum in the then inhospitable, tho' now favored land: when we contemplate our situation as citizens of a free and enlightened Government: in full possession of the inestimable blessings of civil and religious liberty, and peculiarly favored by that high degree of political prosperity to which Providence hath been pleased to conduct us; when we reflect that we are beings of one nature, acknowledging one common parent; we conceive it to be our duty to consult and promote the happiness of our fellow men, however diversified by color, rank or religion. It is our boast, that we live under a government founded on principles of Justice and Reason, wherein life, liberty, and the pursuit of happiness, are recognized as the universal rights of men: and whilst we are anxious to preserve those rights to ourselves, and transmit them inviolate to our posterity, we abhor that inconsistent, illiberal and interested policy, which withholds those rights from an unfortunate and degraded class of our fellow creatures, under a full conviction of the truth of the principles, which we are desirous to promote and carry into effect, by all constitutional and lawful means, the Subscribers do agree to associate themselves under the title of the New Jersey Society for promoting the abolition of Slavery.

The different Sections of the constitution adopted under this Preamble, relate principally to order of business, and I omit all of them except the 12 section which explains more fully the objects of the Society.

Section 12, The duties of the acting committee shall be to carry into execution the resolves of the society, and of the county meetings; admit members, to seek out objects entitled to relief by the laws of the land state their cases by themselves in counsel, and use all diligence in procuring by lawful and peaceable means emancipation from slavery.

Joseph Bloomfield was President, Robert Smith Jr. Secretary.

[Here follows a list of 81 names; members of the Society.]

The above names, I believe belong to the County of Gloucester; of those in other Counties I know nothing except as given for officers and acting committees, as follows; William Parrot and Richard Hartshorne were vice-Presidents; William Coxe Jun. was Treasurer; the acting committees were, for

Middlesex County, Joseph Bayard; Ambrose Cope-

land, Joseph Shotwell, Hugh Davids, Elijah Pound. Essex, Jesse Clark, Joseph Stackhouse, Jeremiah Shotwell, John Webster Jun., William Shotwell Jun. Monmouth, Richard Wahn, Edmund Williams, William Hartshorne.

Morris, Hartshorne Fitz Randolph, Henry Moore Isaac Hans.

Sussex; Thomas Anderson, Samuel Lundy, Christian Schmuck, William Ryerson.

Hunterdon; James Ewing, Moore Freeman, Peter Gordon, John Potts, George Bullick.

Burlington; Peter Shiras, Thomas Newbold, Burgess Allison, John Hopkins, Robert Pearson

Gloucester; Franklin Davenport, Thomas Stites, Joseph Alvan, John Kille, Thomas Carpenter.

Salem; John Wistar, Allen Congleton, Edward Burrough, Clement Hall, Josiah Shin.

The Anti Slavery Society organized some years ago in Gloucester County, adopted the Preamble of the old Society as being expressive of their principles. Are these sentiments any more incendiary or fanatical now than they were then? And yet wiseacres often denounce modern abolition, while they attempt to laud the old Society. Indeed I have heard a learned Judge upon the bench do this in no nice terms.

OLD GLOUCESTER,

### HORRIBLE

The following facts are related by G. W. Clark they transpired near Oakland college, Miss.:-

A slaveholder, a short time previous to his death, made provision for the liberation of his slaves. Those who were intrusted with the execution of his designs, failing, or refusing to carry out his last will and testament concerning the slaves, the latter became restive and impatient to enjoy their long looked for boon. At length, disappointed, expecting to be sold, and incensed at their oppressors, they set fire to the overseer's dwelling and burnt it to the ground. A little child which they were unable to rescue, was consumed in the flames. The slaves, eight or nine in number, were taken, and two of them hung up on the spot. The others were taken into an old log house and chained to the floor. The house was then set on fire, and these poor victims of American slavery, after having been degraded, deprived of education, of liberty, of the fruits of their labor and of all their rights, were, by a slow fire, burned to death in this most shocking manner, while the air was rent with their unavailing shrieks and screams.

**STEALING STABLE BOYS.**—Mr. Kirkman the owner of Peytonia, published a card from Baltimore, expressing his sense of the "gentlemanly courtes and chivalrous impartiality with which he was treated by the gentleman of the Northern Turf." The trip to the North was of unalloyed pleasure, but for "the theft" of two of his stable boys [slaves] by the Philadelphia abolitionists.

The 'boys' have probably undertaken a FOOT RACE towards the North Star. The prize in THAT race is worth struggling for.

**STEWARTS ARGUMENT.** We again appeal to the friends of liberty in our State to see to it that this document is scattered over the State. It is an important document and it is a very important time to get it before the people. Let there be no delay in this matter. Small sums of Money can be well laid out in this matter. Shall it not be done. Who can neglect so important a duty. The people of New Jersey should understand this subject thoroughly. The slave question in our State is not settled. Who can be inactive and remain innocent?

These Documents may be had of Finch & Weed, 118 Nassau Street N. Y. and of Thomas V. Johnson Market Street Newark.

### The True Liberty Party.

In the New England States generally, colored people enjoy the right of suffrage. Connecticut is an exception to this remark. The Anti-slavery Society lately petitioned the legislature to extend the suffrage to the proscribed colored man; their petitions were referred, but the committee reported against them, their report was unanimously accepted, and a resolution passed for leave to withdraw the petition. The majority in the legislature is Whig; and the Tribune urges upon the abolitionist the policy of uniting with the whigs, who are so favorable to a removal of the disabilities from the blacks! Alas! Mr. Tribune — *Cin. Weekly Herald.*

*Shameful!*—"The tow-boat Swan passed a dead body on the 22d inst about ten miles above the passes, supposed to be a bright mulatto—had on a flannel shirt, & duck pantaloons, with and an iron collar around his neck to which was attached about ten feet of rope!! Such is the statement found in the New Orleans Bee, of April, 24, 1845

How characteristic their freedom manifested here. No one cared about it. It was only a dead slave. What was there strange about it? Slaves were often seen by these travelers. Iron collars were common; and ropes were no novelty. How entirely is humanity effaced from the heart by slavery.

*Signal of Liberty.*

**MOST HORRIBLE!**—An American at Rio, writing an account of the Brazilian slave trade, gives the following terrible description of a scene on board one of these floating hells.

"The first night after we left the east coast of Africa, with a cargo of about 650 blacks, a part of the men got loose from their manacles and attempted to rise on the crew. (Brazilian.) but they being armed with muskets, and cutlasses, soon drove below again and for some time after they submitted and cried for quarter, continued fire upon them and killed a good many. A few days after a mock trial was had, and a number was condemned to be executed.

Accordingly some were hoisted up to the foreyard, being two chained together and then shot dead. And when two were taken out of the hole and only one was to die, instead of knocking the irons off, they took the poor fellow and chopped his foot off, and so slipped his foot out, and then run him up to the yard and shot him. In this manner forty six men and woman were murdered by these wretches in human form.

And when Manuel Pinto da Fonseca says the slave-trade could not be carried on but for the assistance of the American flag, it is time that something should be done by our government to enforce the law on this subject.—*Western Citizen.*

From the Albany Patriot.  
SLAVERY AND CRUELTY.

The following extract is taken from the narrative of a woman, a slave of a man of the name of Banton, who was living in the State of Virginia, and who was only a single specimen of the slave system.

During the ten years that I lived with Mrs. Banton, I do not think that she was many days, when she was at home, that I or some other slave, did not receive some kind of beating or abuse at her hands. It seemed as though she could not live nor sleep, unless some poor back was smarting, some head beating with pain, or some eye filled with tears, a sound near.

When about nine years old, I was sent in the evening to catch and kill a turkey. They were securely sleeping in a tree—their accustomed resting place for the night.

I approached as cautiously as possible, selected the spot I was directed to catch, but just as I grasped him in my hand my foot slipped, and he made his escape from the tree and fled beyond my reach.

I returned with a heavy heart to my mistress, with the story of my misfortune. She was enraged beyond measure. She determined at once that I should have whippings of the worst kind, and she went out on a morning all the preparations possible. Master had gone on the farm, and was now as fat as a pig and drunkards ever are. At any rate he was filling the house with the noise of his snoring and with the perfume of his breath.

I was ordered to go and call him—wake him up—and ask him to be kind enough to give me fifty good smart lashes. To be whipped is bad enough to ask for it is worse—to ask a drunken man to whip you is bad.

I would sooner have gone to a nest of rattlesnakes than to the bed of this drunkard.

But go I must. Softly I crept along, and gently shook his arm, and said with trembling voice, 'Master, Master, Mistress wants you to get up.' This did not go to the extent of her command, and in great fury she called out—'What you want ask him to whip you, will you?' I then added, 'Mistress wants you to give me fifty lashes.'

A roar, at the sound of a lamb was never roused quicker.

'Yes, yes, that I will; I'll give you such a whipping as you will never want again.' And sure enough so he did. He sprang from the bed, seized me by the hair lashed me with a handful of switches, threw me my whole length on the floor, kicked and cut me worse than he would a dog, and then threw me with all his strength out of the door, dead than alive. There I lay for along time, scarcely able and not daring to move, till I could hear no sound of the furies within, and then crept to my couch, longing for death to put an end to my misery. I had no friend in the world to whom I could utter a word of complaint, or to whom I could look for protection.

Mr. Banton owned a blacksmith shop in which he spent some of his time, though he was not a very efficient hand at the fire. One day Mistress told me to go over to the shop, and let Master give me a good flogging. I know the mode of punishing there too well. I would rather die than go.

The poor fellow who worked in the shop, a very skillful workman, neglected one day to pay over a half a dollar that he received of a customer for a job of work.

This was quite an unpardonable offence. No right is more strictly maintained by the slaveholders, than the right they have to every cent of the slave's wages.

The slave kept fifty cents of his own wages in his pocket one night.

This came to the knowledge of his Master. He called for the money, and it was not spent—it was handed to him; but there was the horrid intention of keeping it. The enraged Master put a handful of nail-rods into the fire, and when they were red hot took them out, and cooled one after another of them in the blood and flesh of the poor slave's back. I knew this was the shop mode of punishment; I would not go, and Mr. Banton came home and his admirable lady told him the story of my refusal. He broke forth in a great rage, and gave me most an unmerciful beating, adding

that if I did not come, he would have burned the hot nail rods into my back.

Mrs. Banton, as is common among slaveholding women, seemed to hate and abuse me all the more, because I had some of the blood of her father in my veins.

There are no slaves that are so badly abused, as those that are related to some of the women—or the children of their own husbands; it seems as though they never could hate them bad enough.

My sisters were quite as good looking as any young ladies in Kentucky. It happened once of a time, that a young man called at the house of Mr. Campbell, to see a sister of Mrs. Banton. Seeing one of my sisters in the house and pretty well dressed, with a strong family look, he thought it was Mrs. Campbell, and with unforgotten address addressed some conversation to her, which he had intended for the private ear of Miss C.

The mistake was noted abroad and considered somewhat amusing to young people.

Mrs. Banton heard, it made her condition of wretchedness, hot—every thing that diverted and amused other people seemed to enrage her. There are her hangings in Kentucky, she is just like one of them, and struck full of beating passion.

She must work her wiles to get the best of me, and so that nobility would ever think that I was white. Accordingly, on Sunday that day, she made me take of my own of clothes, got it into the garden on pick-haul, and she—she said to draw me black. When I went on he threw cold water on me so that the sun might be the next upon me; when I came in, she gave me a very good whacking on my bare back.

The following resolutions were adopted at a convention in Harrison County, Va., June 13, 1845.

1. That it is the imperative duty of every person to discern between true Christianity and the numerous religions which exist in this land.
2. That pure Christianity, while it consists in a life of the most confidence in God, and in a life of respect and rights and justice to all men, is directly opposed to the system of African Slavery, which is a direct violation of the charter and denies the prerogative of God over his creatures.
3. That while we would labor and pray for the advancement of true Christianity, considering that we separate ourselves from the system of American Slavery, that we may give it our unqualified condemnation.
4. That the gospel ministry is an appointed agency of God for the good of men.
5. That religious teachers in this land should occupy the foreground in all moral reformations.
6. That we regard a faithful ministry as one of the greatest blessings to a fallen world, and it should be faithfully sustained by the church; but an unfaithful, expediency-loving, time-serving, church is a two-moral-evil ministry, is one of the greatest evils upon mankind.
7. That it is the duty of the ministers of the gospel to faithfully present Bible counsel respecting political duties of the people, and act as the faithful and uncompromising reprovers of iniquity and evil doers.
8. That in our opinion, political action, political preaching, praying, and political voting, would never have come to bad odor if professed Christians and Ministers had not joined the wicked in putting villainous civil office and sustaining oppressive legislation.
9. That to find access to the more wretched, men usually regard the claims of the poor and needy, and who part with the weak against the strong—with the oppressed against the oppressor.
10. That we understand the Bible plainly to teach that all who refuse active succor to the poor will be rejected by the Saviour, who regards the neglect of such as the neglect of himself.
11. That in our opinion, the slaves of these United States, held under a system sustained and legalized by this whole nation, are the poorest of the poor.
12. That we believe the churches in this land could never have been seduced into so close an alliance with Slavery, had they known no ecclesiastical connection but the local church.
13. That the doctrines of modern Abolitionism and the doctrines of orthodox Christianity brought to bear on the specific sin of slavery.
14. That all legitimate church government is in favor of Justice Humanity, and Universal Liberty, and the efficient handmaid of righteous civil government.
15. That to separate the active energies of the church and ministry from moral and religious reforms, is a conservatism which betrays religion with a kiss.
16. That we cannot carry the legislation of a country to a higher degree in morals than what is indicated in the practice of the church; and so far as the practice continues of injustice, the church lies directly across the pathway of all attempts to reform the legislation of the country.
17. That the commands of God to his people cover the whole ground of their civil and political duties, and they teach that to set up the workers of iniquity, and labor to elevate oppressors to places of power, is the climax of apostasy and rebellion.
18. That we deeply feel that a revival of religion is no further genuine, than it extends its influence to overcome the sin of the community.
19. That American slavery involves a violation of all the Commands in the Decalogue, except to deny ourselves, and while that as could be practiced among men, and is without a redeeming quality, and that the church receives from ministers and professed Christians, by its positive defence of it, and by neglect to give it a timely moral rebuke, and as churches, and in their other orders, political and ecclesiastical, legal and legislative, it would not stand.
20. That the people of the (no self-denial) of the United States are a very responsible body in the matter of slavery.

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The Convention was adjourned by Rev. James H. Benson, Ellis, Cherry, and also by several others, in the usual cheerful and effective manner.

Harris County Temperance Society  
Political Action

The following resolutions were passed at a meeting of the Harris County Temperance Society, at Piquette, on the 13th of July.

We are glad to see that many such a year. It is the duty of every citizen to support the cause of temperance, and if they want to have their own children brought up, they have to do so at the ball.

Resolved that we will endeavor by all lawful and proper means to secure in our own district the nomination of such candidates in each of the parties to which we are politically attached, as will advocate such a law.

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Resolved that in order to secure united and efficient action a circular be prepared, and forwarded to the different Temperance Societies of this state, showing the importance of this subject and urging them to concert with us.

# THE NEW JERSEY FREEMAN.

BOONTON, AUGUST. 1st. 1845.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

## The State Meeting

Our friends will perceive a notice in another column, that the semi-annual meeting of the N. J. Anti-Slavery Society is to be held in Newark, on the 23th. August. Newark has been selected as the most central and convenient of access of any of the places where we were sure the meeting could be held. The Executive Committee was desirous of getting into some new place, in some other part of the state, and accordingly we wrote to friends in several places without success; and the meeting has at this late hour been appointed at Newark.

We do not know what the reason is, that more other places are not available; but we know what was in the way last year. A year ago we wrote to Rahway, and know if we could hold our meeting in that town, and received for answer that if we would go with the Whigs and meet Henry Clay, we could hold our meeting there, otherwise not. — Perhaps the anti-slavery party (as the Whigs style themselves) wish to have all the glory of emancipation their slaves.

Let the friends every where see to it that the notice of this meeting is well published by reading it in the churches, handbills and where convenient let it be put in the Newspapers. The Committee will see that competent men will be secured for speakers.

*Progress of Temperance.*—Twenty-one towns in Rhode Island, including all the large towns, have voted not to grant licenses for the sale of ardent spirits. In this city the question of granting licenses has been indefinitely postponed in the Board of Aldermen. The whole number of licenses granted in the State a few years ago was six hundred. The whole number this year is less than fifty out of the city of Providence, and probably less than one hundred if licenses are granted in the city.—*Providence Journal.*

*OHIO.* The Ohio Anti Slavery Society has voted \$4,000 this year for Lectures, Tracts &c. They will do it in three instalments, and more besides. They are doing grand things this year in Ohio.

Four well educated colored youth of Philadelphia were recently refused admittance in Middlebury College, Vermont; but were promptly received at Dartmouth, N.H.—

Open thy mouth for the dumb, in the course of all such as are appointed to destruction. *Prov. 31:*

### SOMETHING THAT SHOULD BE RECORDED INTO.

*Children.*—It was with no degree of surprise that I have lately been informed that there is now in our city three negro Sabbath Schools under operation. I was incredulous of the fact of their existence until last Sabbath morning. A spirit of inquiry caused me to visit St. James's Episcopal Church, where I saw assembled several hundred negro children, together with some grown ones. I asked what it meant, and was informed that it was a Sunday School for negroes. Whether there be restrictions or not as to the extent they are to be taught, I am not aware—but would respectfully ask those who are concerned in the matter to give information.

I am clearly for allowing servants all Religious privileges consistent with their condition. It is a pleasure no doubt to them to assemble to worship God according to the lights before them; it is a gratification to owners of slaves to see them thus interested, but I am of opinion that it is clearly against the policy of our Slave Institu-

tions to allow them to congregate in the capacity of Sunday School scholars, to receive instructions, no matter of what kind.

Those who are engaged in the occupation may assure me it through motives of philanthropy, but I doubt very much if they have counted the injury that may result to the community at large, by a misguided idea of Christian kindness or benevolence. Do not construe my words into an intention to impugn the good motives of persons thus engaged in this (to me) dangerous enterprise, but only a desire to have this matter attended to before evils arise which would be difficult to quell.

If this measure is one that has been considered by the proper authorities, and granted because of a belief that it may ameliorate the condition of our slave population in any religious point of view, and that it has been sanctioned by the community who are to suffer any evil that may result from this plan, then it is enough that this matter should only be represented in its proper light in its infancy.

I have always conceived it a doubtful policy to allow negroes to worship in masses exclusively of slaves: those restrictions which must necessarily be placed upon them by the presence of white persons is removed, and they are left free to act upon any measure the inclinations of some of the more crafty may suggest. I hope this may call the attention of the public to this affair those who feel interested in the matter should examine the law in relation to the course, before they proceed farther.

I am yours, &c. A CITIZEN

## THE NEW JERSEY SLAVE CASE.

This case, to the astonishment of almost all Jerseymen, even many rank pro-slavery men, has been decided against the Slave. Chief Justice Hornblower dissented totally—Justice Whitehead gave no opinion because he did not hear the argument—Justice Nevius & Randolph gave a written opinion and Carpenter concurred with them. It appears plain that the Slave power can wield more influence over New Jersey Judges than over the slaveholding Judges of the United States Courts—It is a question involving a few dollars had been the question, Judge Hornblower could have given something more than a mere verbal opinion. Judge Whitehead takes a very plausible method of dodging. We give below an abstract of the opinion of Judge Nevius from the Newark Sentinel in which Judge Carpenter & Randolph concurred. We envy not the head, the heart, nor the fame of the Judge that can in the Middle of the Nineteenth century pen such a document.—Slavery has existed "by law from time immemorial" and therefore must continue to exist, notwithstanding the constitution says "All men are by nature free and independent &c."

We have no space for comment, but we hope Jerseymen will not fail to read it well, and compare it with the Bill of Rights in the Coke Edition. No sane man can read it without detecting the base and sophistry it contains, and condemning the ridiculous conclusions arrived at. We thus honor our New Jersey Court, and rejoice that this matter is to be carried to another Tribunal.

The opinion of Justice Nevius goes on to state that the proceedings in this case were designed to investigate and settle the question, whether slavery can exist in this State, under its present constitution and laws—whether it has ever had a legal existence, and if so, whether its existence is legal still. It was the law of the case, on which the Court was called to pronounce.

He went on to quote largely from authorities to show that the relation between master and slave had been recognized by law, from time immemorial. On this point he referred to the grants in Carteret's time 1664, to the minutes of the Colonial assembly, 1690, 1694, and the instructions of Lord Cornbury, 1702, & the acts of 1713, 1751, 1768 and 1769, which were quoted to show that while New Jersey was a colony the institution of slavery was tolerated, recognized, guaranteed and regulated by law.

As early as 1798, the legislature declared by statute, that every negro then a slave should remain a slave, till

regularly manumitted according to the terms prescribed by law, and this court has from time to time, preserved the claim of the master to the slave.

In 1820, the legislature adopted a plan for the gradual abolition of slavery, in which the relation of master and slave was again recognized, and a law which slavery has nearly disappeared, the words being, "and are they to the fact that in 1821, which is now a long time, a legal claim on their masters' real estate was not in ability to support themselves unless their masters' real estate was regulated by the law of the state."

The learned Judge then went on to discuss the point whether the new constitution had abolished the law of slavery. The first section in the bill of rights is quoted as follows:

"All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing, and protecting property, and pursuing happiness and safety and happiness."

The Judge, in relation to this clause remarked, that the convention in framing this fundamental law, set out with the general proposition, that men in their social state are free to a degree, or some of government and enact their own laws—that they are independent of a foreign state, and are government and the will of any one man or set of men—that in framing their laws they have a right to consult their own safety and happiness, and in the protection of life and liberty, or the acquisition of property—that the language used was never intended to be applied to man in his private individual or domestic capacity, or to define his individual rights, or interfere with his domestic relations. He regarded it as speaking of men in their social capacity, and thought that if the convention intended to abolish slavery, which was well known to exist, and with it the right of the master to his slave and the right of the slave to protection and maintenance, no one can doubt that the framers of the constitution would have engrafted on it some clear and definite provision for effecting their object, and not left so important a question and one which involved such grave consequences, to depend on the construction of an indefinite and abstract proposition.

He went on further to say, that it had been determined by the federal and state courts, that the language used in the Federal Constitution, and in the Declaration of Independence of similar import, did not disturb the law in relation to slavery, or in any way affect the rights of masters or slaves.

In examining the decisions of the Massachusetts courts and those of Virginia, the learned judge showed that they differed in their construction of similar provisions, and in this conflict of opinions among judges, the proper case must rest on what this court shall consider the fair, legal and safe construction. He concluded by saying that from the best consideration which he had been able to give the subject, he was of opinion:

- 1st That the relation of master and slave existed by law at the adoption of the constitution of 1844
- 2d That that Constitution has not destroyed that relation or abolished slavery.
- 3d That the colored man, William, should be remanded to the custody of the defendant.

## THE SEMI ANNUAL MEETING.

The Semi Annual Meeting of the New Jersey Anti Slavery Society will be held in the Free Church in the City of Newark, on Thursday the 23 of August inst. at 11 o'clock A. M.

Meetings will be held in the afternoon and evening. Prominent Anti Slavery men will be engaged to be in attendance

August 5 1845.

A. H. Freeman Sec.

He who supports the system of slavery is the enemy of the whole human race. *Abbe Royce.*

## POETRY.

### GET OFF THE TRACK.

By Dan Tucker.

Hol the car Emancipation  
Rides majestic through our nation,  
Bearing on its train the story,  
Liberty! a nation's glory.  
Roll it along through the nation,  
Freedom's car, Emancipation.

Men of various predilections,  
Frightened, run in all directions;  
Merchants, editors, physicians,  
Lawyers, priests, and politicians.  
Get out of the way! every station!  
Clear the track of Emancipation!

Let the Ministers and churches  
Leave behind sectarian lurches—  
Jump on board the car of Freedom,  
Ere it be too late to need them.  
Sound the alarm! Pulpits thunder!  
Ere to late you see your blunder

Politicians gazed, astounded,  
When at first, our bell resounded;  
Freight trains are coming, tell these foxes,  
With our votes and ballot boxes.  
Jump for your lives! politicians,  
From your dangerous, false positions.

Railroads to Emancipation  
Cannot rest on Clay foundation:  
And the road that Polk erects us,  
Leads to slavery and to Texas!  
Pull up the rails! Emancipation  
Cannot rest on such foundation.

All true friends of Emancipation,  
Haste to Freedom's railroad station;  
Quick into the cars get seated,  
All is ready and completed.  
Put on the steam! all are crying,  
And the liberty flags are flying.

On, triumphant see them bearing,  
Through sectarian rubbish tearing:  
The bell and whistle and the steaming,  
Startle thousands from their dreaming.  
Look out for the cars while the bell rings.  
Ere the sound your funeral knell rings.

See the people run to meet us,  
At the depots thousands greet us—  
All take seats with exultation  
In the car Emancipation.  
Huzza! Huzza!! Emancipation  
Soon will bless our happy nation.  
Huzza! Huzza!! Huzza!!!

### EASTERN CONVENTION.

A great Liberty Convention is to be held in Boston the last of September for the New England States, N. York, N. Jersey, and Pennsylvania. This is an important move and we trust will be one of the greatest meetings ever held in the Country. We believe it will be well attended; and will, like the Cincinnati convention, tell slaveholders and proslavery men that abolition is not dying away, but that there is a zeal and enthusiasm on this subject that will result in the accomplishment of great things. Go ahead we say with the Eastern Convention.

MICHIGAN. A State Liberty Convention has been held in this State, sixteen Counties were well represented, and JAMES G. BIRNEY was nominated for Governor. The Cause of Freedom is rapidly onward in Michigan.

Remember Heaven has an avenging rod—  
To smite the poor is treason against God.—Cowper.

Proposals are made by Wm D Parish of No 4 North 5th Street Philadelphia to publish the Life of Benjamin Lundy. This is as it should be, the services rendered to the cause of universal liberty by Mr Lundy should never be forgotten. Let subscriptions be sent in speedily in order to insure its publication without delay. We believe the price is 75 cents ---

THE REFORMER. This is the title of a New Weekly paper the specimen number of which has just been issued by Henry Peterson, at 187 Market Street Philadelphia, devoted to liberty and other reforms. It is an excellent paper and should be well patronized. It is a good size and well executed. The price is Two Dollars a year.

The Charleston Mercury speaks thus, of Gov. Hammonds letter in defence of slavery—

"We like, too, the bold position he takes in the outset—it is the only one that Southern men ought to take. Slavery, as it exists with us, is neither a moral, Social, or Political Evil, but it is, on the contrary, the most beneficent form of organized society that has yet existed."

The following Toasts, among others were given at the late Fourth of July celebration at Homer N. Y.

Slavery and Intemperance—The greatest wrongs that can be inflicted on man, this side the grave; and therefore the first object to be struck down by the American ballot.

Freedom and Temperance—Let them flourish and triumph together.

The Clergy of the U. S.—When true to their high trust; they are God's light in the pathway of national glory—when false, they are the corruptors of our religion, traitors to Freedom and Humanity; fitted by heartlessness and subserviency to a venal and corrupt public opinion, to precipitate a nation's ruin.

DANDIES.—There are some fools in the world who after long incubation, will hatch out from the hot-bed of pride a brood of fuzzy ideas, and then go strutting along the path of pomposity, with all the importance of a speckled hen with a black chicken. I have an antipathy to such people. They are mere walking sticks for female flirts—ornamented with brass heads, did I say? No. Their caps are only half ripe muskin tons with the rinds all hollow in side, containing the seeds of foolishness swarming about in vast quantity of sap. Tinkered up with broadcloth, finger-rings, safety-chains, soft solder, vanity and impudence; they are no more man than a plated tea-spoon is solid silver. I detest a dandy as cat does a wet floor.—Dow Jr.

TEMPERANCE IN PATERSON—We rejoice to find the friends of Temperance in Paterson going forward in this great work, with a determination not to give way until the rum sellers give up. They have been for some weeks holding meetings every night, on an island below the Falls. Thousands attend their meetings every night—we saw Mr. Perry, about a week since the President of the Washington society there, and then about 1,000 had signed the pledge besides about 400 pledges that had been procured by the catholic clergyman. Great praise is due to the Paterson Washingtonians,—Their meetings still continue.

JONATHAN WALKER.—This persecuted man is at length released from unjust confinement in Florida, and is at home with his friends.—He calls the letters S. S. which the authorities of Florida under the U. S. government, branded in his hand, the U. S. coat of arms. We hope he will travel through the Free States and show that hand, and tell to the people the tale of wrongs he has endured.

ANTI-SLAVERY TRACTS.— The following tracts are on hand and for sale at this office, by the Liberty Association.

Condition of Living.  
The cause of Hard times.  
Influence of Slave power  
One more appeal to Christians & Churches.  
Bible Politics.  
Jewish Servitude.  
Smith & Clarkson.  
Persons held to service.  
Loyal National Repeal Association.  
Duties and Dignities of American Freemen.  
Ill Treatment of People of color in the U. S.  
Testimony of a Southern Witness, C. M. Clay.  
The lawlessness of slavery.  
Poems on Slavery by Longfellow.  
The Missouri Compromise.  
Smiths Constitutional Argument.  
Two cents Postage  
Address to the People of Kentucky by C. M. Clay.

The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y. at \$ 0,50 a year for a single copy. 5 copies to one address for \$ 2,00 10 copies \$ 3,50. and 50 copies for \$ 12,50. subscriptions will be received at this office.

### ANTI-SLAVERY BOOK STORE.

Myron Finch and Thomas A. Weed have opened an office for the sale of Anti Slavery Books, Pamphlets, Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

### Temperance Houses.

ALBERT GURNEE, Paterson.

Please forward the names, and thus favor a temperance community.

CONGREGATIONALISM AND CHURCH ACTION Is a small book published by JOHN REEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI-SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it.  
Price, 44 cents.

Boonton Washington Temperance Benevolent Society,—meets every Monday evening in the Free Church. John Maxfield, President, Fredrick Stone, Secretary.

Boonton Liberty Association,—meets the first Friday evening of every month.  
M. Evarts, President, C. B. Norris, Sec.



J. Demoullé

# THE NEW JERSEY FREEMAN.

VOL. 2.

BOONTON, SEPTEMBER 9, 1845.

NO. 4.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
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### TERMS.

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From the Emancipator.

### ADVANCING SENTIMENTS OF THE AGE.

We never doubted that, in the end, the simple truth that the slaves of the United States are men and our brethren, would be received so fully, as to produce a general consent to the first and obvious conclusion, to wit that their case involves the same rights and duties, both in themselves and in others as would attach to other men in similar circumstances.

The reception of this inference is what is commonly called "ultra abolition." There are few even of the abolitionists themselves, who have comprehended the full scope of the truth. In proportion as they have actually received it, their feelings been enkindled, their efforts called forth.

The actual recognition of the truth that the slave is a man and my brother, is a change of character on this subject, bearing a resemblance to the change of religious doctrine produced by the actual reception of the truth that Jesus Christ is the Son of God & my Saviour. Some portion of the Christian community have felt greatly scandalized, lately, by the utterance of the doctrine in the general association of Connecticut, that it is right to do in behalf of American slaves, whatever would be right to do for Americans who should be captured and sold in Barbary.

We rejoice that at the time has arrived, when the support of such principles does not rest upon the heads of a few zealous pioneers, the force of whose testimony can be weakened by branding them as fanatics. Men in a position, publications speaking the voice of large bodies of people, are now ready not only to utter the sentiment that the slave is a man and my brother, but to draw the conclusion, that it would be right to do for him whatever it would be right to do for others in like circumstances.

We cannot express the emotions with which we have just read an elaborate editorial article in "Zion's Herald," of this date. This is the paper of the Methodist Episcopal Church in New England. It is conducted with distinguished ability, by the Rev. Abel Leppens, who has never taken a very active part in the working of antislavery societies. The subject of the article relates to the present position of that church and the misguided efforts of some to cover over the slavery and anti-slavery aspects of the late separation. In the course of it, he takes occasion to give some views respecting the nature of American slavery, the relations and duties growing out of it. We draw the attention of those who informed the Rev. Mr. Leppens that the principles of the Emancipator are viewed with abhorrence by the pastors of New England, to the following brief extract from the article before us:

### AMERICAN SLAVERY

We have incarcerated some of our noblest young men and women for doing what the Levitical law demanded to be done for the escaping captive, and what, if done on the coast of Barbary, would be commended by all good men as morally virtuous. It has corrupted the church to its base and infamous principles, and is wrecking the great religious edifices of the land. Strong only in iniquity and brag-

gardism, it has nevertheless made the once strong spirit of the North bow with mean obsequiousness before its and our senators and representatives cower at its impotent threats, till a few brave spirits, branded as fanatics, and some of them at the last made such by their trials, arose and recalled us to our ancient honor.

It has destroyed our national self-respect, made us blush for our pretensions to liberty, and rendered us a "hissing and by-word" among the nations. We deliberately say there is no parallel to it among the civilized or semi-civilized communities of the earth. If it were to be ascertained that the government of China held, from spleen or interest, one of its great provinces with a population of three millions in precisely the condition of our slaves, violating their domestic relations, disposing of them as chattels, depriving them of the gains of their toil, prohibiting all intellectual development, and, in fine, converting them and their children, by inexorable processes, into a hopeless exception to all the laws of development and progress which God has stamped on the destinies of the human race—the discovery of such an anomaly would astound the world. Any effort from any quarter to break it up would be considered right—the sentiments of mankind would compel their governments to interfere with it in their negotiations—theologians would point to it as proof of the necessity of divine revelation—Christians would attempt to invade it with missionaries and Bibles—the friends of liberty would furnish it with arms as they did Greece and Poland, for a revolution—to help men to escape from it would be considered a holy service, and the shout of insurrection coming from it would be responded to by the voice of the civilized world. American Christians, look not to China for it—there is none such there; it is under the banners and amidst the temples of your own land!

Let it not be said, that it is a matter of necessity; God never allowed such a dire necessity to enter this world.

Say not that there are many Christians there who relieve these abuses; they are but exceptions to the general whole, and scarcely appreciable amidst the evil. Say not these things; it is but the "small talk" about the evil and good men have long since grown weary of it. It knows no mitigations, makes no limitations, but is stretching out its grasp at this moment at all Central America.

### SIGNS OF THE TIMES.

CONVENTIONS. One of the most cheering indications of the progress of the Anti-Slavery cause is the great Liberty conventions which are being held in different parts of the country. One was held recently at Cincinnati, O. at which there were 3000 delegates present, another at Port Byron in N. Y. and it is proposed to hold another in Boston, some time during the latter part of this month. The delegates to these conventions do something more than meet together and have a round of hollow-hearted declamation. They prepare and publish able addresses which are calculated to enlist the energies of all who love justice and liberty. In addition to this, the conventions are addressed by the most powerful speakers in the land: spirited resolutions are passed, the strength of the party demonstrated, and the delegates go home to infuse a spirit of renewed activity among people in the sections where they reside.

FREEDOM OF SPEECH. It is becoming not only allowable but quite popular at public exhibitions and on anniversary occasions to speak out against slavery. At the late Commencement at Union College, Schenectady one of the graduating class delivered a good anti-slavery speech. I was informed that it was permitted as a sort of feeler to the public mind. The subject of slavery, Texas annexation, &c. were handled in a bold and faithful manner. There were some few hisses heard,

but they were drowned by repeated and overwhelming applause. It was a very successful experiment. I see also that some of the young men at Jacksonville Ill. at their Commencement, so handled the 'peculiar institution' as to excite the wrath of pro-slavery men in their vicinity, &c.

FREEDOM OF THE PRESS. Each of the great Benevolent societies has its organ of communication with its patrons. Usually this organ is a monthly pamphlet in which the progress of the cause is made known letters from agents and missionaries published. Scarce anything has ever been said in these papers that would be at all likely to displease the slave-holders. While the missionaries at the Sandwich Islands felt a deep interest in slavery, held meetings on the subject, drew up an Appeal to the American churches, and formed an anti-slavery society, the Missionary Herald, the official organ of the society said not a word about it, and nothing would ever have been gathered from its pages to show that a single missionary detested American slavery.

A similar course of conduct, has been pursued, by most of the other Benevolent Societies, for a succession of years. But after all this, it is cheering to see some indication of a willingness in one at least of these societies to make known the opinions of its missionaries in opposition to slavery. I note it as indicating that the shackles are beginning to fall from the press. In the Home Missionary for August we have the following in a communication from Rev. L. Foote, St. Charles, Ill. "An Anti-Slavery Soc. has been formed, in which most of the members of our church feel a deep interest." Also Rev. E. Colton, of Michigan City Indiana, writes "Good morals have been promoted, especially on the subject of temperance; more interest is felt in behalf of the state, and objects of benevolence generally occupy a larger place in the heart."

These societies, must begin to speak, and act too, against the giant sin of our nation; or they will soon loose the confidence of a christian community. They have been pro-slavery, and silent as long as it is safe for them. Even the political party papers will now very generally publish the proceedings of anti-slavery meetings.

AGITATION AT THE SOUTH. Scarce a week passes but we receive some evidence that the slave power is wounded in its very vitals. Like a wounded serpent it writhes and hisses, and exhibits its malignity by striking its fangs into its own body. The Virginians have invaded Ohio, and seized three of the citizens of that state and imprisoned them; and the Georgians have imprisoned a schoolmaster from Massachusetts: all of them charged with favouring the escape of slaves. A convention was recently held at Port Tobacco, Md. to devise means to secure their slave property. About the same time a band of nearly one hundred slaves marched off in a body; a part of whom succeeded in reaching Canada. Northern men, are becoming more bold and determined in helping their oppressed brethren out of bondage. The fact that Torrey, Fairbanks, Burr and Thompson, and others, languish in prisons does not seem to dishearten others in the least: it rather causes a noble spirit of emulation. The slaves are escaping in considerable numbers; the slave-holders are alarmed and enraged. Agitation is increasing from Maryland to Louisiana, yea even to Texas, and there is no help for it, in the present state of things. It must go on, and increase, until slavery ceases. God speed the day. H. B.

Ex-Gov Seward declared, in his letter to the Cincinnati convention, that "the abolition of slavery is an object whose importance is paramount to that of every other which engages or can engage the consideration of the American people." Amen.

CORRESPONDENCE.

For The Freeman.

We had a very interesting meeting of the State Anti-Slavery Society on Thursday afternoon and evening. Several interesting speakers, and one admirable Liberty Bazaar, were present. After the report of the business committee, most of the afternoon was occupied by Rev. George Bourne of New York in speaking upon the subject of the retrograde action of the Presbyterian church. Mr. Bourne, was formerly settled over a Presbyterian church, in Virginia, for seven years. He was then and has been ever since; a most zealous advocate for the oppressed. I should be glad to give you a good sketch of the speech with which he entertained, and instructed the audience: but I can only give some things, which he said in the course of it. He commenced by observing that he was almost at a loss in endeavouring to review the events of thirty-five years; but thinking it might be interesting to those present to hear some things which had fallen under his observation; he would endeavour to do so. "Thirty-six years ago" said he, "I removed to Virginia. It was not long before I found that I was not in my element. The next morning after we started from Richmond, I had my first view of slavery. At the Tavern, where we stopped, both myself and my wife were particularly struck with the family likeness between the mulatto slave girls in the kitchen, and the white girls in the parlour. Six months afterwards, I had the second picture of slavery, presented to me at a meeting of the Trustees of the Academy. One of these Trustees, a Presbyterian Elder, told about a slave whom he had severely whipped; and he was able to whip with severity, being a very stout man; and at the conclusion of the account, he turned to me, and said in my ear 'Will you buy a nigger feller?' It is ringing there yet." Mr. B. remarked that he had never seen slaves whipped, but he had seen their backs after they had been whipped. He spoke of one poor old slave, called 'Uncle Jack' who was a Baptist preacher; and whose back was remarkably serrated with the lash.

Mr Bourne, preached plainly, and faithfully, against the abominable oppressions around him. Before long however, he found his brother ministers of the Presbytery, coming down upon him for it. This set him about preparing for his defence. But in doing it he was aware that it would be of no use to quote the testimony of the Bible. "I had had enough experience" said he, "to know that the Bible is of no authority in Ecclesiastical Bodies. I might be encased in all the Bibles of the Bible society, and stand up in the midst, and the preachers would laugh at me." It occurred to him, to examine the Confession of Faith. There he found, under Question 142, of the Larger Catechism, in relation to the sins forbidden by the Eighth Commandment, the following statement.

"1 Tim. 1: 10, (The law is made) 'for whoremongers, for them that defile themselves with mankind, for men-stealers,' This crime among the Jews, exposed the perpetrators of it to capital punishment; Exod. 21: 16, and the Apostle here classes them with sinners of the first rank. The word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in detaining them in it. *Hominum fures, qui servos vel liberos abducunt, retinent, vendunt, vel emunt.* Stealers of men are all those, who bring off slaves or freemen, and keep, sell or buy them. To steal a freeman, says Grotius, is the highest kind of theft. In other instances we only steal human property, but when we steal or retain men in slavery, we seize those, who in common with ourselves, are constituted, by the original grant, lords of the earth. Gen. 1: 28. Vid. Confession of Faith; Catechismus &c. Ed. Wilmington: 1801

This so confounded them, that they had nothing to say. But in 1816 the General Assembly took it up, and resolved, that this was no part of the Confession of Faith, and that it should be left out of the future editions. The measure was accordingly made; and it has not been found in any edition, published since.

3 For he sat down, Mr. Bourne told us of a pre-

cher, who would tie up his slaves, both boys and girls, by their thumbs, to a rafter in the garret, so that they could only rest on their toes, and whip them as long as he pleased; then go to church, and preach, leaving them tied up till he came home and then whip them again.

The meeting in the evening was also very interesting. Several liberty songs, were sung with great effect by Mr. Ludlow Patton, son of Rev. Dr. Patton, of N. Y. The spirited song called "Get off the Track" appeared to amuse the audience highly. Speeches were made by Rev. Wm. Patton of Boston, Rev. Amos A. Phelps, and Lewis Tappan Esq, of New York. Mr. Patton offered the resolution declaring it the duty of Northern churches, to withdraw fellowship, from all who are guilty of claiming property in their fellow men. He sustained it in a forcible and eloquent speech. I should have been glad if very pro-slavery preacher in the land could, have heard him, as he dwelt upon the unutterable meanness of baby-stealing. He remarked, if it were allowable to use the term noble, in connexion with things so mean and wicked; he would say, it was a comparatively noble thing to go and seize a full grown man, on the coast of Africa, who might have some chance to defend himself, and make him a slave, to what it is, to await the birth of a little baby here in America, and then pounce upon it, and enslave it, in its utter helplessness. Yet the law of the land, makes the first case piracy, punishable with hanging; while the other, is not even regarded as a bar to christian fellowship, except in a very few churches.

In the course of his remarks, he referred to the conduct of Rev. Dr. Hamilton, formerly of Newark, and now of Mobile, who had said that he would as soon buy a slave, as a leg mutton. Dr. Hamilton had said this, to Rev. Albert Barnes, of Philadelphia; and Mr. B. had mentioned it, in his hearing, at his father's table in New York; adding, that he would not permit such a man to preach in his pulpit.

Rev. Amos A. Phelps, followed Mr. Patton. He argued, that the Scriptures nowhere give their sanction to slavery. I presume his audience were fully satisfied that he sustained his position.

Lewis Tappan Esq. made an ironical speech, with which the audience were highly amused. He said that he should occupy the little time that remained, in defending the southern clergymen, against the attacks of these two northern ministers, who had been belabouring them during the whole evening. Mr. Phelps had been quoting Scripture; but the southern ministers could quote Scripture too. He remembered hearing Rev. Dr. Hill of Virginia, in the General Assembly of the Presbyterian church, adduce scripture, to show that it sanctioned slavery. The old gentleman turned over the leaves of the Bible for some time, and read, "Masters render unto your servants, that which is just and equal." This created a laugh throughout the Assembly, upon which the old Doctor, with some confusion, remarked that he had quoted the wrong passage: he said he had intended to read "Servants obey your masters."

Mr. Tappan remarked that Dr. Hamilton denied ever saying that 'he would as lief buy a slave, as a leg of mutton.' According to the published statement, of Dr. H. he had only said, "He would as soon buy a slave as a horse."

"These northern ministers," said Mr. T., "ought to consider the inconveniences, to which their southern brethren would be subjected if they did not buy or hire slaves. They would have to do their own house-work. They would have to cook and wash. And how would a Doctor of Divinity look, over a wash tub, washing all sorts of things? It might do well enough for Mr. Phelps, or Mr. Patton, who were not D. D.s, but it would never do, to put doctors of divinity at such work."

Said Mr. T., our southern ministers contend that slavery is sanctioned by the Bible, because the Greek word 'doulos' translated servant, in the N. T. means slave." He recollected meeting a minister on ship-board when crossing the Atlantic, who contended that such was the correct interpretation. It was replied to him, that the Apostle Paul says he was the "servant (doulos) of Jesus Christ;" and if 'doulos' means slave, then Paul

is to be understood as the slave of Jesus Christ. This minister contended, that such was Paul's meaning, and that he was the slave of Jesus Christ. Another slave-holder on board the vessel was so disgusted, that he declared he would not speak to that minister again during the passage. H. B.

THE FOLLOWING RESOLUTIONS WERE ADOPTED AT THE MEETING OF THE NEW JERSEY ANTI SLAVERY SOCIETY ON THE 28 AUGUST.

Ecclesiastical Action.

Resolved, That Slaveholding is directly opposed to the gospel of Christ, and ought never to be tolerated or allowed in the bosom of any Christian Church.

Resolved, That Slaveholding had no sanction or allowance in the precepts or the practice of the Apostolic Churches.

Resolved, That this meeting rejoices in the indications furnished within the past year, in the action of various large ecclesiastical bodies, of a decided advance in anti-slavery opinion and sentiment in the churches and religious bodies generally in the Free States

Resolved, That in the retrograde action of the late Old School General Assembly of the Presbyterian Church on the subject, this meeting has equal evidence that the days of slavery are numbered; this action being one of the many cases, in which the defenders and upholders of slavery, in order to maintain their position, have been driven to take ground and maintain doctrines so manifestly wrong, that none could ever embrace them except men conscious of the desperation of their cause.

Resolved, That in view of the great criminality of slaveholding, it is incumbent on the churches of the North, to withdraw fellowship from all who are guilty of claiming property in their fellow man.

C. M. Clay.

Resolved, That those respectable citizens of Lexington, who laid violent hands upon Cassius M. Clay's Printing Press, are guilty of a crime of the blackest atrocity—that the deliberateness which characterized their proceedings, instead of mitigating, fearfully augments their guilt; since it proves their act to be, not the result of a burst of passion temporarily overruling the authority of conscience and reason, but of a most dispassionate and fully considered rejection of all authority either of man or God.

Political Action.

Resolved, That the Constitutional power of the Federal Government is sufficient to frown domestic slavery into chaos.

Resolved, That the non-slaveholders of the country have it in their power to regulate the character of the government.

Resolved, The non-slaveholders of the country are responsible for the existence of American slavery.

Resolved, That the ballot box is one of our most effectual resorts for its abolition, and should be used chiefly to that end.

EASTERN CONVENTION.

Resolved, That this society highly approve the proposal for a great Liberty Convention, to be held at Boston on 1st Oct. next.

FREQUENT MEETINGS

Resolved, That the Executive Committee be requested to take measures for holding general meetings at least, once a month at such places as may be offered for the purpose in different parts of the state.

Resolved That we recommend to County Societies to carry into effective operation a system of neighborhood meetings and that they procure places & appointments for meetings and Speakers & Singers to attend them.

ORGANIZATIONS

Resolved, That we recommend to the friends form organizations in their several counties and neighborhoods where none exist.

He who upholds oppression shares the guilt. Howard

THE NEW JERSEY  
FREEMAN.

BOONTON, SEPTEMBER 8th. 1845

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanit. withers. *Keep.*

The article in our last, entitled, "Something that should be looked into," and signed, "A Citizen" should have been credited to the *Richmond Whig*. It was in Richmond that a "citizen" was so much alarmed at the existence of a sabbath school among colored children.

One or two of our subscribers have complained that the Freeman is not printed as plain as it should be. A few words we believe will explain all this, as well as some other things, connected with the paper.

Until this paper was commenced, the abolitionists of New Jersey had no paper in the state through which they could communicate with each other, get meetings made known, and many other things that were indispensable in the progress of the cause. The pro-slavery papers were constantly telling the people that slavery was a subject we had no right to meddle with, while their columns teemed with misrepresentation and calumnies respecting our views and measures, no opportunity was given the aggrieved ones of explanation or defence. When an editor was asked to publish a notice of a meeting, he would do so and then make some evidently intentional blunder in the day, hour, or place of meeting, that would confuse the friends of the slave and hinder their attendance. Some would promise to print, receive their pay for it, and then when too late for us to help ourselves, would refuse to do it, and hand back our money. So much have the abolitionists of this part of the state been imposed upon in this way that the editor of the Freeman for one resolved, that he would no more ask such men to print anti-slavery matter. Under this state of things he commenced the Freeman; not with a view of furnishing the people of New Jersey with all the anti-slavery information they should have, but to open a channel through which the friends of the slave could be informed of the time and place of meetings, and such other things as could be accomplished through its columns. He is not a printer, knows very little about the business, and the receipts for the paper will not enable him to hire the work done it has to be done in his own family, in the midst of other duties enough to occupy the mind of any one man.

Besides this the Freeman has to be printed on a press of domestic construction necessarily very imperfect. After this brief explanation we trust our friends will be charitably disposed, and bear it in mind at the same time that it is with difficulty that we can get a moment of time to devote to the editorial department.

Now cannot each of our subscribers get at least one more, and send us on the money free of postage. This will enable us to hire some of the work done, our paper will be better printed, better edited & double the number of people will receive a little Anti-Slavery News. The Freeman shall live until New Jersey can afford a better.

Our readers are apprised no doubt before this time of the movements in Kentucky among the slaveholders in reference to C. M. Clay's True American.

The same chivalric citizens of Lexington that could imprison and fine Miss Webster, have taken advantage of Mr. Clay's sickness, packed up his Press type &c. and sent them on to Cincinnati where they have arrived in very bad condition.

The Whigs have been endeavoring to show that it is all a work of the Loco Focos, but the accounts show that both the old parties have participated in that detestable business with about equal guilt.

A whig presided at the great mob meeting the Loco T. F. Marshal read a lengthy address to the citizens, the Whig ex Governor Metcalf made a lengthy speech

and John B. Clay son of Henry Clay & living in his house was secretary of the mob committee of sixty that sacked the office of the True American and published the proceedings of that committee with his signature affixed. Henry Clay himself while the mischief is brewing thinks his health calls for a visit to the springs, and among the whig friends of C. M. Clay in Kentucky not one is found to stand up for him. Slaveholders are all alike none of them are to be trusted. In reference to this matter we feel the full force of the old saying. "Whom the Gods wish to destroy they first deprive of reason,"

They are every day engaged in some detestable acts, which show the desperate meanness of their cause and which will yet arouse the righteous indignation of all good men.

It is true they have liberated Jonathan Walker with his branded hand, & Alanson Work; but it should be kept in view that Burr, Thompson, Fairbanks Torrey Lane, and many other are lying in their prisons still, three in Virginia dragged with violence from Ohio, and now they have undertaken to hide their meanness by destroying liberty of the press. Let them continue this business and the righteous indignation of all good men in this and every other Country will be upon them, and the end of slavery be speedily brought about.

It is the opinion of many that that the sickness of C. M. Clay was seized upon by the mob as a favorable time to accomplish what they did not dare do while he was in health. This mob differs from most other mobs. They are generally set in motion by wire-workers who accomplish their wicked design and keep out of sight.

In this case the leading influence of both the great political parties of the State openly took the lead, made speeches read resolutions and addresses, said and did everything that was necessary to keep the thing in motion till their nefarious designs were accomplished. We hold them responsible for the tarring and feathering of inoffensive citizens which followed.

There is another most humiliating reflection produced by this outrage, and that is the North-n Press, with few exceptions as usual in such cases do not come out and condemn their proceedings in an unequivocal manner.

It is true they have generally declared mobbing to be wrong, that lawless outrage had been committed, and on various ways found fault with Marshal, Metcalf and their lawless herd; but they have in the same column insinuated that "it was just what might be expected." "C. M. Clay was imprudent," "he had no business printing abolition paper there" "abolitionists are to blame, and numerous other declarations and insinuations, the tendency of which is to make the mobocrats think they have done a smart thing, and that they have the sympathies of the great mass of the people of the country, North as well as South. If a meeting is got up in the free States for the purpose of expressing a just indignation at the outrage, it is to be done by the abolitionists while the great mass of others are as still, as if nothing had happened, except to ridicule these meetings.

What C. M. Clay will do we do not know, but we believe that if he survives his sickness under the exciting influence around him and cannot proceed with his paper in Kentucky, it is his duty to follow his press where the mob has sent it and from that place let the Slaveholders hear his thunder against slavery louder than ever, and we believe he will do so.

COUNTY CONVENTIONS. It is time the friends of liberty began to think about conventions forming Tickets for the Nov. Election. We shall issue the next paper the 1st. of Oct., and will be glad to insert notices for such conventions in any counties in the State.

Let this matter not be delayed; there should be a Convention in every County in the State and a Ticket formed.

Just God! behold a negro's woe,  
The white man's sin forgive;  
Open his heart thy love to know,  
To bid his brother live.

MEETINGS IN  
BOONTON

Rev. George Bourne of New York, (formerly of Virginia,) will Lecture on the subject of slavery in the Free Church in Boonton, on Saturday evening Sept. 13; preach on Sunday and Lecture again on Monday evening 15.

A GOOD ANECDOTE.—As the good Deacon A. on a cold morning in January was riding by the house of F., the latter was chopping wood and threshing his hands at the door. The usual salutations were exchanged, and the severity of the weather briefly discussed, and the horseman made demonstration of passing on, when his neighbour detained him with "Don't be in a hurry, Deacon; wouldn't you like a glass of good old Jamaica this morning?" "Thank you kindly," said the old gentleman, at the same time beginning to dismount with all deliberation of a Deacon; "I don't care if I do." "Ah, don't trouble yourself to get off, Deacon," said the wag, "I merely ask you for information; we haven't a drop of rum in the house."

From the Cincinnati Herald.  
LIBERTY VOTE IN INDIANA.

We have been waiting some time for the newspapers in Indiana to give us information concerning the Liberty vote. But they are silent. We hope that the Liberty men in Indiana will give us immediate intelligence. Let some one who knows, in every county, transmit to us, the accurate returns. They can easily be obtained. A few items have reached us from different quarters.

In Marion the Liberty candidate for Congress received 51 votes. Last November, Birney received 25. Wayne gives 403 for A. W. Lewis, (Liberty,) the highest on his ticket. In Tippecanoe, Deming received 75; last November, the vote for Birney was 37. Elkhorn.—Deming, 31. Last November, for Birney, one. In Randolph, Daniel Worth's vote stands, 171, 25 than the Liberty vote last fall. Johnston.—Senatorial vote, 54; average vote 33. Last fall, 15.

'DECENCY' The New York Express, a leading Whig paper, of July 17th, contains the following in relation to Mr. Birney and the Liberty party. Of course, Liberty men respect themselves too much to reply to such language:—*Bangor Gazette.*

'If Birney and his accursed clans were hung on the topmost crags of the Cordilleras, or hurled alive into the burning craters of Potocatepetl they would be but receiving the fare their foul treason to humanity deserves.'

At the time of the admission of Florida as a Slave State, there were 27 Whigs in the U. S. Senate—a majority of the whole body. Yet this new Slave State was admitted, only nine Senators voting against it! So much for zeal of the "true Liberty Party" in resisting the Slave Power. Mr. Woodbridge, to his credit, voted nay. But what about Senator Porter, whom his Whig friends would so much rejoice to have as a candidate for Governor? Did Senator Porter vote yea? Will the Advertiser inform us?—*Sig. of Liberty.*

Touch no dram, it is liquid fire. *John Wiley.*

## POETRY.

From the Cincinnati Morning Herald.

### THE LIBERTY ARMY.

Our brother, lo! we come!  
But not with sounding drum  
We come to thee,

No bloody flag we bear;  
No implements of war,  
Nor carnage red shall mar  
Our Victory.

Our flag is spotless white,  
Our watchword, Freedom's Right.  
To all be given."

Our emblem is the Dove;  
Our weapons, Truth and Love;  
Our Captain, God above  
Who rules in heaven.

Behold! Salvation's King,  
On the dark tempest's wing  
In haste come down!  
Oppression's cheek is pale,  
And despot's blanch and quail;—  
The parting clouds reveal  
Schorah's frown!

Exult, ye valleys, now!  
Ye Melting mountains, flow  
To meet your King!  
Let Slavery's knell be rung!—  
Oppression's dirge be sung!—  
And every bondman's tongue  
Of freedom sing!

Troy, O., July, 1845.

LEVI.

### STRAY MINISTER!—\$400 REWARD.

The N. Y. Tribune contains the following:

A late Kentucky paper contains an advertisement, offering a reward of \$400 for the recovery of a "negro man named Richard," who is 40 years old, reads and writes ver. well, is a preacher and has a license to exhort, endorsed by the Elder of Stone River Circuit or Murfreesborough Station. The advertisement states that he preaches and sings well, and it is supposed he will try to make his living in that way. The crime for which he is advertised is two-fold—he is black and was born contrary to the Declaration of Independence. Perhaps he has some wild notions of his responsibility as a preacher, and is inclined to give a too literal construction to the passage, "Go ye into all the world, &c. Is not this a great country, where preachers of the everlasting gospel are advertised like stray cattle?"

## EASTERN CONVENTION.

It is now decided that this great convention is to be held in Boston on Wednesday the First day of October, 1845 at 10 o'clock A. M.

The Call issued is signed by individuals from all the New England States, New York, New Jersey, Pennsylvania and Delegates are invited from other States not specified in the call.

This will be a great meeting convened for great purposes; may it be great in its results.

We trust New Jersey will be respectably represented there, All should go that can.

It is an incontestible truth, that there is more havoc made in one year by man, than has been made by all the lions, tigers, panthers, leopards, hyenas, rhinoceroses, elephants, bears, and wolves, since the beginning of the world"—*Edmund Burke.*

With all thy soul love God above,  
And thy neighbor love.

Proposals are made by Wm D Parish of No 4 North 5th Street Philadelphia to publish the Life of Benjamin Lundy This is as it should be, the services rendered to the cause of universal liberty by Mr Lundy should never be forgotten. Let subscriptions be sent in speedily in order to insure its publication without delay. We believe the price is 75 cents ----

**THE REFORMER.** This is the title of a New Weekly paper the specimen number of which has just been issued by Henry Peterson, at 187 Market Street Philadelphia, devoted to liberty and other reforms. It is an excellent paper and should be well patronized. It is a good size and well executed. The price is Two Dollars a year.

Birney has been nominated by his followers in Michigan as their candidate for Governor. After his important service in aid of the "Loco Foco" and Texas conspiracy, can the Loco Foco be so cruel as to refuse him their support?—[Tribune.

Answer.—"We do not scruple to characterize such insinuations as unworthy of any man of right principles and honorable bearing."—[M. Clay.

A fugitive slave, in an address at Port Byron, N. Y., the other day, said that a minister who "could spend the twelve months without opening his mouth for the slave, must be college-made, money-called, and devil-sent."

**ANECDOTE.** At the recent peace convention at Portland, Gen. Fessenden took occasion to relate the circumstances of his conversion to peace principles: He had formerly been a military man and had passed through all the grades of office, from a corporal up to commander of a full division. He was, on a certain occasion, going to a military review, riding in full dress regimentals, when he happened to meet a Quaker acquaintance. The latter did not appear to notice him as he approached, until he came so near that he was obliged to check his horse, to avoid running against him. The honest Quaker then looking up to him with a peculiar significance, "Friend Fessenden, has thee got thy Christian armor on?" These words struck him acutely, for he was then a professed disciple of Christ; and while riding in the field and reviewing his troops, with a multitude of bristling bayonets before him, he thought of the old Quaker and his Christian armor! From that time he lost his interest in military affairs, and ranks among the most zealous advocates of the cause of peace.

### Cutaneous Democracy.

"I endorse without reserve, the much abused sentiment of Gov George McDuffie that SLAVERY IS THE CORNERSTONE OF OUR REPUBLICAN EDIFICE while I repudiate as ridiculous & absurd, that much lauded but nowhere accredited dogma of Thomas Jefferson, that all men are born equal"

Gov HAMMOND, of S. C.

"Take the Liberty Party: They stand by the Constitution in its whole letter and spirit, and are for legal and equitable reform only."—*Assius M. Clay.*

"From every clime beneath the skies,  
Protanned by Slavery's chain,  
The players of captive millions rise;  
And shall they plead in vain?"

**ANTI-SLAVERY TRACTS.** The following tracts are on hand and for sale at this office, by the Liberty Association.

Condition of Living.  
The cause of Hard times.  
Influence of Slave power  
One more appeal to Christians & Churches.  
Bible Politics.  
Jewish Servitude.  
Smith & Clarkson.  
Persons held to service.  
Loyal National Repeal Association.  
Duties and Dignities of American Freemen.  
Ill Treatment of People of color in the U. S.  
Testimony of a Southern Witness. C. M. Clay.  
The lawlessness of slavery.  
Poems on Slavery by Longfellow.  
The Missouri Compromise.  
Smith's Constitutional Argument.  
Two cents Postage  
Address to the People of Kentucky by C. M.

Clay.

The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y., at \$ 0,30 a year for a single copy. 5 copies to one address for \$ 2,00 10 copies \$ 3,50. and 50 copies for \$ 12,50. subscriptions will be received at this office.

### ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Wood have opened an office for the sale of Anti Slavery Books, Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

## Temperance Houses.

ALBERT GURNEE, Peterson.

Please forward the names, and thus favor a temperance community.

**CONGREGATIONALISM AND CHURCH ACTION** is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

## LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it.  
Price, 44 cents.

Boonton Washington Temperance Benevolent Society,—meets every Monday evening in the Free Church. John Maxfield, President, Fredrick Stone, Secretary.

Boonton Liberty Association.—meets the first Friday evening of every month.  
A. B. Norris, President, C. B. Norris, Sec.

# THE NEW JERSEY FREEMAN.

VOL. 2.

BOONTON, OCTOBER 1, 1845.

NO. 5.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25. cents per annum, or for 12. numbers,  
10. copies to one address for two dollars.  
All communications must be post paid.

### A THRILLING INCIDENT.

So long as individual Christians can be found, and even ecclesiastical assemblies, who doubt whether slavery is sinful, it may be profitable to keep before the people such incidents as the following:—C. Citizen.

A Colored man by the name of Mackintosh employed as a boatman upon the Mississippi, himself free, had a wife in bondage at St. Louis, was cruelly treated, as most slaves are. On a visit to his wife, learning what she had suffered, by good motives he ventured to go to her Master and remonstrate with him on the treatment of his wife. The slaveholder undertook to chastize him on the spot, in true overseer style. Mackintosh defended himself as who would not? The slaveholder called to aid constables who undertook to arrest this freeman guilty of no crime, but that of incurring danger for his own wife. He resisted and in the scuffle that issued one of the constables was killed.—Mackintosh was bound dragged away to prison, and locked up in a felon's cell. At the dead of night the enraged populace, with iron bars, sledges and picks, repared to the prison and commenced moving the walls, stone after stone was loosed from its bed and the infuriated rabble with horrid oaths and imprecations, muttered revenge; and with the zeal of devils incarnate urged on the hellish work.

When at length they got sight of their victim a savage yell rent the air such as would do honor to the nether pit.

Mackintosh was seized and dragged from out the enclosure of the law, and thence taken out of the precincts of the city.

A stake was erected the victim was made fast to it, a pile of faggots was laid around, the infuriated mob, eager to glut their vengeance in the blood of an innocent man, formed a circle, and a torch was applied.

Can the history of Paganism present a blacker scene? Those scenes of savage barbarity the recital of which has so often made our youthful blood run cold are innocent recreations compared with cold blooded murder perpetrated by the hands of

nominal Christians, in a land of liberty and law! While writhing in the midst of the flames, and struggling in the agonies of death his murderers were making the welkin ring with obscene jests and blasphemous oaths!

Should the Missionary Herald report such a scene from heathen shores, what a sensation would have been produced! How many hearts would swell with indignation against savage perpetrators, and what an impulse would be given to Christian zeal in all the churches, to send those benighted people the gospel of peace! But when perpetrated by our own citizens, within the jurisdiction of our own human laws in a Christian city, and within the hallowed precincts of Christian churches, what effect does it produce? only one editor of the bloody city, dared mention the fact in a tone of condemnation; and he paid the forfeit of his penalty with his life!

The next day, the Rev. Mr. Lovejoy who was publishing a religious paper in St. Louis, hearing of the disgraceful scene walked out to see the spot. He there found among others a large collection of boys amusing themselves by throwing stones at the skull of the murdered Mackintosh! Overwhelmed with sorrow and indignation he returned to his study, and penned a description of the whole transaction which being published kindled another flame that was quenched only by the murder of Lovejoy himself!

### Letter from Cassius M Clay.

LEXINGTON, Ky. Sept. 4th, 1845.

*Benj. Urner, James S Glascoe, Jacob Ernst. Oliver Lovell, Geo. W. Phillips, R. G. Mitchell. James Calhoun.*

GENTLEMEN: I have just received your letter of the 27th ult. enclosing the proceedings of the citizens of Cincinnati and their resolutions in public meeting.

Their words of kindness and generous appreciation and noble and dignified avowal, have moved me more than the studied cruelties and wrongs of my enemies, though I was unnerved by disease, and threatened for long days and nights, with a horrible death.

I thank you that you have not allowed the calumnious manifesto of the revolutionists of the 18th of August to weaken your confidence in my loyalty to the Constitution and laws. I thank you that you have seen nothing in the past to cause you to lose confidence in the future, that my "measures and means" will be "safe, practical and peaceable." I thank you, that you deem my "work high and holy," and for the reverent and soul-sustaining invocation of Divine protection on me and on it.

You, gentlemen, have taken me on trust; the time for my defence will come with my re-established health, when, I venture to say, your sentence will not be revoked by "Kentucky and the world."

I shall allude to only one charge going the rounds of the papers—that there was a compromise between me and the Rebels of the 18th, and that I agreed to discontinue the publication of the True American, provided they would spare the press. It is unnecessary for me to say to you who have seen my letter addressed to the

meeting, as well as my previous handbills addressed to the people, that this story is calumnious and morally impossible. It is enough that the Committee of Sixty have authorized the Lexington Observer and Reporter to state that no such proposition came from me or any of my friends. This attempt, therefore, to degrade me, on the part of those who failed to destroy me, is of a piece with this whole outrage of cruelty and wrong, as I shall be able to show as soon as my health will allow.

I hope I shall be able to show that I am neither a "madman" nor a "lunatic."

They who sent back from Thermopylae the sublime message, "Go tell it at Lacedaemon that we died here in obedience to her laws"—the Roman who returned to captivity and to death that his country might be saved—Sydney, Hampden, and Russell—Emmet, who uttered the mighty instincts of a great soul, "the man dies but his memory lives"—Adams who exclaimed "Survive or perish I am for the declaration"—Henry who cried, "Give me liberty or give me death" were all, in the eyes of these men, "madmen" and "fanatics."

It was necessary that some one should bear the standard of Liberty into the enemy's camp, and by so doing, whether he stood or fell, arouse this great nation from the lethargy and death, which have come over the spirit of a once free people. It has been the policy of wise statesmen in all ages, to clothe the humblest citizen with the concentrated power and inviolability of the whole empire. It was enough for one amidst the wildest barbarians to say, "I am a Roman citizen," and he was safe. No country in Europe is so careful of individual and national glory as France, the first nation of Europe, and England, but a few years ago, was ready to peril her thirty millions of lives on the rescue of a single subject. It cannot, therefore, be less than madness in the American people, if they expect long to live as a nation, and not to fall an easy sacrifice to foreign aggression, or or internal anarchy and despotism, to look coolly on, when even the humblest of those contending for constitutional liberty and national honor are overborne and trampled down in the battle.—Surely that nation cannot live long, far less be free, that sees time after time, whatever of spirit and manly independence may anywhere exhibit itself, crushed and utterly extinguished.

I thank you then and the people of Cincinnati, my fellow-citizens, men gathered under the same national Constitution, to which I owe allegiance, and which owes me protection, brothers of the same blood, inheriting the same recollections of the past, and looking in the future to the same inseparable destiny, that you have not cowered before the slave power; but that you stood by the friendless, the powerless, the fallen, and dared to speak out for constitutional republicanism and eternal justice, which have been violated in my person. Above all, am I deeply affected by the fact, that you assembled in "mass meeting" without distinction of party; and as and as both parties here lost in overwhelming subservience to slavery, so you of the Free States begin to unite in the defence of your rights and in the cause of national liberty.

If the Whigs and Democrats and Liberty Men shall become really what they assume, then is half my "work" accomplished, and the republic safe—for though my State should sink into irrevocable despotism, there there will be left somewhere on this wide continent, a home for the exile and the oppressed.

With regard to the Press, I would briefly remark, that my banner "God and liberty" will never be struck.

Though overpowered by numbers, I have the same unconquerable will and defiant spirit, as though the day had not gone against me. It is for those who fight for the wrong, to despair in defeat.

I shall not "die through mortification" as my enemies would have it. I trust I shall yet live to see those who, on the 18th of August, 1845, rose in arms, overpowered

by civil authorities and overthrew the constitutional liberties of the State, and established on its ruins an irresponsible despotism, hurled from their usurped places of fancied security, and *Kentucky yet made free.*

If, however, this be a vain hope, still I will not repine, for I should feel prouder to have fallen with her honor, and to have ingloriously triumphed with my enemies, over the grave of the liberties of my country. With gratitude and admiration, I am your friend and obedient servant,  
C. M. Clay

#### SELF MARRIAGE.

A couple had been living together, as man and wife in Philadelphia, for some time.—The gentleman—perhaps becoming tired of the incumbrance—refused support his reputed wife: She instituted a suit to obtain her share of his worldly substance. The defence was that they were not legally married. It appeared that no clergyman, or minister of law, officiated at the marriage ceremony; but that the parties acknowledged themselves man & wife in the presence of witnesses. This Judge Sargent decided to be *legal marriage*, and ordered the husband to give security for the payment of \$10 per week for the support of his wife. With this decision the husband refused to comply, and was imprisoned for contempt of court. He was subsequently brought before the court, backed by an extraordinary combination of legal talent, on application for discharge. But all to no purpose; the judge was inexorable.

The decision is not new. This interpretation of the law was established in England many years ago, and a law providing for marriage in this form was adopted in South Carolina in 1609, "in order that none might be hindered in so necessary a work," "there being no ministers."

#### EXTRAVAGANCE IN CHURCHES.

New York seems to be seized with a rage for fine churches. The New York Sun says it is rumored that St. Paul's church, a venerable edifice in that city, is to be pulled down, and an edifice as magnificent as Trinity church to be erected in its place. Men never attach more importance to the externals of religion, than when they have lost its inward life. The true temple of God is the sincere and humble heart. When God is displaced from this temple by Pride or Worldliness, then it is the man delights in decorating temples made with hands. It would do well for some of these New Yorkers to remember the woe pronounced upon them who made clean the outside of the cup and platter, but within were full of defilement. *Cin. Herald*

The torpor and positive crimes of so many professors of Christianity, especially with regard to slavery, have made more infidels in this country, than all the false philosophy and thoughtless sneers of bad men put together. *The cause of Christianity is betrayed in the house of its friends.*

The above paragraph is taken from C. M. Clay's True American, and it is true to the very letter. The course pursued by a large majority of American ministers and American churches on the subject of slavery, has done more to establish infidel principles, than all the Paines, Voltaires and Rousseaus that ever lived; and yet none are denounced with more bitterness as infidels than are all those who dare to question the infallibility of their churches and ministers. It is not to be wondered at, that under such circumstances honest men should be found at war with the church. They must from the nature of the case, for honest men must disown such churches as the churches of God, and such ministers as the true Ambassadors of God. They will yet be weighed in the balance and found wanting.

To find access to the mercy seat, men must duly regard the claims of the poor and needy, and take part with the weak against the strong—with the oppressed

#### FIRST ANNUAL MEETING.

##### Morris County Washington Temperance Society.

The first annual meeting, of the Morris County Washington Temperance Society, was held in the Presbyterian church at Parsippany on Thursday Sept. 18th. in the afternoon and evening. The President, Dr. J. Grimes of Boonton was in the chair. The meeting was opened with prayer by Rev. Henry Belden.

A song appropriate to the occasion, was then sung by Mr J. M. Brown; after which a resolution was passed inviting all the friends of temperance present to participate in the meeting.

The business committee introduced the following resolutions, which were discussed during the remainder of the afternoon, by Messrs. Sayre, Dr. Fairchild, Belden, Grannis, Bradley, Brown, and others, and unanimously adopted, at the close of the evening session.

Resolved, That the great success, which has attended the Washingtonian movement, in this land, is to be attributed, so far as human instrumentality is concerned, to the spirit of kindness, which has characterized it from its commencement.

Resolved, That those objections, sometimes urged against our enterprise, which are founded on the fact, that some violate their pledge; are entirely unreasonable. The presentation of such objections, has the appearance at least, or a want of philanthropy.

Resolved, That the sole object of this society is, and ever ought to be, the promotion of temperance; to this object alone, all our efforts, as an association, ought to be invariably and perseveringly directed.

Whereas—It is the duty of every friend of temperance to use all proper means for the suppression of the vice of intemperance;—and whereas, there is but little hope of accomplishing this, until the traffic in intoxicating drinks is entirely stopped;—and whereas, according to the genius of our government, it is right, and it is the duty of every citizen, to express, and enforce, his virtuous sentiments, by means of the ballot-box: Therefore Resolved, That we will vote for such men, and for such only, as are in favour of the immediate and entire suppression of the traffic in intoxicating drinks.

Resolved, That all laws licensing or protecting the traffic in intoxicating drinks, ought to be repealed, while all prohibitory statutes now in force ought to be continued in operation.

Resolved, That the practice now becoming somewhat common, of removing the Bar in Taverns, from the front room on the first floor down into the cellar, is to be hailed as an indication of the powerful influence of that public sentiment, which is frowning destruction upon the unhallowed business.

Resolved, That those landlords, who let out their houses to be occupied as rum-shops, are as really responsible for the miseries which are entailed upon their neighbours as the rum-sellers themselves. The partaker is always to be regarded as bad as the thief; and the man who, for the sake of a few more dollars rent, is willing to hire out his tenements for rum-shops, is as guilty as the person who stands behind the counter, and for the sake of three cents, poisons a man, and sends misery and starvation into his family.

In the evening Mr. Alexander Welsh of New York, delivered a very entertaining address, and temperance songs were sung by Messrs. Martyn and Brown. The following list of officers was then chosen for the ensuing year.

Rev. H. R. Hedges President.

Vice-Presidents, Silas Tuttle, D. Dehart, Geo. W. Esten, G. L. Woodruff, and S. A. Condit.

Corresponding Secretary, Jacob Blything.

Recording Secretary, John Grimes.

Treasurer, G. W. Esten.

Executive Committee, J. Blything, B. B. Griswold, S. A. Condit, F. Stone, Edward Howell, H. P. Green, T. Riley, M. Everts, J. Maxfield, J. Grannis, and J. Mc Gee.

#### SILENCING A WHIG.

Mr Coddington, of Illinois, in a letter to the Chicago Citizen, gives the following account of the manner in which he silenced a whig who charged the Liberty party with having elected Polk:

1st. That the issue between the two parties on the subject of Texas, was not Texas or no Texas, but immediate or ultimate annexation. But dropping this and admitting that was the issue, and that the Liberty party had the balance of power and could have elected Clay and have kept out Texas, they were not so guilty as the Whigs. Reason:—If three and two are five, so are two and three five. My friend asserts. Well, then if the Whig party and the Liberty party added to it, could have elected Clay and kept out Texas then the Liberty party and Whig party added, could have elected Birney and have kept out Texas. But not only would the Liberty party have kept out Florida as a slave State and Iowa as a negro oppressing State; it would have abolished slavery in the District of Columbia, the interstate slave trade, slavery in Florida; it would have restored ballenness of the Federal Government, divorced it from the support of slavery, itself would have sunk like lead in the mighty waters. What has prevented all this? Why the obstinacy of the Whigs in bowing down to their Clay idol, and refusing to vote for Birney the just.—They then are not only responsible for the annexation of Texas, but for the continuance of slavery itself, (if the exercise of all the rightful powers of government would lead to its overthrow, which who doubts?) But says my whig friend, "you could not expect the Whig party to do any such thing." No, no! The Whig party were so bent on elevating the great duelist, slave holder, Missouri compromiser, champion of perpetual slavery, to the highest seat in the gift of the people, that they could not vote for the accomplished the noble Birney, the repentant slaveholder revenue tariff man, the anti-annexationist, the man who would have all the legitimate powers of government enlarge the area of freedom, and to destroy slavery. If the Whig party could not leave its few dollar and cent questions, to promote the great and unspeakable interests of justice and humanity, how much less ought it to have been expected, that the Liberty party could leave these great fundamental principle to promote the time & space questions of the Whig party. *The Liberty party responsible for annexation! Who in the name of the past elected "Tippecanoe and TYLER TOO?"* Do you say he has deceived you? We the Liberty party warned you in 1840, against this man, a weak, narrow and bigoted slavholder, we told you that your votes might place him not only where he would have the casting vote in the Senate, but where by a possible contingency (enhanced to an almost certainty by the age of Harrison.) he might be the President of the U. States. That contingency has occurred, and is matter of history.

When Usphur was nominated by J. Tyler, to the Secretaryship on account of his known interest in the Texas conspiracy, and ability to consummate it; a Whig Senate confirmed his nomination;—When by act of death God removed that man, and J. C. Calhoun was nominated to consummate the infamous scheme, who but a whig Senate, with an indecent haste and, I believe without a dissenting voice, confirmed the nomination? In the last act of the drama, who had the balance of power but too good and true Whigs? *They gave that power to Texas and Slavery.* And now the Whigs turn the annexation upon the Liberty party! Shame!—shame!! where is thy blush?

the U. S Government paid \$ 51 00 each for the Blood hounds imported to join the U. S. Troops as allies in exterminating the Florida Indians.

Eternal vigilance is the price of freedom anywhere and everywhere. Anti-republican church government is a dangerous element in a Republican civil government. *Keep.*

## THE NEW JERSEY FREEMAN.

BOONTON, OCTOBER 1, 1845.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

**THE COUNTY CONVENTIONS.**—It is to be hoped that these Conventions may be well attended. The one for Essex County on the 14 Oct. and for Morris on the 15. A committee has been appointed to secure able speakers to attend the one for Morris at Madison, and there should be a full meeting. Let every abolitionist in the County be there and bring others with him. The citizens will be addressed in the evening and we hope to have a large meeting and do much good.

We regret that so few of the counties in the State are giving evidence that they are moving in reference to conventions for the purpose of forming tickets in preparation for the November election, but we hope they will do so yet. There are Hudson, Passaic, Sussex, Warren, Burlington, Gloucester and some others, with liberty voters enough in them to make out a Ticket and give a demonstration at the ballot box. We do hope the friends of liberty in these counties will see to it that the work is done up as it should be.

Let not one friend of the slave be found sleeping. New Jersey has been disgraced by some of her public functionaries the past year, in reference to slavery in our State. It has been pronounced a slave State by the highest judicial authorities in the State. Let us clear our skirts in this matter by giving a faithful testimony in the right place.

It will be seen by the County Washington Society recently held in Parsippany, that the Washingtonians are becoming more and more satisfied that consistency requires them to carry their principles to the ballot-box.

We rejoice that this feeling is gaining ground rapidly through the country generally, and we rejoice still more when we know that the disposition to carry all moral principles to the ballot box is rapidly on the gain every where. People are not much longer to be humbugged with the foolery of designing politicians and hungry office-seekers, and made to believe that morals has nothing to do with politics; that it will do to be honest ever day in the year but one, though that one may be the most important of the whole year.

Intelligent Temperance men every where, are becoming satisfied that their cause cannot progress much more while rum-sellers and their Auxiliaries hold the power for legislation, and use that power for their own benefit, or at least refuse to do any thing to stop the floods of iniquity that are continually issuing from the dramshops.

They have used and advocated moral suasion until they believe that they can do little more with moral suasion separated from the suasion of the Ballot box. In this age of light on this subject when the indescribable, and innumerable crimes and miseries that are the legitimate offsprings of intemperance are held up before the eyes of all the people in their best light we have but little charity for those who can sell rum, and we believe that all rum sellers that can resist the light of this age, & that have thus far turned a deaf ear to the thrilling appeals that have been made to them by the wretched victims of their trade as well as the eloquent advocates of the temperance cause, are hopeless cases, and require something stronger than mere "moral suasion as the term is too generally understood.

Let us banish the notion that we have done all we can by moral suasion, till we have voted right.

Moral questions have to a great extent a political bearing, and all political questions have a moral bearing. *Keep.*

From the Anti Slavery Advocate for 1846.

### "ONE IDEA PARTY"

Behold this picture! Both Whig and Democrat believe the great object of government and its main design is to make dollars by Tariffs, Banks, Sub-Treasures, Free Trade, Corporations, Monopolies, Canals, Rail-roads, and by obtaining the money paid for governmental jobs in the shape of salaried officers, and in expending thirteen millions annually on sea and land, by the army and navy, to keep three millions of slaves from insurrection at home, and other nations from invading the assailable whip extorted labor in the South.

The Liberty Party, the great One Idea Party, believe that a republican Government is made to protect and defend every human being in the enjoyment of his natural rights, of life, liberty, safety, and happiness, and give wages to all, education to all, protection to all—the MAN first, his clothing afterwards; the MAN first, his mode of transportation afterwards; the MAN first, and currency afterwards; the MAN first and all human contingencies afterwards.

The party that respects the man, white, black, brown, or red, will see that he is fed, clothed and furnished, and justice done his natural wants, because he is a man, and a man needs them. But the Whig and Democratic Parties act as strangely as if they saw a man fall into the River—his hat falls one way, his great coat another, his pack another; these old parties cry out Save that hat! Oh, save that great coat or it will be lost! Oh, save that pack or it will sink forever. The Whigs and Democrats put out their skiffs and scull for the coat, the hat and the pack; the Liberty Party cry, Oh, save the sinking man! and put out their skiffs, and, by his locks they save the drowning man, and will then look for the hat, coat and pack, because as a man he needs them.

### AFRICAN SLAVE TRADE.

A series of articles upon this subject have lately been published in the New York Evangelist, under the head of Letters from Brazil. The writer gained his information from Hon. Henry A Wise of Virginia, now residing at Rio de Janeiro as American Minister to Brazil.

He states that Mr. Wise has been vigorously prosecuting an investigation into this infamous business ever since he has been here, and it is his statement, that not less than 64,000 slaves have been imported from Africa during the past year; and 5000 since August last, in American bottoms. He adds that Mr. Wise has a large folio volume, a good part of it closely written with copies of the despatches on this subject to the Department of State, from which he read to him extracts, to show his views upon it, and to make him acquainted with the names and ownership of a number of vessels from the United States, that have been and still are prosecuting this infernal traffic.

The following extracts from letters and despatches, are given from Mr. Wise's book.

"Documents herewith transmitted, will show the nature, connections, and extent of the African slave-trade as it is, and has for some time been, unblushingly carried on by our citizens under our flag. It has grown so bold and so bad as no longer to wear a mask, even to those who reside here, and who are at all acquainted with the trade between Brazil and Africa. Upon information showing more than probable grounds I hesitated not to advise our Consul, Mr. Gordon, to cause the arrest of the master, mates, and crew of the brig Montevideo, and to hold them in custody on board of the Boston sloop-of-war until he could examine into the case. The examination has proceeded to a great length, and I have given to it my personal attention and attendance; and I must say, it has developed a combination of persons and of means to carry on this infamous traffic, to the utter disgrace of human nature, and to the dishonor of our flag and of all three nations—England, Brazil, and the United States."

"I had no conception of the extent, the universality, and the notoriety of the traffic, until duly called upon to aid in arresting its crimes.

And there is very little loss in that trade. Nothing is lost if two out of five trips succeed. And that trade has of late rather increased than diminished."

"To the enquiry, why American vessels are preferred and sought for by the slave-dealers, and why they are willing to pay such high prices for them, it may be answered that no other flag carries with it the same immunities.

The apathy at home on this subject is attributed justly to an almost total ignorance of its importance and consequences, and especially of its detail. This will no longer be the case. The powers that be, and the public too as far as depends upon me, shall be reached in future. Listlessness itself shall be aroused; and the fear of the laws at home and abroad, and full attention everywhere, shall be struck by the crowds of culprits arrested and sent home to justice, unless our citizens immediately desist from the practices of this trade."

*Resolved* That we will never call colored people niggers, nor other hard names, but that we will love them and do them all the good we can.

### NEVER GIVE UP!

BY MARTIN PARQUHAR TUPPER.

Never give up! its wiser and better  
Always to hope than once to despair:  
Fling off the load of doubt's cankering fetter  
And break the dark spell of tyrannical care:  
Never give up! or the burden may sink you—  
Providence kindly has mingled the cup,  
And in all trials or troubles, bethink you,  
The watchword of life must be, Never give up!

Never give up! there are chances and changes  
Helping the hopeful a hundred to one,  
And, through the chaos, High Wisdom arranges  
Every success—if you'll only hope on:  
Never give up! for the wisest is boldest,  
Knowing that Providence mingles the cup,  
And of all maxims the best are the oldest,  
Is the true watchword of Never give up.

Never give up! though the grape shot may rattle,  
Or the full thunder cloud over you burst,  
Stand like a rock, and the storm or the battle  
Little shall harm you though doing their worst:  
Never give up! if adversity presses  
Providence wisely has mingled the cup,  
And the best counsel, in all your distress,  
Is the stout watchword of Never give up.

VERMONT. The Election in this State shows a great gain for liberty, a gain of 62 percent while there has been an falling off from the other parties. This State has assumed a new aspect in reference to the cause of the Slave. 12 Liberty men have been elected to the legislature and in many towns there is no chance, leaving a chance for the election of more true men.

### NOTICE.

The Executive Committee of the Morris County Washington Temperance Society will meet at the house of Calvin Howell in Whippany on Saturday the 18th. Oct. inst., at 3 o'clock P. M.

Men who will elevate property above humanity—matter above Spirit—will sacrifice human life on the altar of property. *Keep.*

There is nothing so high or so holy which the touch of sectarianism will not taint and transmute into its own debased image.

It is a peculiarity of sectarianism to substitute the profession for the practice: hence it falls, when the Church insists upon practice, or a fair Christian character, as a test of membership; *Keep.*

## POETRY.

The following lines from the pen of the Quaker poet, were addressed to Jonathan Walker on his return from Florida where he had been long imprisoned, fined, put in the pillory and branded with the letters S S in the hand with a hot iron by an officer of the U. S. government, for endeavoring to assist in the escape of some fugitive slaves.

### THE BRANDED HAND, BY JOHN G. WHITTIER.

Welcome home again, brave scaman! with thy thoughtful brow and gray,  
And the old heroic spirit of our earlier, better day—  
With that front of calm endurance, on whose steady nerve in vain,  
Pressed the iron of the prison, smote the fiery shafts of pain.  
Is the tyrants brand upon thee! Did the brutal cravens aim  
To make God's truth thy falsehood, His holiest work thy shame?  
When all blood queched, from the torture the iron was withdrawn,  
How laughed their evil ange! the baffled fools to scorn.  
They change to wrong the duty which God has written out  
On the great heart of humanity too legible for doubt!  
They, the loathsome moral lepers, blotched from foot sole up to crown,  
Give to shame what God hath given unto honor and renown.  
Why that brand is highest honor! than its traces never yet  
Upon old armorial hatchments was a prouder blazon set  
And thy unborn generations as they crowd our rocky strand,  
Shall tell with pride the story of their father's BRANDED HAND!  
As the templar home was welcomed, bearing back from Syrian wars  
The scars of Arab lances, and of Paynim scimitars,  
The pallor of the prison and the shackles crimson span  
So we meet thee, so we greet thee, truest friend of God and man!  
He suffered for the ransom of the dear Redeemer's grave;  
Thou for his living presence in the bound and bleeding slave;  
He for a soil no longer by the feet of angels trod,  
Thou for the true Shechinah, the present home of God.  
For while the jurist sitting with the slave whip o'er him swung,  
From the tortured truths of freedom the lie of slavery wrung,  
And the solemn priest to Moloch, on each God-deserted shrine,  
Broke the bondman's heart for bread, poured the bondman's blood for wine,  
While the multitude in blindness to a far off Saviour knelt,  
And spurn'd, the while, the temple where a present Saviour dwelt;  
Thou beheld'st him in the task field, in the prison shadows dim,  
And thy mercy to the bondman, it was merciful unto him!  
In thy lone and long night watches, sky above and wave below,  
Thou did'st learn a higher wisdom than the babbling school-men know;  
God's stars add silence taught thee as his angels only can,  
That, the one, sacred thing beneath the cope of heaven is man.

That he who treads profanely on the scrolls of law and creed  
In the depth of Gods great goodness may find mercy in his need;  
But woe to him that crushes the SOUL with chain and r d,  
And herds with lower natures the awful form of God!  
Then lift that manly right hand, bold plowman of the wave,  
Its broad palm shall prophecy "SALVATION TO THE SLAVE!"  
Hold up its fire-wrought language, that whoso reads may feel  
His heart swell strong within him, his sinews change to steel.

A young gentleman at the temperance meeting on being asked to sign the pledge, excused himself by saying, "I am not quite ready." At the close of the meeting, he proposed to one of the young ladies present to see her home "I am not quite ready." was the laconic reply.

Proposals are made by Wm D Parish of No 4 North 5th Street Philadelphia to publish the Life of Benjamin Lundy This is as it should be, the services rendered to the cause of universal liberty by Mr Lundy should never be forgotten. Let subscriptions be sent in speedily in order to insure its publication without delay. We believe the price is 75 cents ----

THE REFORMER, This is the title of a New Weekly paper the specimen number of which has just been issued by Henry Peterson, at 187 Market Street Philadelphia, devoted to liberty and other reforms. It is an excellent paper and should be well patronized. It is a good size and well executed. The price is Two Dollars a year.

### THE ANTI SLAVERY ALMANAC,

for 1846, is just; published by FINCH & WEED, 118 Nassau Street New York, and for sale by them, wholesale and retail. They are also for sale at the office of the Freeman in Boonton.

Every anti slavery man in the State should constitute himself an agent for the sale and distribution of this Almanac. Let this be done without delay.

The Washingtonians of Newark have sent out proposals for a State Temperance Convention to be held in Trenton on the 2d. Tuesday in Oct. inst.

We like the move, but think the time rather short to make it fully known throughout the State.

## ESSEX COUNTY.

A CONVENTION of those favourable to forming a Liberty ticket for the County of Essex will be held at the House of A H. Freeman in Orange on Tuesday the 11th day of Oct 1845, at one o'clock P. M.

## MORRIS COUNTY

Those citizens of Morris County in favor of holding a Convention for the purpose of forming a Liberty Ticket for this County are requested to meet at Mr Keeps long room in Madison on Wednesday the 15th day of October at 3 o'clock P. M. Let all those who think more of the man, than they do of his hat & coat be in attendance. Able speakers will be engaged for the occasion.

Oct. 1 1845.

ANTI-SLAVERY TRACTS. The following tracts are on hand and for sale at this office. by the Liberty Association.

Condition of Living.  
The cause of Hard times.  
Influence of Slave power  
One more appeal to Christians & Churches.  
Bible Politics.  
Jewish Servitude.  
Smith & Clarkson.  
Persons held to service.  
Loyal National Repeal Association.  
Duties and Dignities of American Freemen.  
Ill Treatment of People of color in the U. S.  
Testimony of a Southern Witness. C. M. Clay.  
The lawlessness of slavery.  
Poems on Slavery by Longfellow.  
The Missouri Compromise.  
Smiths Constitutional Argument.  
Two cents Postage  
Address to the People of Kentucky by C. M. Clay.

The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y. at \$ 0,50 a year for a single copy. 5 copies to one address for \$ 2,00 10 copies \$ 3,50. and 50 copies for \$ 12,50. subscriptions will be received at this office.

### ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Weed have opened an office for the sale of Anti Slavery Books, Pamphlets Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body.

For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

## LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at his office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 44 cents.

Boonton Washington Temperance Benevolent Society,—meets every Monday evening in the Free Church John Saxfield, President, Fredrick Stone, Secretary.

Boonton Liberty Association.—meets the first Friday evening of every month M. Everts, President, C. B. Norris, Sec.



# THE NEW JERSEY FREEMAN.

VOL. . . . . BOXTON, NOVEMBER 1, 1845. . . . . NO.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers.  
10 copies to one address for two dollars.  
All communications must be post paid.

Orange, Oct. 15, 1845.

Dr. Grimes,

The Anti Slavery friends of this Township have recently organized themselves with the view of laboring more efficiently for the American slave and the colored man; avoiding the tedious and needless formula of a series of Articles for a constitution, we have united upon a pledge for a basis, which is as clear as my memory serves, it not being within my reach while I write, in the following words.

"The undersigned believing American slavery to be an outrage on humanity and sin against God, and believing it to be a duty to labor for its overthrow, agree to form ourselves into an association known as the Anti-Slavery Association of Orange, New Jersey.

By treating the colored man as our brother man, refusing to bestow our suffrage upon the slave holder, his defender or aologist for any office in church or State and by endeavoring on all occasions to make our neighbor see the enormity of Slave-holding, we will act out the light that is within us.

To this foundation we have nine signatures, all men; when our women write their names, there will be about twice that number. This will do to begin with, and if we do not forget our individuality because we are associated, the same truth that has brought us to this position will be likely to bring many more.

Richard Kelsal is our President. Our County ticket was read yesterday, how many will be found willing to vote for the recognition of every man as a man, is yet to be ascertained; but there is a prospect of a handsome increase upon the last vote.

Yours,  
A. H. Freeman.

The following Ticket was made out for Essex County.

### LIBERTY TICKET.

For Senator

Jonathan Parkhurst.

For Assembly,

John A. Paine,  
William Paterson,  
John Lee,  
James White,  
Alexander H. Freeman,  
Aaron B. Harrison,  
James Ball.

For Sheriff,

Richard Kelsal.

For Coroners,

William G. Crane,  
Peter Courter,  
John Gibbs.

Don't forget the State Meeting on the 12th at Paterson. Let our Paterson friends see that this meeting is well published in their Town.

ANECDOTE OF GEN. FESSENDEN.—After Gen Fessenden had taken a seat in an omnibus in Cambridge last week, a colored man of respectable appearance entered the vehicle and took a seat beside him. Immediately a person seized him by the collar and ordered him out. Gen Fessenden, in his turn seized this person by the collar and commanded him to let the unoffending colored man alone. He had no right to thrust a man out of a public carriage in this way.

"But," said the fellow, "I am from the South, and not accustomed to riding with niggers."

"I also am from the South," said another passenger, "and am very sorry to hear that you are from that part of the country. I am from Mobile, and am accustomed to ride with blacks every day and I have no objection to ride with this man."

On inquiry, Gen. Fessenden learned from the *squawish* slaveholder that he was originally a New England man!—*B. Gazet.*

Religion (in the popular sense we should think) is a low ebb in the Eastern churches.

There is a great breaking away from preconceived opinions—old creeds—sectarianism—reverence for the clergy. There seems to be a disposition manifested on the part of the people to think and act for themselves independent of ecclesiastical or political organizations. This to some is an alarming state of things; but for our part, if truth be left free to combat error, open, fearless, bold we think there is nothing to fear.

We are of opinion that the prejudices of the people are beginning better to understand their duty to God, the selves and each other and we rejoice that the march of truth is onward. *Sig of Liberty*

THE MILLION-MEMBER CHURCH.—There has been a great falling off in the Methodist Episcopal church throughout the country the past year. The total decrease (say nothing of the recent division) is 31,548. The increase of local preachers is but 14 in the whole connection! Last year was 586. And the total increase last year was over 155,000. Had the increase been the same this year as last, in proportion to the capital, it would have amounted to about 175,000! Whereas there is an actual falling off of over 30,000! This makes a difference of more than 200,000 compared with last year!—a loss on the capital greater than the whole M. E. church—as forty years from the time the first Methodist preachers commenced in America. This looks more like coming to naught, especially when taken in connection with the great division and local broils all over the connection, than like claiming infallibility on the ground of a divine approbation!—*True Wesleyan.*

The overthrow of civil and ecclesiastical despotisms is undoubtedly the grand characteristic episode of the present and the next coming age. The enterprise will succeed and those now in active life should go in advance of the past. *Keep.*

### THE BRANDED HAND



The above cut is an exact representation of the brand of Jonathan Walker, who had the letters, S. S. branded in his hand with a hot iron, under the laws of the U. S. by an officer of the U. S. government at Pensacola for attempting to aid a few slaves in their escape from among the barbarians of Florida. He was also, it will be remembered, put in the pillory, where he was beaten with rotten eggs, whipped, imprisoned a long time and heavily fined for doing a praiseworthy act. The letters S. S. were intended to mean Slave Sealer. Mr Walker and the friends of liberty at the North very properly read it "Salvation for the Slave," so it will be.

The following is an extract from Mr Walker's narrative which shows some of the beauties of the slave that receives the sanction of the U. S. Government.

### EXTRACTS FROM WALKER'S NARRATIVE.

During his detention in jail at Pensacola, Mr. Walker endeavored to keep a journal of events as they transpired under his own observation, or came within his knowledge. (F. T.)—L. T. his wife, and six children, a molatto woman (a cook) and her child, five or six months old. How that poor slave mother was treated appears from the following extracts from Mr. W's journal:

- July 22. L. T. whipped the cook.
  - 24. L. T. whipped the cook.
  - 25. L. T. whipped the cook twice.
  - 28. L. T. whipped the cook.
  - Aug. 1. L. T. whipped the cook.
  - 4. L. T. whipped the cook.
  - 8. Cook whipped twice, once by L. T. and once by F. T.
  - 12. L. T. whipped the cook.
  - 14. L. T. whipped the cook.
  - 17. L. T. whipped the cook four times—Mistress dreadfully cross.
  - 19. L. T. whipped the cook.
  - 21. L. T. whipped the cook twice.
  - 23. L. T. whipped the cook.
  - 30. L. T. whipped the cook; L. T. confined; brought with a fine boy.
- Engaged in flogging almost to the hour of her own confinement! And when unable to wield the lash herself employing her brother to do so! Thus—
- Sept. 13. Cook whipped severely. L. T.'s brother, at her request.
  - Once more she is able to renew her cruelties:
  - 24. L. T. whipped the cook.
  - Oct. 1. L. T. whipped the cook; children cry to wholesale.
  - 2. L. T. whipped the cook.
  - 8. L. T. whipped the cook severely, with both ends of the cow-hide.
  - 15. L. T.'s mother whipped the cook.
  - 19. L. T. whipped the cook.
  - 25. L. T. whipped the cook twice, and another servant once.
  - Nov. 3. L. T. whipped the cook severely with broomstick scolds tremendously; gives unlimited scope to passion and taps off by crying herself.
  - 7. L. T. whipped the cook.

13. L. T. whipped the cook.  
 14. L. T. and mother whipped the cook, alternately, all spell.  
 15. L. T. whipped the cook; severely.  
 Dec. 29. L. T. whipped the cook.  
 Jan. 9. 1845. L. T. whipped the cook twice.  
 16. L. T. whipped the cook.  
 17. L. T. whipped the cook twice.  
 18. L. T. whipped the cook.  
 Commenting on this case of atrocious cruelty, Mr. Walker says:

Supposing the slave whom I have so often mentioned as being flogged by her mistress, had cost her master 75 cents for each whipping, the amount would have been about \$30 from the 19th July, when I was committed, to the 19th February, when the family moved to the jail. The reader will have perceived that the whippings were much more frequent in the warm weather than in the cold, and also before her mistress's afflictment than afterwards. The reader is at liberty to judge his or her comments or conjectures as to the nature of this.

It may be thought that those whippings were of no great severity, and merely administered as a parent would correct a child; but to test the quality, let a person be covered only with a thin cotton frock, and let a man, excited to uncontrolled passion, apply a raw whip to the back of the other with his greatest strength from twenty to fifty blows, and they would need a repetition of it to ascertain its mildness. But some of those floggings were applied by a more powerful arm than that of the mistress; and the marks and scars were visible upon the slave's neck and face from the time I was first committed, to the day of my release. My senses have conveyed to my heart inexorable feelings of disgust and abhorrence for such a mode of discipline or punishment upon rational human beings.

TO THE FRIENDS OF FREE INSTITUTIONS  
 ADDRESS OF THE NORTHERN AND EASTERN CONVENTION ON THE SUBJECT OF TEXAS.

FELLOW CITIZENS,

The Texas question is yet UNDECIDED. That question, so far as it is of any importance to the United States, or Mexico, or mankind, is not whether the people who are to inhabit that vast territory are to be connected with this or that country, or to stand independent, but whether they are to consist of slaves and slaveholders; whether those fertile plains shall in all coming time rejoice under the plough of free labor, or be span under the unwhiling and unblessed toil of slaves,—slaves so rapidly consumed by their toil, that more than half our present republic shall be turned into a mere banana coast, to keep up the supply. The question is, whether, in order to fortify the present most unrighteous power of our slaveholders, both over their slaves and the people of the free states, slavery shall be created anew,—and we ourselves do it,—over a vast country, where Mexico had abolished it.

Whether this or that mode of annexation is constituted or not,—will violate our treaties with Mexico or not,—will lead us into war or not,—though these are important questions, and perhaps not yet irrevocably decided in the wrong, they are comparatively insignificant. They have been deeply discussed. The slaveholders have carried many of the opponents of slavery into their snare on these questions, acting with apparent success on their old principle of *divide and conquer*.

These questions pass for settled. Still, the all important one remains, that to which we have referred above. The slaveholders,—whose, from first to last, the object of annexation is,—have thus far cunningly kept the discussion almost wholly away from that issue.

They will use the utmost address to complete their nefarious project without raising it. But it is the real question, not at all forestalled by any thing yet done, whether, directly or socially, for weal or for woe, we, by our representatives at Washington, must soon decide.

It is not at all the words of the slaveholders themselves

acknowledge to be an almost intolerable curse to our thirteen Southern states, and what we know to be such to the whole country, be branded upon the virgin soil of which thirteen more States are to be made? Thank God, this is a question which the people of the free States have yet the power to decide! Whatever the opinions of any of them may be in regard to the annexation of territory, it is not a libel upon them to say that they will not *unanimously* oppose the annexation of *slavery*? Let us look intently at that point for one moment.

Slavery is a fundamental, total, and entire violation of the common sense and common honesty maxim that it takes two to make a bargain. Without his consent, it takes all that a man has, even that which he cannot rightfully consent to yield, and gives it to another—and that other for aught slavery provides, may be the most unfit man in the world to receive it. Throwing a man down; body and soul, as a chattel, it subjects him to the incidents of a chattel, with this added exposure to evil, that every noble and upward tendency of his nature is treason against the authority under which he is placed, and is likely to be punished as such. If it ever fail to be punished as such, it is because the master is not yet so bad as the system would make him. All the sacred domestic relations are sacrificed to slavery, the holiest ties that heaven can sanction or the human feel, are made to fall asunder at the exigencies of property. Whips, chains, branding-irons; all the inflictions which malice or rage can invent, are within the power of the master. The protection of life is only nominal, for, though killing a slave is no uncommon occurrence, the first master is yet to be hung for doing so in support of his authority. To teach a slave the alphabet is a crime. Thus slave law boots out from him a one dash, God's written word. Does practice mollify the severity of law? Look at the daily and hourly separation of husband and wife, parent and child, yes, *god and man, that takes place under the great American slave-trade, a trade whose favorite mode of sale is at auction, in lots to suit the purchaser.* Are the cruel inflictions necessary to inspire that fear which has to do all the mighty work of hope, in exciting to the whole of that labor, which produces the whole of the tobacco crop, and the sugar crop, and the boasted cotton crop, of unfrequent occurrence? Then they are the more terrible when they do occur. Is the brunt of imperious temper, and unbridled passion, which the slaves endure, a light affair? Remember the bow-knife horrors between the whites themselves, with which the whole south teems, and that between these same whites, whom law itself is unable to restrain from butchering each other, and the slaves, there is no law whatever.

The limits of these pages do not permit even an allusion to a tithe of the sins and miseries which flow from the accursed system of Southern oppression. Ear groans with its abominations, and nature shrinks from the recital of them.

Yet this is a system which the brazen effrontery of slaveholders calls on us not merely to tolerate, but to extend and perpetuate, in the vast territory of Texas.

Be it as they claim, that we have nothing to do with slavery among them, except to be bloodhounds on the tracks of fugitives from labor. Be it, that the constitution binds us to be deaf to the affecting appeals of the slave, to be blind to his fetters and the scars of the lash on his back. Be it, that the United States' constitution nullifies our consciences and religion.

Yet we will see, and we will speak when the question comes, shall we be accessory to the crime of spreading, fostering, and perpetuating slavery in a new territory?

This is the question now before the nation, and to be decided at the next session of Congress. Texas has now formed a constitution, which sustains slavery and makes its abolition almost impracticable. This constitution she now offers to our Congress to ratify, that she may become a star in our constellation. Are the people of the North prepared to admit her? Are they ready to sanction slavery and the slave-trade, with all their horrors, to an unknown extent, now and for future

generations?

Under the festering wing of this great nation, population will spring forward with a rapidity almost unprecedented in Texas,—tens of thousands of victims of the slave-trade will be carried there from Maryland, Virginia, and Kentucky. A new market will give fresh impulse to the slave-breeding energies of the northern slave States; the African slave-trade, too, will aid, in spite of all laws, in supplying new subjects for the man-market.

That this result will follow, is too obvious for argument. Is the North ready to become a partner in this iniquity? Have we lost our consciences and our humanity?

But the slaveholders seek in Texas not only a new market for their slaves, but an accession to the slave power in Congress. The free and slave States have each 26 votes in the U. S. Senate. In the house the free States have 135 votes, the slave states 84.

Hitherto slavery has bound the Southern States so strongly together that they have contrived by union and concert, vigilance and political sagacity, always to defeat the North. But they fear lest new States to be formed from the northwest territory should overturn the balance in the Senate, and add to the strength of the free States in the House. If Texas can be annexed, the balance in the Senate will turn in favor of slavery, and the free majority in the House will be diminished. Half a dozen slave States can easily be formed out of Texas in a few years. This will give slavery an overwhelming majority in the Senate.

Are the free States ready to deliver themselves up, bound hand and foot, to the South? Will slaveholders use their power so gently and benevolently towards the North that we have nothing to fear? The slaveholders hate the free labor of the North. They are jealous of our agricultural, commercial, and manufacturing prosperity, our increasing wealth, our free institutions. With all their bluster of chivalry, they are neither honest nor just. If Texas be annexed we need expect no more justice or mercy at their hands than they have shown to the slaves and Indians.

The most momentous question which has ever been brought before the nation since the declaration of independence, is now presented. Shall the voice of the United States be given for liberty or slavery? Early in the next session of Congress the Texas Constitution will be presented for ratification or rejection. Whether it shall be ratified or rejected depends on the votes of members from the free States. What those votes will be, will be decided by the course pursued by their constituents. If the people of the North raise a strong and clear voice of remonstrance, their representatives must obey.

In the subjoined report and resolutions an attempt is made to show what indeed admits of no dispute, that Texas is not annexed, much less its slavery, and that the true way to defeat the wicked design of the slaveholders is to lay immediately before Congress an overwhelming expression of the will of the people. Every man into whose hands these pages may fall is earnestly requested to give all the aid in his power by signing, circulating and forwarding remonstrances.

Fellow citizens! now is the time for action. The North can send to Congress the names of more than a million voters against the annexation of any more slavery. Use all your efforts, and doubt not they will be successful. Have confidence in the country. Have faith in God.

We conclude in the Words of the venerated Channing: "Every principle of our government and religion condemns slavery. The spirit of our age condemns it. The decree of the civilized world has gone out against it. England has abolished it. France and Denmark meditate its abolition. The chain is falling from the serf in Russia. In the whole circuit of civilized nations, with the single exception of the United States, not a voice is lifted up in defence of slavery. All the great names in legislation and religion are against it. The most enduring reputations of our times have been won by resisting it. Recall the great men of this an

the last generation, and be they philosophers, philanthropists, poets, economists, statesmen, jurists, all swell the reprobation of slavery. The leaders of opposing religious sects, Wesley, the patriarch of Methodism, Edwards and Hopkins, pillars of Calvinism, join as brothers in one solemn testimony against slavery. And is this an age in which a free and christian people shall deliberately resolve to extend and perpetuate the evil? In so doing we cut ourselves off from communion with the nations; we sink below the civilization of our age; we invite the scorn, indignation and abhorrence of the world." In behalf of the Committee for Massachusetts

SAMUEL E SEWALL, *Chairman.*  
ELIZUR WRIGER, JUN. *Secretary.*

**THE NEW JERSEY FREEMAN.**

BOSTON, NOVEMBER 1, 1845.

...to the chains of men cannot be ally...  
...of God and religion...  
...with... keep.

...to be held in this...  
...every liberty man...  
...struggle...  
...truth and correct principle...  
...Let no man...  
...away from the hills because there is not...  
...excitement...  
...to be gained by being...  
...at all times...  
...The price of liberty is...  
...violence...  
...and he who...  
...in the...  
...must find...  
...to keep...  
...we have neither time nor space for...  
...to men to be faithful next Tuesday, and shall therefore...  
...leave the duties of abolitionists on that day, to be...  
...the...  
...between them and their consciences, and trust a...  
...and their accountability and prove faithful.

...The Marion Review, of the 17th, states that Gen. S. Houston, in his late address to the...  
...of that country on the subject of "Texas and...  
...relations with Mexico," asserted that "every town...  
...Texas, whose population amounted to five hundred...  
...souls, contains at least two hundred loafers," and...  
...charges the charge that "Texas is a nation of...  
...loafers."

From the Cincinnati Herald.

**NOVEMBER CHYLL UP.**

Any one who has watched the course of events for some years past, if he be a believer in Divine Providence, cannot escape the conviction that through the workings of that Almighty Agency the American people are to be permitted to sleep no more over the evil and peril of slavery. All things seem to be so arranged as to force the subject upon their attention again and again, and gradually to bring the public mind to that stern resolve that it must be extinguished. Among these events we note the annexation of Texas, the branding of Captain Walker, the imprisonment of Torr, the dispute between Virginia and New York, the escape and pursuit of the seventy fugitive slaves from Maryland with the bloody struggle which ended in the recapture of a large portion of them, the Parkersburg outrage, and the erection and destruction of a Free Press in Kennebec.

The truth is, with the exception of the terrible conflagrations which are occurring from time to time, and the rumors of a war with Mexico, there is scarcely any event of importance to be recorded, which is not connected with Slavery in such a way as to compel the People to see its abominations.

"Never give up," then, is our motto.—When Providence is so manifestly co-operating with the efforts of Philanthropists, why should they grow disheartened? True, a Free Press has been put down in Lexington, but it must go up again.

Never never must anti-slavery men abandon a single post they have taken. Almost every free State in the Union, has maintained a fierce battle for free discussion.

With the evidences, continually becoming developed of the changes taking place among people of all parties in the land, on the subject of slavery before him, a man must be worse than mad to ask—"What have the abolitionists done?" Parties of almost every name are coming out with the most ultra doctrines of Liberty Party abolitionists. It has long been our opinion, that if the Liberty Party did not ever reach the reins of government, it would be because the other parties would unite in doing the work of the Liberty Party. We copy the following resolutions adopted by whig and democratic conventions in the state of Ohio, from the Cincinnati Herald. We would like to comment on them, with other proceedings of like character among Politicians and Ecclesiastics at length; but have neither time nor space, and give them to our readers just as they are.

**Resolutions of the Portage County Whig Convention.**

"Resolved, That we believe slavery to be alike repugnant to the laws of God and the rights of man, in its very nature, in its relation to republican institutions and to the honor and peace of the country; we are ready in all proper ways to oppose its extension and labor for its overthrow; especially we are in favor of the immediate exercise of Congress, of its undoubted power to abolish slavery in the District of Columbia and the Territories of the United States; and also of the immediate prohibition of the slave trade between the States.

"Resolved, That the powers conferred by the people of the United States upon the General Government in order to promote the general welfare and secure the blessings of liberty, have been most grossly perverted to the support of slavery; that it is the duty of citizens of free States to resist the constant encroachments of slavery upon their own rights; and to entrust political power to no man who will not resist them.

"Resolved, That the laws of this State which make distinctions between the inhabitants thereof on account of color and descent, are not only unjust to themselves, and utterly disgraceful to the character of the State, and ought to be repealed forthwith.

"Resolved, That the seizure and abduction of Peter Garner, Ormon J. Lorman, and Mordecai Thomas, citizens of Ohio, by persons of Virginia the commission of these men in a Virginia jail, the trial of them on pretended offences committed within the territory of a atrocious trespass upon the rights of our citizens and a sovereignty of our State, which demands decided and energetic action on the part of our State authorities for redress."

**Resolutions of the Portage County Democratic Convention.**

"Resolved, That in the opinion of this Convention slavery is a national curse a direct violation of the absolute rights of man, and an odious stain upon our national honor.

"Resolved, That we as Northern freemen are in duty bound thus publicly to express our uncompromising hostility to an institution fraught with so much injustice and total disregard of individual rights, and which brings such just reproach upon our common country.

"Resolved, That in order the more effectually to carry out and put in practical operation our principles upon this great and important subject, we pledge ourselves and the Democratic party of our county to make use of all means constitutionally in our power to accomplish the speedy abolition of slavery in the United States and these territories and especially to effect the repeal of all laws now existing in Ohio imposing any distinctions whatever between the colored and the free white population of the State.

"Resolved That, regarding the strict observance of these principles in the light of our our imperative duty we again pledge ourselves to support no man for Representative to the State Legislature, who will not avow his firm and unshakable determination to use every honorable effort in the discharge of his official duties to bring

about its triumphant success."

**Resolutions of the Nominating Whig Convention of Lorain County, O.**

Resolved That the great truth, "that all men are born equal and have certain inalienable rights among these are life liberty and the pursuit of happiness," is a self-evident truth, upon which our revolution was founded, and one which was owned and blessed of Heaven, in redeeming this land from British oppression, establishing our freedom and giving us a name among the nations of the earth.

Resolved. That the departure from this great truth in the formation of the Constitution of the United States by which the owner of slaves has bestowed upon him political power in the administration of U. S. Government, not enjoyed by other men, as brought upon this nation all the calamities it has suffered, and has often threatened, and now threatens its very existence.

Resolved, That at the time of the formation of the Constitution of the United States, slavery, having been excluded forever from the North-western territory, was so limited that it was expected soon to cease, and no danger was apprehended from it but now it has become so extended by the purchase of Louisiana and Florida that it controls at its will the legislation of the country and excludes from the most important offices of the government, all those who will not bow down and worship it.

Resolved, That the bold strides it is now making to extend its borders and strengthen its power by annexing Texas to this Union, in violation of the Constitution of the United States, and the pledged faith and honor of the nation and its unceasing and murderous efforts to overthrow the freedom of speech and the press, proclaiming language not to be misunderstood, that slavery must either be destroyed or it will destroy the liberties of the country.

Resolved, That to this day we pledge our lives, our fortunes and our sacred honor to all we can constitutionally for the destruction of slavery.

Resolved, That we deeply sympathize with those friends of freedom in the slave states, and especially with Cassius M. Clay, the bold and fearless champion of liberty who are labouring to redeem their lives and their countrymen from oppression.

Resolved, That we have no sympathy with any man who he be Whig, or Democrat, free North or South, who favors the extension or perpetuation of slavery—or from any cause, would limit or destroy the liberty of speech or the press—a liberty formidable to tyrants only.

Resolved, That the Union of these States is necessary to the well-being of both bond and free, and must be preserved.

Resolved, That the laws of this State which make a distinction on account of color, are an abomination in the sight of heaven and all good men, and ought to be immediately and unconditionally repealed.

From the Cortland True American.  
D-R-U-N-K.

"What has Alcohol done to me?" I answer:—  
It through my shoes has forced my toes;  
And made my friends my bitter foes;  
And on my head rained showers of blows;  
To cents reduced my gold half Joes;  
And caused my wife her heaviest woes;  
With hogs in gutters made me do—  
Tipped up my heels on winters' snows;  
And kept me there until I froze;  
So poor and ragged made my clothes,  
That I'm just fit to scare the crows;  
With many ills the Devil knows.  
These truths my whole appearance shows—  
But should you doubt it view my nose.  
Michael Cassio.

A TEMPERANCE CONCERT will be held in the Free Church in Boston on the evening Nov. 10 by Mr. Brown, assisted by Mr. Martin and Stone and the Juvenile Choir.

THE ANTI SLAVERY ALMANAC,

for 1846, is just published by FINCH & WEED, 118 Nassau Street New York, and for sale by them, wholesale and retail. They are also for sale at the office of Mr. Freeman in Boonton.

Every anti slavery man in the State should constitute himself an agent for the sale and distribution of this Almanac. Let this be done without delay.

Don't Kill the Birds.

Don't kill the Birds—the little birds  
That sing about your door,  
Soon as the joyous spring has come,  
And the chilling storms are o'er,  
The little birds, how sweet they sing  
O, let them joyous live?  
And never seek to take the life  
Which you can never give.

Don't kill the birds—the little birds,  
That play among the trees;  
'T would make the earth a cheerless place,  
Should we dispense with these.  
The little birds, how fond they play!  
Do not disturb their sport;  
But let them warble forth their songs  
Till winter cuts them short.

Don't kill the birds—the happy birds  
That bless the field and grove;  
So innocent to look upon  
They claim our warmest love,  
The happy birds—the tuneful birds  
How pleasant 'tis to see;  
No spot can be a cheerless place  
Where'er their presence be

STATE MEETING.

The Quarterly meeting of the New Jersey Anti Slavery Society will be held on Wednesday, the 12 day of Nov inst, in Pater-son at 11 o'clock A. M.

Meetings will be held in the afternoon and evening.

Nov, 1 1845

A. H. Freeman Sec.

MORRIS COUNTY CONVENTION

Madison Oct 15th 1845.

At a meeting of citizens of Morris County held at M. Keep's Long Room in Madison for the purpose of nominating County officers for the ensuing election Mr. S. A. Condit was called to the chair & Daniel Deilart was appointed Secretary.

The meeting was opened with prayer by Rev. Henry Belden.

The meeting then adopted the following ticket,

LIBERTY TICKET.

For Assembly,  
Jacob L. Brotherton,  
Benjamin B. Griswold,  
John Grimes  
Henry R. Hedge.  
For Sheriff,  
Charles B. Norris,  
For Coroners,

John Grannis,  
William Hathaway  
James B. Grimes.

MARRIED.

A Caldwell on Wednesday 22nd Oct., John Grimes of Boonton to Sarah E. Orton of the former place.

DIED

At Boonton, on Monday the 20th Oct. Henry Finny, son of the Rev. Henry Belden, of compression of the brain caused by a fall from a chair, on the Saturday evening previous, aged 3 years and 3 months.

A FACT TO BE PONDERED. An intelligent friend, recently from New Orleans, has interested us not a little in giving a relation of the state of feeling at the South, respecting the political movement of Abolitionists in the north. This friend was present at a Democratic gathering just before the election last fall, at which Gov. Brown made a speech. In his speech he reviewed the history of the Anti Slavery movement from its rise with astonishing accuracy and precision. He said that the movement up to the period of the formation of a distinct party for the overthrow of slavery presented nothing to excite the smallest apprehension. *But from that moment it assumed a aspect most threatening and portentous.* And to crush the movement he said the South must unite. Let the Northern men remember this fact when he is disposed to belittle the effect of Liberty party action. [Lib Intelligencer.

CONNECTICUT. The general result of Town elections in the "Land of steady Habits" is most cheering. Most of the usual doubtful towns elected Whig Officers but that is of a secondary moment. *More than three fourths of the Towns in the State have pretty well voted to have the sale of Intoxicating Liquors.* Among these are Hartford New Haven, Norwich and Bridgeport the four largest towns in the state. Middletown is the largest town in which Republicanism prevailed and in Litchfield neither ticket was elected. In the smaller towns, the Temperance Commissioners are pretty generally chosen. We think there will hardly be forty Towns in the State in which a "top of the Arnold" will be legally sold, at the close of the present year. Nobby one, Connecticut!

LIBERTY.—The "Razor Strop man" says—"When I first got acquainted with strong drink, it promised me great things for me. It promised me liberty—and gave liberty. I had the liberty to see my toes poke out of my boots—the water had the liberty to go in at my toes and come out at my heels—my knees had liberty to come out of my pants—my elbows had the liberty to come out of my coat—I had the liberty to lift up the crown of my hat and scratch my head without pulling off my hat. Not only liberty I got, but I got music. When I walked along on a windy day, the the crown of

I will go to Tipton's flap,  
And the wind will tell how do you do."

What right voting is! The inhabitants of Hanover Township in this County voted last spring a Tax Distilleries to the extent of 100000. This vote has shut up all the distilleries in the town. We hope to hear of more such voting and we hope also to see the rule brought into exercise upon all moral subjects

ANTI-SLAVERY TRACTS. The following tracts are on hand and for sale at this office, by the Liberty Association.

- Condition of Living.
- The cause of Hard times.
- Influence of Slave power
- One more appeal to Christians & Churches.
- Bible Politics.
- Jewish Servitude.
- Smith & Clarkson.
- Persons held to service.
- Loyal National Repeal Association.
- Duties and Dignities of American Freemen.
- Ill Treatment of People of color in the U. S.
- Testimony of a Southern Witness. C. M. Clay.
- The lawlessness of slavery.
- Poems on Slavery by Longfellow.
- The Missouri Compromise.
- Smiths Constitutional Argument.
- Two cents Postage.
- Address to the People of Kentucky by C. M. Clay.

The American and Foreign Anti Slavery Society made preparations to do a good work for liberty coming year.

The Rev. A. A. Phelps of Boston is engaged as an agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 8 Nassau street N. Y. at \$ 0.50 a year for a single copy. 5 copies to one address for \$ 2.00 10 copies \$ 3.50, and 50 copies for \$ 12.50. subscriptions will be received at this office.

ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Weed have opened an office for the sale of Anti Slavery Books Pamphlets Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant Church. It should be read by every body. For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of Mr. Freeman, Boonton, N. J.

LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at his office.

It is superior to any thing of the kind we have seen and had a great possession of every one that loves to do us good loves to make a good use of it. Price, 44 cents.

Boonton Washington Temperance Benevolent Society—meets every Monday evening in the Free Church John Saxfield, President, Fredrick Stone, Secretary.

Boonton Liberty Association.—meets the first Friday evening of every month. M. Everts, President, C. B. Norris, Sec.

# THE NEW JERSEY FREEMAN.

VOL. 2.

BOSTON, DECEMBER 9, 1845.

NO. 7.

## THE FREEMAN

IS PUBLISHED MONTHLY BY

JOHN GRIMES, EDITOR AND PROPRIETOR.

Boston, Morris County, New Jersey.

### TERMS.

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### Agrippa Hull.

In the village of Stockbridge, Mass., lives a black man by the name of Agrippa Hull, who served in the Revolutionary war. At the close of it he was honorably discharged, in testimony of which he shows a certificate signed by General Washington. He was for some years the servant of Gen. Kosciusko, of whose generous and humane character he speaks with love and admiration.

Agrippa has an uncommonly fine head, and is remarkable for his excellent understanding and good character. By his industry he has become possessed of a valuable farm which at the age of 78, he cultivates himself. He is eminent for his piety, and those who have heard him speak at conference meetings, which he is in the habit of attending with his white neighbors, say that in prayer he is distinguished for fervor and eloquence, peculiar originality and richness of language.

The acuteness and wisdom of his views upon most subjects, and the wit and force of his illustrations, make his conversation so impressive that you remember what he has said long after you have parted from him.

During an interview of perhaps half an hour, I was so struck with his remarks, that as soon as he left me I wrote down his very words, without any alteration or embellishment.

When I expressed to Agrippa my opinion upon the subject of prejudice against color, he said, "When there is a flock of sheep, and some black ones among them, I always think that if they behave well, they have as good a right to be fed as the white ones. God will not ask what is our color, but what has been our conduct. The Almighty made all colors. If we had fault with the work, we find fault with the weaver. His words are all good. It is not the cover of the book, but what the book contains is the question. Many a good book has dark covers. Which is the worst, the white black man, or the black white man?"

"Once," said Agrippa, "when I was a servant to a gentleman who was very overbearing and haughty, we both went to the same church. One Sunday a moderate gentleman by the name of Heynes preached. When we came out meeting my master said to me, 'Well Agrippa how do you like nigger preaching?'"

"Sir," answered I, "he was half black and half white; I liked my half how did you like yours?"

Upon the assertion that the slave holders cannot abolish slavery Agrippa said, "No one can say he is obliged to do wrong. When the drunkard says he cannot live without spirits, I tell him to take temperate things for a while and see if he is not better. It is his will that is in the fault. There is no necessity to do wrong. God never makes us do wrong."

From the N. Y. Evangelist

Letter from Brazil.

Conference with the American Minister; Dismissal respecting the Slave Trade—Efficiency of Hon. Mr. Wise—Usual Course of the Trade—How it is that American ships Responsibility and Guilt, and save their

### Necks—The glaring Infamy and injustice of Negro Traders, escaping with Impunity under the American Flag.

I deem it my duty to suggest, that the land is not wholly free from the contaminations of a traffic with every feeling of humanity must revolt; I mean the African slave trade. At the moment when God in his mercy, has blessed the world with universal peace, there is reason to fear, that to the disgrace of the Christian name and character, new efforts are making for the extension of the trade, by subjects and citizens of Christian States, in whose hearts no sentiments of justice exists, and over whom neither the fear of God nor of man exercises a control. In the sight of our law the African slave trader is a pirate and a felon, and in the sight of Heaven an offender far beyond the ordinary depths of human guilt.

If there be within the extent of our knowledge or influence any participation in this traffic, it is our duty to make it known and to do our utmost to extirpate and destroy it.

IT IS NOT FIT THAT THE LAND OF THE PILGRIMS SHOULD BEAR THE SHAME LONGER. Webster's Plymouth Speech Accommodated.

A recital upon the American Minister to Brazil, Hon. Henry A. Wise of Virginia furnishes material in facts, and fuel for reflection, which I feel disposed to lay before the readers of the Evangelist, or any body else that has a mind thereto. I found him in the fine house he has taken in the north-west part of the city, a long way out of town, in the suburb called Eugenevolho. It is favorably located for the quiet and health of an interesting family of six children, one of them a little babe born a Brazilian. They are busy enough in studies and past time within the ample and shaded limits of the enclosure, yet not so but that the older ones often sigh for the society and scenes of home, and wish themselves again there.

Although without a letter of introduction I met with a courteous and affable reception from Mr. Wise and an immediate reply to all my inquiries concerning the slave trade in American bottoms, which was the object of my call. He has been vigorously prosecuting an investigation into this infamous business, ever since he has been there, and it is his statement that not less than 64,000 slaves have been imported from Africa during the last year, and 5,000 since August last in American bottoms. He grew eloquent in expatiating upon the prostitution of the American flag to the slave trade, and said his chief business while here, had been to examine depositions and papers and make inquiries into the recent cases in which American merchantmen had been engaged in its infamous traffic and transmit the proof to Washington; and that he had never worked harder in his life before. He has a large folio volume a good part of it closely written with copies of despatches on this subject to the department of state, from which he read extracts to show his views upon it, and to make me acquainted with the names and ownership of a number of vessels from the United States, that have been and are still prosecuting this infernal traffic.

Documents herewith transmitted will show the nature, connections, and extent of the African slave trade unblushingly carried on by our citizens under our flag. It has grown bold and reckless, as no longer to wear a mask, even to the whites, and who are at all acquainted with the trade, Brazil and Africa.

Upon inquiring of Mr. Wise, how it is that American ships are so often seen in the trade, he said that he had seen a number of vessels from the United States, that have been and are still prosecuting this infernal traffic.

board the Boston sloop of war, until he could examine into the case.

The examination has proceeded to a great length and I have given to it my personal attention and attendance; and I must say it has developed a combination of persons and of means to carry on this infamous traffic to the dishonor of our flag, and of all three nations, England, Brazil, and the United States.—American Minister to the secretary of state.

He expresses the opinion that if the people of the United States knew the extent to which the worst of piracy is conducted under their flag, and by vessels launched and owned in their free Northern waters, a law would be passed at the very next session of Congress, forbidding all trade with the coast of Africa.

He says moreover, that every conscientious American ship owner may be given to understand that if he sends his vessel to this port with instructions or permission to the captain to get her chartered for the coast of Africa, she will be sure to be engaged directly or indirectly in the slave trade; either as a tender to other slaves or herself to carry the dreadful cargo of miserable Africans. American merchants here, to whom the American captains consign, knowingly aid and abet the slave trade, by chartering the vessels so consigned to them for the coast of Africa, at a much higher rate per month than can be got if sent elsewhere; not indeed for anything that appears on the face of the charter party, to be engaged in the slave trade, but not the less sure for that, on purpose to prosecute the trade of blood.

American houses, I repeat it are the agents or medium through which American brigs and barques are chartered for the coast of Africa to Manuel Pinto da Fonseca, the notorious great slave merchant of Rio de Janeiro.

After making a few profitable trips with slaves on charter, they are generally sold to Loussea or the slave factors on the coast of Africa, at Cabinda and elsewhere, for three times the money they would bring for lawful voyages. The American house gets two & a half per cent. commission on the charter money; then three & a half per cent. more if they guarantee it; then two & a half per cent. more if employed to transmit the value to the owners in the United States. The English brokers' house, Holkirk, Wretman & co., thro' which they accomplish these negotiations, gets also two & a half per cent. The vessels clear at the custom house for the coast of Africa, with slave decks, shackles, water tanks, and appurtenances, and with a cargo of ardent spirits, powder, muskets, cotton goods, &c., and sometimes having both an American and Brazilian or Portuguese captain and crew.

The only medium of exchange among the Africans is in the form of goods, wares, and merchandise, by barter; and that between the agent there and the large dealers in slaves, or in goods for that market, in this country, is in the form of bills on Brazil. The very ivory and other products of Africa for export are brought from the interior to the coast on the heads of the negroes, who are themselves to be shipped as slaves.

It is said there is not a merchant nor dealer of any sort on this whole coast, from Para to Rio Grande, engaged in the trade between Brazil and Africa, who does not, directly or indirectly, participate in the slave trade. Nothing is lost if two out of five trips succeed.

And that trade has of late rather increased perhaps to Rio de Janeiro, but increased to every province of Brazil.

Slave decks are no longer indispensable. The water is kept in a tub in the hold or more tiers according to the size of the vessel, and mats, spread over the tub, and a covering of fitting a slaver.

—in deed it is proved un-  
—in deed it is proved un-  
—in deed it is proved un-

cargo of 800 slaves. They have their water pipes filled and buried in the sand of the beach; and the slaves, the farinha, the jerked beef, the provisions and stores, & the water, are moved at a moment's warning in canoes and launched to the vessel waiting at a distance of five minutes row from the shore— *Hon. Mr. Wise to the Secretary of State.*

Having discharged their goods, the medium of barter, and taken on board their closely packed living cargoes, the American captain and crew, if they had them, are shipped on board a brig that has gone before to act as their trader, and a Brazilian or Portuguese captain and crew are supplied if they had them not.

In the one case, the trader brings returns to Rio de Janeiro, either navigated by Americans, or with them as passengers, and not unfrequently with some branded slaves for Fonseca in some capacity as passengers. For aught that appears, she will have performed a lawful voyage, that is, having only waited upon the slavers, with some goods for purchase money of the slaves, and got them ready, and having then helped the slavers to a Brazilian or Portuguese crew, who, if taken by English cruisers, cannot be hung like Americans or subjects of Great Britain. The bloody slaver then speeds her way through the middle passage, safely lands her human cargo more dead than alive, at Cape Frio Mangaratiba or other places along the coast of Brazil, and boldly runs into this port in ballast, and fits again for the atrocious voyage.

Mr. Wise has now in custody on board the frigate *Raritan*, two African lads with Fonseca's brand upon them, that were brought to port as pretended passengers in an American brig, along with Fonseca's agent, who has been in the brig up and down the African coast to contract for slaves, said American brig, acting as tender to 3 or 4, others immediately employed in exporting slaves. she was seized by the U. S. brig *Bainbridge*, on the charge of being engaged in the slave trade; but afterwards delivered up to the Brazilian authorities for judgment, who have, if I am rightly informed released the master and officers, whom Mr. Wise was desirous of sending for trial to the United States.

There is a tale of blood and horror connected with this brig, to be in due time unfolded. It was given on oath, a few weeks ago, by a seaman of an other American brig, the *Kentucky*, that the first night after leaving the coast of Africa with a cargo of 650 blacks, a part of them got loose from their manacles and rose on the crew.

But being armed with muskets and cutlasses, the crew soon drove them below again, and killed a number by firing into them after they had cried for quarters. A few days after, others of the survivors were condemned, then to be hoisted up to the foreyard arm, chained together, and shot dead. When two were taken out of the hold chained together, of whom only one was to die; to save the shackles, and to save time, they chopped off their victims foot at the ankle, let the leg loose, then run him up the yard arm, and finished by shooting him. In this manner were murdered 46 men and one woman.

Thus the infernal business is carried on eagerly and fatally as ever, and American merchants, knowingly or not, pauper for it; and make what gain they can by such detestible pimping. Mr. Wise has written his legal opinion to Maxwell, Wright & co. on their part in the business which the law of his country have declared piracy, warning them and other American merchants against it, and declaring his fixed purpose to see to it that the laws of his country are enforced and the star-spangled banner cleansed from the blood of this atrocious traffick, which in fact it is made to shield. British cruisers seldom daring to overhaul a vessel under the American flag; American citizens, and they too generally from the north, not scrupling to employ their vessels where they can get the most pay. May God bless those, I believe, honest and earnest efforts to suppress the slave trade, by a man who is himself a slaveholder and who has stood in such an attitude to abolition, as makes the anomaly of his present position and warfare the more remarkable. But of this more hereafter.

Don't forget the Petition against Texas.

#### EXTRACT OF A LETTER FROM A FRIEND IN SUSSEX.

"We feel extremely desirous that something should be done to arouse the public mind to the cause of humanity the coming winter. The present seems a favourable time to make an impression, in this direction; the elements of political excitement are nearly quiescent, excepting so far as the subject of slavery is involved with them.

But here there is no such thing as quietude in the political state; the great question of slavery, on the very broadest scale, is to come up afresh, if I mistake not, the coming winter. The attention of the people of this whole union must be turned to it; and it is very clear to me that if abolitionists make sufficient exertions, and avail themselves in a proper manner of recent and passing events, the anti-slavery sentiment, and feeling may be diffused to a wonderful extent, and much real progress be effected. At such a time, when all things seem to invite us onward, when providence has prepared the way for bold and vigorous efforts to be made with effect, shall we labor, or shall we be idle? The question appeals to every one who can read or speak to his neighbor, but especially to those who are capable of public speaking. And I ask with an earnestness which but few subjects can excite in me, if we have not in our state the means of employing public lecturers to visit every neighborhood the ensuing winter.

In my immediate vicinity, we are indeed few in name if not in reality, though I am much mistaken if here in Sussex County, where no man who is not sworn to stick to the democratic party whether right or wrong, dares open his mouth, there might not be awakened by a suitable public speaker, an anti-slavery agitation that should tell heavily at the polls another year.

Such a speaker would find in Deckertown a few individuals who would welcome him with open hearts, and stand by him in the public assembly. I had intended to present this subject to the State meeting at Patterson, if I could have been there. I desire you through your paper or otherwise to inform me if any thing in this way can be effected by the State society.

We have for several months past been doing an active business in the cause of temperance in this quarter, and are now about closing the season of frequent public meetings.

In this business we have no difficulty in enlisting the clergy, who, we are thankful and happy to see do not set their faces against all reforms. But in the cause of the poor degraded down-trodden slave, a cause that of all others most addresses itself to the feelings of humanity, we hear but faint and indistinct murmurs; or find them under the mantle of some D. D., urging their apologies for a sin that is "organic." But I will not trouble you longer on this topic."

We are compelled to inform our friend that the State society has no funds to pay an agent with, but if the Friends in his village can raise a little to pay the expenses of a Lecturer we can send on a man to labor a short time in his county: We trust our Friend will not fail to be at the annual meeting in Jan. at Trenton, where arrangements may perhaps be made to do the work we are gratified to find he is so anxious to have accomplished.

#### FREE STATE RALLY AND TEXAS CHAIN BREAKER.

This is the title of a new paper just started at Boston, to be continued until the Texas question is settled, and is published by Jordan & Willey.

The freemen of Massachusetts are making a strong effort to prevent the final consummation of this infamous scheme. The same effort is making in other States, and we trust the slaveholders will yet have a struggle to accomplish their designs.

#### MAINE.

The official vote in Maine is thus given.

	1845.	1844.
Democrat	20,046	43,179
Whig	23,983	34,346
Liberty	5,437	4,849

#### LIBERTY PARTY IN N. CAROLINA.

A friend in N. Carolina. says he is converted to the liberty party, and writes to another friend in Indiana that he is going to establish a Liberty party press in N. Carolina. Here is an extract from his letter, which we take from the *Cincinnati Herald*.

"I now come to the subject of slavery which I want to say something about.

Thou knowest that I was once a whig, because I knew no better; but now I belong to the Liberty party, and am a whole souled opponent to all pro-slavery parties. I knew that slavery was an evil before I ever saw thee, but this much I will say, thou hast the honor of making to the Liberty party one feeble prosolyte.

"But, the one great object of this epistle is this:—There is one man bold enough and philanthropic enough to send out a Prospectus for an Anti-Slavery paper.

"But here is the point. He will be compelled to have 400 subscribers from the free States the first year. This will give the paper a start, after which I think its patronage here will support it. I say, and reiterate, that the existence of the paper rest with you."

This is very important intelligence. We hope the 400 subscribers from the North will be quick supplied. The preaching must be done here first, and the money must be raised here next in subscriptions for liberty papers at the South. C. M. Clay had only 300 subscribers in Kentucky and 1,700 at the North, when he commenced the "True American." We must remember that there are few like Birney, C. M. Clay, &c., &c., that dare speak out, and they depend upon the North for encouragement and support. The ball is rolling.

[True American.

CAN'T THEY TAKE CARE OF THEMSELVES.—Two fugitives from slavery in this free republic, to freedom in the dominions of a monarch, travelled from the far South, several hundred miles through the slave States, in the night time and on foot. When one of them was asked how they obtained provisions, he replied in true Irish brogue, that he was raised in an Irish family, and learned their manner of talking; and as they had money with them, which they had earned by extra work, they were able to pay for what they wanted to eat. To obtain which he would approach near enough to a house after the darkness of the night, set in, so that his color could not be distinguished at a little distance, and call from the road inquiring in his Irish dialect for such articles as he wanted. If the reply was favorable, he would say, "Well I'll send my servant to get them. Having thus prepared his way, he would enter boldly, and receive and pay for the needful provision, to convey to his Irish master. If any of the unsuspecting inmates of the house took it into their heads, as they sometimes did, to accompany him to the road, his master was sure to be missing, having, as he told them, gone ahead. Can't they take care of themselves? *Free labor advocate.*

"We trust our friends in West Jersey will be awake to the importance of the meeting in Jan. next and come up to the meeting in great numbers full of zeal for the redemption of our own State and the World from the withering curse of slavery. Why should they not; it a noble object worthy of great sacrifices.

**THE NEW JERSEY  
FREEMAN.**

BOONTON, DECEMBER 9, 1845.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

**THE FREEMAN.**

We have to apologize again for the delay of our paper, which should have been out the first of the month, but we had the misfortune to lose some of our help and at the same time have been burdened with a heavy increase of other cares. If we could receive paying subscribers enough to enable us to hire regular help, punctuality in these matters would be easy. It is very mortifying to do business in this way and therefore we make the following

**PROPOSITION:**

We will enlarge the "Freeman" a little, print it better, edit it better, and send it out punctually every week, if our friends will find us 400 PAYING subscribers, at one dollar each. We must have this number of subscribers with pay in advance. It will require great economy to make this sum meet the expenses, which will cost the cash. Our own services must be gratuitous, with all the volunteer aid we can get.

**THE ELECTIONS.**

The late elections have shown a great degree of apathy on the part of politicians of every creed. The falling off in the vote from last year has been immense in the Whig and Democratic parties. In Pennsylvania the Whig vote has fallen off 72,000—the Democratic, 48,000—while the Liberty vote has increased 494. The Whig and Democratic votes have fallen off much in the same way in the other States, while with one or two exceptions, the Liberty vote has had a small increase, though in some of the States the increase of the Liberty vote has been very respectable. Dying away seems to have got on the other side.

**NEW JERSEY.**

We have received returns from only 4 counties in this State, viz:

Morris,	35.
Essex,	45.
Hudson,	17.
Gloucester,	26.

In Passaic no ticket was formed, where they should give 20 votes, Sussex had 7 votes and several others returned a few votes last year.

Our Jersey City friends are doing nobly in the cause, and we trust their spirit will yet prevail throughout the State.

It will be perceived in the proceedings of the State meeting recently held in Patterson, that the Society has resolved to hold its annual meeting in Trenton in Jan.

This we believe at this time to be of the greatest importance. Our Legislature will be in session at that time. A great many people of intelligence from all parts of the State will be there, and it is of the greatest importance that the friends of Liberty in all parts of the State should come up to that meeting. Liberty demands it, Truth demands it, Humanity demands it, the injured honor of our State demands it. Several times within the past year New Jersey has been made the hunting ground of southern desperadoes, and the peaceable, unoffending citizens of our State have been forcibly dragged away at midnight, contrary to our laws into slavery.

Shall these outrages continue? Is it not the duty of every man to come out and testify, in the best possible way against such infamous outrages on justice and humanity and wicked violators of our laws, and how can he do it better than come up to Trenton in Jan. If this meeting is well attended it can be made to tell for the cause of Liberty in our State with power and have a mighty

influence in other States.

Letters have been written to Wm. Elder, Samuel Aaron, Lewis Tappan, & others and it is expected that Alvan Stewart will be there with other eminent advocates of the causes of freedom.

The time of the meeting and other particulars will be given in the next No. of the Freeman, without fail.

The Pennsylvania Freeman, Elevator, and American Citizen please notice this meeting.

The Rev. GEORGE BOURNE, long known as a true and earnest friend of the slave, died suddenly, on Thursday, Nov 20th, in the office of the Christian Intelligencer, in this city. About twenty five years since he was driven from Virginia, and virtually from the Presbyterian Church, in consequence of his faithful and fearless opposition to slavery. It was his case, more than any other one thing, that was the occasion of striking from the Presbyterian Confession of faith and Discipline, the note to the eighth commandment in which the holding of slaves was declared to be man stealing.

He had promised to write out for us the whole history of that important proceeding. But he is gone.

His "Picture of slavery" will be read with new interest; and he will be long remembered as one of the earliest and most faithful pioneers in the anti-slavery cause in this country.

**ANTI SLAVERY BIBLE ARGUMENT, BY A CITIZEN OF VIRGINIA** This is the title of a pamphlet of about 100 pages just published by S. W. Benedict, N. Y. and for sale by Finch & Weed 118 Nasasu Street N. Y.

All who think slavery a divine institution should read this pamphlet. It is of peculiar value coming from one who lives in the midst of slavery, but it contains in itself enough to reach any conscience that is susceptible to the influence of christianity.

**THE MISSOURI.**—By private letter which has reached us from Gibraltar, we are informed, upon good authority that 20,000 slave shackles for men, women, and children, in all fourteen cart-loads, have been fished up from the wreck of the American war-steamer Missouri, lately burnt at that port. *Rampshire Telegraph (Eng.)*

By the last arrivals, we see that a correspondent of the London Times re-affirms this fact. Can it be true?

This statement has been some time before the public in this country and as yet we have seen no attempt to disprove it. If true, here is one of our government vessels, built, manned, and sustained at the expense of our National Treasury, giving very important aid to the most abominable species of piracy that ever disgraced any civilized nation. Our government hangs, as pirates, all these found guilty of participating in the African Slave trade, and here is one of her own vessels engaged in furnishing these pirates with the cruel means of conducting their business. Only look at it! "Fourteen cart-loads of shackles for men, women, and children," found on board of a vessel belonging to the navy of the only free nation on earth! This is a fair specimen of the encouragement which slave traders and slave-holders have received in various ways from our government for a long time. Shall it be continued?

**COME TO THE FAIR**

The Ladies of Boonton will have a **FAIR** on Christmas day in the Spacious Carpenter Shop near the Factory It will be opened at 10 o'clock A. M., and continue open in the afternoon and evening. A great variety of useful & Fancy Articles will be offered for sale, and a great abundance of first rate refreshments will be provided.

Dec. 9 1845.

Extract of a letter dated July 2nd., 1834 from Mr Nathan Cole, of St. Louis, Missouri to Arthur Tappan Esq. of New York.

"I am not an advocate of the immediate and unconditional emancipation of the slaves of our country, yet no man has ever yet depicted the wretchedness of the sit-

uation of the slave. I know that many good people are not aware of the treatment to which slaves are usually subjected, nor have they any just idea of the extent of the evil."

**THE STATE MEETING.**

This Society held its Quarterly Meeting on the 12th Nov. in the Free Church Patterson,

At 12 o'clock A. M. the meeting was called to order by Benj. Crane of Pateson one of the vice President & prayer was offered by Mr Weed.

The minutes of the last meetings were read, and Messrs Grimes, Belden & Howe were appointed a committee to prepare business for the day.

The meeting then adjourned to 3 o'clock P. M.

3 o'clock the meeting was called to order and prayer was offered by Mr. Belden.

The business committee reported the following resolutions which were adopted.

*Resolved*, That true philanthropists will never grow weary in well doing; that to relax effort in a good cause on account of the slowness of its progress or the few individuals engaged in such cause, is to show ourselves unworthy the name of christian or philanthropist, and proves all such as grow inactive from this cause as unfaithful Sentinels.

2, *Resolved*, That we regard the proposed annexation of Texas to this nation, as unconstitutional; that it is proposed to be done for the base purpose of propping up the abominable crime of slave-holding in this nation, by securing a slave holding majority in both branches of congress, thus turning the whole current of our national legislation to the support and perpetuation of slave-holding interests, and that it is the duty of every true friend of human liberty to continue firm, faithful, and unceasing, in his labors of opposition to the final consummation of this wicked scheme.

*Resolved*, 3. That we approve of the suggestions made at the great Eastern Convention, of renewed effort in opposition to the final passage of any act of congress, ratifying the act of annexation passed at the last session of congress, and agreed upon by the government of Texas, and earnestly recommend to the friends of liberty in all parts of the state, to circulate without delay, petitions against the annexation of Texas, to be sent on to congress at the commencement of its next session in December.

*Resolved*, That we earnestly recommend to all abolitionists to take some one or more of the Liberty Party papers, inasmuch as the papers of the either parties, studiously avoid publishing those things which are most important to the cause of liberty.

*Resolved* 5. That whether the Liberty Party as such, ever reaches such a majority as will enable it directly to wield the civil power of this nation or not, is not a question which is to decide the past, present, and future usefulness of the Liberty Party; inasmuch as we believe, that most if not all of what the other parties have done, and are doing for human liberty, either by legislation or otherwise, they are driven to by the influence of the principles enforced at the ballot box by the Liberty Party.

*Resolved* 6 That it is the duty of all consistent advocates of liberty to extend a helping hand to fugitive slaves; to clothe, feed, entertain, encourage and help them on to places where they can live in peace and security in the enjoyment of that liberty which is denied them in most parts of this land.

*Resolved* 7 That when this society adjourn it will adjourn to hold its annual meeting in the City of Trenton in January next.

The first was taken up and freely commented on by Messrs Belden, Weed, Flavel, Howe, Morris and others, and adopted. The seventh was then taken up and discussed and unanimously adopted. The remaining resolutions were then laid on the table for farther discussion in the evening and the meeting adjourned to half past seven o'clock.

In the evening addresses were given by the Re Messers Belden, Morris and Weed, Mr. Howe and others mostly on the subject of prejudice against colored people. A remonstrance against Texas was signed by many of the audience, the remainder of the resolutions were adopted and the Society adjourned.

THE ANTI SLAVERY ALMANAC,

for 1845, is just published by FINCH & WEED, 118 Nassau Street, New York, and for sale by them, wholesale and retail. They are also for sale at the office of the Freeman in Boonton.

Every anti-slavery man in the State should constitute himself an agent for the sale and distribution of this Almanac. Let this be done without delay.

MARRIED

Dec 6th, by the Rev. Mr. Barker; at Metuchen. Mr. Isaac Everts of Boonton, to Miss Eliza Jane Riker, of Chatham.

Temperance Record.

TEMPERANCE ANECDOTE.—An old lady residing not many miles distant, kept a very large family of turkies, perhaps sixty. She, like a great many other people, though a great deal of her turkies, consequently valued them very highly. Opposite her door was a West Indian Good Store. The man who kept it one day emptied his casks of cherries, intending to replace with new. This old lady, being economical, thought it a great pity to have all these cherries wasted, and in order to have them saved, she would just drive over her turkies, and let them eat them. In the course of the day the old lady thought she would look after them and see they were in no mischief. She approached the yard and lo! in one corner lay her turkies in one huge pile, dead. Yes they were stone dead. What was to be done?

Surely the good matron could not loose all the feathers! She must pick them! She called her daughters and picked them intending to have them buried the next morning. Morning came, and behold! there were her turkies walking about the yard featherless enough, as may be supposed, crying out 'quit, quit,' feeling no doubt mortified that their drunken fit had been the means of losing their coats.—Poor things, if they had said quit before they began they would not have been in this 'bad fix.'

I would advise all young men who are in the habit of drinking, to leave off before they get picked: and to those who do not, let every young lady say, 'quit.'

Some Yankee editor says he 'liked to died larfu' to see a drunken chap trying to pocket the shadow of a winging sign which he mistook for a pocket handkerchief. *Exchange Paper.*

The Alleghany (Pa) Methodist Conference lately required "that no minister shall be admitted into the conference who uses tobacco in any of its forms except as a medicine, and in that case satisfactory evidence shall be given"

Lispenous.—It is said the editor of the Oakland Gazette, Michigan, has sued the editor of the Pontiac Jacksonian, for charging him with having printed the Garland forgery.—Would the truth come out on the trial?

A black man a runaway slave from the South, crossed Detroit river one morning last summer, and was being led off his whereabouts stalked across the fence, until falling in with some of his race, he boldly accosted them and inquired of them the way to the Canada, to which they replied, "What way have you got, you are in Canada." The runaway was led for a moment, looking at his life, and then jumping up and down as usual, perceiving that his bow legs would permit and whirling a stick and ground slapping back his coat tail with both hands, explained "Is I free?" "Is I free?" "Is I free?" between each exclamation blowing off steam in a way peculiar to his race.—*Daily Advertiser.*

POET'S CORNER

ANTI-SLAVERY LYRIC.

BY JAMES STILLMAN.

He quails, the demon despot quails,  
His coward cheek is blanch'd with fear,  
For Freedom's march shall host assails,  
And well he knows his end is near;  
Truth sheds abroad its glorious rays,  
And shows the mighty victories won,  
While error shrinks before the blaze,  
As clouds are scatter'd by the sun.

In vain the despot fiend invokes  
His legion bands to gather round,  
And bring fresh chains and heavier yokes,  
That many may yet be tighter bound;  
For lo! the fiat hath gone forth—  
Heaven wills the freedom of the thrall,  
And o'er the universal earth  
The thrones of slavery shall fall.

A dauntless spirit is evoked  
Which force or fraud can never quell,  
And voices long with anguish choked  
The song of triumph soon shall swell,  
And echoing round from shore to shore,  
O'er mountain, prairie, land and sea,  
Loud as ten thousand thunder's roar,  
Proclaim our country now is free.

Ye who would human spirits crush,  
And quench the soul's aspiring flame,  
When you can stay the lava's gush,  
Or the tornado's fury tame,  
Then hope to stay the onward march  
Of Liberty's embattled train—  
Crash moral might by brutal force,  
And Slavery's hateful rule sustain.

From the youth's Monthly visitor

In the year 1844 near the city of Louisville, Ky. as the sexton went to open a grave yard he found there a slave mother digging a grave for her own infant which, without shroud or coffin was lying by her on the earth. Her misters had sent her thither to bury her infant to give the expense of grave cloths and coffin; —Mr. Needhams Speech in the Liberty Convention, June 19, 1845.

THE SLAVE MOTHER.

Attr.—Araby's Daughter.

The slave mother leaned on her mattock full weary,  
At the grey of the dawn, in that home of the dead:  
Where the tall city's shade made each green grave look dreary,

Though spangled with tears which kind nature had shed  
But she recked not that cold dews were falling round her  
Though weary with toil and though fainting for food,  
For the last tie was broken which to feeling had bound her,

And *Araby's Daughter* for him in her blood

Her children as she had loved, once she had loved them  
But cold were they all, save the corpse by her side;  
And now all her plans for her child, and removed them,  
And her last piece of hope with her last babe had died.  
O, then, though she knew her young eyes fast on her,  
Her language was such which the lips could not speak,  
She thought that the agony in death was far better,  
Than the agony she had to be acted on her cheek;

And she prayed, to save her child her strange task, pre-

pare her

The brightness and coolness of rest for her child,

And soon her tears ceased, might her babe's sleep be

And she

Her heart was no longer, and her brain no more wild;

For she saw, while round her dews vapors uprant,

Roll'd from the mountain which covered the grave

That she had loved, and that it was the part of a tyrant,

And death far less dear than the life of a slave.

ANTI-SLAVERY TRACTS. The following tracts are on hand and for sale at this office, by the Liberty Association.

- Condition of Living
- The cause of Hard times.
- Influence of Slave power
- One more appeal to Christians & Churches.
- Bible Politics.
- Jewish Servitude.
- Smith & Clarkson.
- Persons held to service.
- Loyal National Repeal Association.
- Duties and Dignities of American Freemen.
- Ill Treatment of People of color in the U. S.
- Testimony of a Southern Witness. C. M. Clay.
- The lawlessness of slavery.
- Poems on Slavery by Longfellow.
- The Missouri Compromise.
- Smith's Constitutional Argument.
- Two cents Postage
- Address to the People of Kentucky by C. M. Clay.

§3- The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y. at \$ 0,50 a year for a single copy. 5 copies to one address for \$ 2 00 10 copies \$ 3,50. and 50 copies for \$ 12,50. subscriptions will be received at this office.

ANTI SLAVERY BOOK STORE

Myron Finch and Thomas A. Wood have opened an office for the sale of Anti Slavery Books, Pamphlets Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body. For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen, and should be in the possession of every one that loves good music, and loves to make a good use of it. Price, 44 cents.

Boonton Washington Temperance Benevolent Society,—meets every Monday evening in the Free Church. D. C. Norris, President, Marcus Everts Secretary.

Boonton Liberty Association,—meets the first Friday evening of every month. M. Everts, President, C. B. Norris, Sec.



# THE NEW JERSEY FREEMAN.

VOL. 2.

BOONTON, JANUARY 10, 1846.

NO. 8.

## THE FREEMAN

IS BE PUBLISHED MONTHLY BY

JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25. cents per annum, or for 12. numbers  
10. copies to one address for two dollars.  
All communications must be post paid.

From the Luzerne Democrat.

### THE YOUTH THAT WAS HUNG.

The Sheriff took out his watch, and said "If you have any thing to say, speak now, for you have only five minutes to live." The young man burst into tears, and said—"I have to die. I had only one little brother; he had beautiful blue eyes, and flaxen hair, and I loved him; but one day I got drunk for the first time in my life, and coming home, I found my little brother gathering strawberries in the garden, and I became angry at him with out a cause, and I killed him at one blow with a rake, I did not know anything about it until next morning when awoke from my sleep, and found myself tied and guarded, and was told that when my little brother was found his hair was clotted with blood and brains, and he was dead.—Whiskey had done this. It has ruined me. I never was drunk but once. I have only one word to say, and then I am going to my final Judge. I say it to young people. **Never! NEVER!! NEVER!!! take any thing that can intoxicate!**" As he pronounced these words, he sprang from the box, and was launched into and endless eternity.

I was melted to tears at the recital and the awful spectacle. My little heart seemed as if it would burst and break away from my aching bosom, so intolerable were my feelings of grief. And there in that carriage while on that cushioned seat, streaming eyes upon the body of that unfortunate young man, as it hung, dangling and writhing between heaven and earth, as unfit for either place, there it was that I took the PLEDGE never to touch the hurtful poison.

Long years have passed away.—White hairs have thickened around those temples, then so ruddy & young but I have never forgotten the last words of that young man, and I have never violated that pledge. When the tempter has offered me the sparkling goblet, the words of that young man have seemed to sound in my ear again.—[Old man's Story.]

The following article from C. M. Clay's True American is one of the best he ever wrote and we should think it would bring a blush upon the cheeks of some Northern men of "standing and influence," as well as proslavery voters every where *Lib. Stand.*

### RELIGION AND SLAVERY.

We have before us "a condensed anti-slavery Bible Argument, by a Citizen of Virginia," a pamphlet of 90 pages, New York, 1845,—We are ever pained when we see or hear Religion and Slavery mentioned in connexion. Hear we confess we lose all that charity which we can at times feel towards the greatest criminals and the worst of crimes. We imagine that no one looks upon the lion and snake with the same feeling, although death may be threatened by both. Go to the field of battle and see the brains scattered from the crushed skull or the great gush of the heart's blood! and the greatest work of God has been marred! This site is horrid enough. But go to the glory of amber of the victim of

secret poison! See the wasted form—the anguished eye—the dread of friend and foe—the horrible war of the necessary craving for food—and the instinctive keen sense of fatal poison—now when all that God has intended for support in the trying hour are turned into the bitterest curse—look there, misery and madness struggling for supremacy—and cold, certain inevitable death the sole arbiter and giver of rest! Tell us now the untaught impulse of the heart of man, is not this worse than death in the battle field? Go see the "cat o' nine" buried in the flesh of the unprotected slave—see his ashy shrivelled form—his rags—his foul and comfortless hut—tear him from his home—blot out from his eye the loved images of wife, children, and friends—--and who are the men who do this thing? *Every citizen who by his vote allows the vilest wretch to do the deed with impunity!* But the citizen was born to it—love of wealth, pleasure and pride, have usurped the place of unbought conscience: many palliatives come to his help—--and if conscience awakes heaven help us—--there is a great and merciful and omnipotent God, who can purify the most deep stained soul, and upon repentance make the tortured spirit happy once more!

But when and how shall we class that man who knocks from under our tottering and weary feet this last scaffolding of hope, and makes God himself the worst of tyrants—the falsest of friends—the most unjust of fancied existences? The man who attempts to justify slavery from the Bible is that man! If he wins us to his opinions, he makes us an infidel—--we lose our belief in the existence of a God—--our idea of the immortality of the soul—--all distinction between right and wrong—--we sink from the man into the beast—--we would not scruple to murder our mother for a meal of victuals—--or scatter the desecrated remains of a dead sister, or father, or wife, to manure our cucumber vines? We thank God that instinct is stronger than reasoning and conscience more powerful than argument. We do most sincerely believe, and we deliberately weigh what we say, that all the books and papers which have been written to prove slavery a divine institution, has never convinced a single man or woman that it was *right—no not one!* We have not read the argument above referred to—--life is so short for a man to read a long discourse to prove that a man may not murder his father or sell his country for gold, or enslave his fellow man! If then we will not and cannot read the argument of our able friend, "A Virginian," in defence of the right, what shall we say of the God defying defender of the wrong? We promised to give the "Alabama Preacher" and his class around when we got *cool*, we now postpone it forever, for until this miserable and dying being of ours becomes yet most deserving of all the ills that flesh is heir to, we never can associate in our mind Religion and Slavery without the most unqualified loathing and hot indignation?

### THE PRESBYTERIAN CHURCH.

This body, in 1787, recommended it to all their people to use the most prudent measures; consistent with the interests of the state of civil society in the countries where they live, to procure eventually the final abolition of slavery in America.

They re-affirmed the same judgement in 1793.

In 1794, the General Assembly adopted certain "scripture proofs and notes" to the Confession of Faith. Note b, appended to a question of the larger Catechism upon the eighth commandment, was as follows;

"I. Tim. i., 10. The law is made for man-stealers. This crime, among the Jews, exposed the perpetrator of it to capital punishment; Ex. xxi., 16; and the apostle here assesses them with sinners of the first rank. The

word he uses, in its original import, comprehends all who are concerned in bringing any of the human race into slavery, or in retaining them in it. *Hominum fures qui servos vel liberos abducunt, retinent, vendunt, vel cavent.* Stealers of men are all those who bring off slaves or freemen, and keep, sell, or buy them. To steal a freeman, says Grotius 'is the highest kind of theft. In other instances, we only steal human property, out when we steal or retain men in slavery, we seize those who in common with ourselves are consistent by the original grant, lords of the earth." Gen. i., 28. *Vide Poli synopsis in loc.*"

This remained as the judgment of the Church for some twenty years. About the end of that period a worthy abolitionist, who still lives, was Preaching in Virginia. In good set terms and true Christian fidelity, he assailed slaveholding and insisted that slaveholders were man stealers. Some of his Presbyterian and ministerial brethren were greatly annoyed, and sought to discipline him as a disorganizer; But to their surprise he quoted not the Bible only, but their own Confession against them, and they were for the time' obliged to stay proceedings. At once however, they and their slaveholding accomplices set themselves to getting the obnoxious note out of the Confession. They effected this by characteristic manoeuvring, in 1816. A minority resisted and protested, and brought the subject up again the following year. It was evident something must be done to cover the servile iniquity; and the next year, the famous Declaration of 1818 was made. It served its purpose admirably. Since that, slavery has nestled quietly and increased nicely in the bosom of the Church until, in, 1845 the Old School Presbyterian church, the lineal descendant in this thing of the Presbyterian church that was has even gone back from the ground of 1818, and now allows and justifies slavery as principal as a Bible institution.

### STRAINING AT GNATS AND SWALLOWING CAMELS.

It will take the light of eternity to reveal all the influences that have wrought the above degeneracy in the Presbyterian church. In the providence of God, however, some of her sins in this thing are "open beforehand going to judgement." One of them is at hand. It will be interesting and instructive, probably, to all religious brokers and stock-jobbers in the mantrade. It is as follows: At the meeting of the General Assembly, at Pittsburg, in 1836, the Trusters of the funds of the church reported respecting the successful operation they had lately made, to increase the revenues of the church by a sale of certain northern securities, and the investment of the proceeds in bank stock at Vicksburgh and Grand Gulf. One transaction was dwelt upon with great interest: among the stocks so transferred, were a number of shares in the Hackensack Bridge Company, N. J., concerning which the consciences of the pious had long been troubled, from the circumstance that the bridge was a thorough-fare for travelling on the Sabbath, and a portion of the profits of this Sabbath profanation went into the treasure of the Lord. So the trustees relieved the tender consciences, and removed the scandal, by investing the funds in southern banks, to be used buying the new cotton fields of the south-west and stocking them with negroes; from which they anticipated a much larger income than a mere 6 per cent. interest! The same year these trustees and their southern friends made stubborn and stout resistance to any action of the Assembly condemnatory of slavery.

Time rolled on. Four years after, in 1840, the proceedings of the General Assembly (Old School) contain a report of a committee on the funds of the Church, the Hon. John Pine, chairman, which though cautiously deficient in specific data, contains the following signifi-

cant paragraph:

"The committee regret that any previous Assembly should have approved of the funds of the Church being invested in the stocks of distant banks, with the expectation of receiving a larger income than 9 per cent interest." The report states that "for one or more years this expectation was realized. But the Committee fear that some portion of these investments is now in extreme hazard. It is plain that the Assembly would not at the present time, recommend a further investment of the Church funds in south-western banks. Is it not worthy of the consideration of the trustees, whether it be not the part of wisdom to sell the stocks of the unproductive banks as soon as it may be judiciously done, and invest the proceeds in securities which are less fluctuating and less hazardous."

May 27th, 1842, brought out a statement from the "Standing committee on Finance," showing "the cost and estimated value of sundry stocks, and loss thereon." The whole cost of the stocks named, was \$136,339. For some of these stocks a handsome premium was paid at the time of purchase, amounting in all to \$11,331. The whole loss, as estimated in 1842, was \$89,634. The following table shows for what the premiums were mostly paid, and were most of the losses were.

No of Shares.	Cost.	Premium.	Estimated Loss.
100, Pl. B. Miss.	\$11,077,62	\$1,077,62	\$10,827,62
200, Ag. B. do.,	23,760,76	3,791,79	21,701,76
10, G. G. B. do.,	992,00		942,00
200, Pl. B. Tenn.	22,106,25	2,106,25	16,106,25
250, Un. B. do.,	15,242,50	262,50	11,062,50
100, B. of Mob.,	11,027,50	1,027,50	3,527,50
100, B. of Lou.,	10,526,25	526,25	4,726,25
	\$94,692,88	\$8,701,88	\$68,893,88

From this it appears that the Church paid nearly the whole of her premiums for and realized nearly the whole of her losses from the stocks of those south western banks, that were to pay such a handsome income over 6 per cent. interest, and were to earn it almost wholly in the cotton and negro speculation of the time. What a delightful piece of pious financiering it was, to take the funds from the Hackensack Bridge Company, and the like, for conscience sake, and invest them were besides yielding more than lawful interest, they would go to stimulate the trade in souls and blood! Thank Heaven, "the biters were bitten." We fear they will meet an account at the day of judgement, not so easy settled as this. As God is true, if they repent not, chained, tortured, sold, and murdered men and woman will meet them there, and ask redress. Brokers of men, how will you meet them?

#### HOW THE MAN-TRADE WAS DRIVEN AT THE TIME THE GENERAL ASSEMBLY FUNDS WERE LOST.

In January, 1840, a correspondent of the United States Gazette, who signed himself Spectator and whose accuracy the editor vouched for, gave an impressive account of the course of events in Mississippi, in those painful days of negro speculation, that were to bring such revenues to the Presbyterian Church. He said:

"In the fall of 1835, slaves in great multitudes were driven to the State, quadrupling any previous year. The demand abroad advanced the price. The competition forced the traders to give from twelve to fifteen months time adding ten per cent interest. Soon so as the planter learned he could purchase on time, by bills on New Orleans, he bought liberally. The traders soon sold all they had; returned home with accepted bills, cashed them in Banks, and not only embarked in it again more largely themselves, but induced their friends and acquaintances also to embark in it. Every corner of the slaveholding States was now ransacked, and every dwelling visited by the trader. Prices advanced higher and higher. The fall 1836 is a time long to be remembered. All the public highways to Mississippi became

lined—yea literally crowded—with slaves. When they arrived, the immense number (swelling to rise of 40,000) made the callous hearts of all the traders ache. They pitched their tents upon every hill surrounding each town and village in the State, awaiting the call of purchasers. None came. The winter of 1837 approached, and but few, very few, sales were effected. At last they advertised they would give one and two years' time, by bills on New Orleans, adding ten per cent interest discount.

"The terms were accepted by the planters, and many were induced to purchase a second, and even a third supply at from \$1200 to \$1800 each. All the slaves were soon sold. But by this the merchants began to give way. Nearly all the bills made by the planters in the fall of 1835 and spring of 1836, at from twelve to fifteen months' time, were protested for non-payment. The bills for the whole of the purchases in the winter and spring of 1837 were protested for non-acceptance. The negro speculators became alarmed. They went to work in February and March, and in three months' time had secured their debts by deeds in trust and mortgages upon nearly the whole property of the State. In three years, the slave population of Mississippi increased from 70,000 to 160,000 slaves! at an average cost of at least \$1000 each! making the debt for slaves alone, in three years, swell to \$90,000,000!! From 1833 to 1837, cotton bore an extraordinary high price. This together with the increased force, induced the planter to direct all his energy to its cultivation, relying upon purchasing every article of consumption. He neglected to raise his corn and pork; he had to purchase more mules, horses and ploughs, open more lands, and increased his bills with the merchants, whom he totally neglected to pay. When the cash came in May, 1838, all the paper held against the planters by the merchants, or nearly all was transferred to the banks, or such upon by the merchants. The crowd of business in the different Courts delayed judgement was at last obtained; the sheriffs and marshals could find nothing, scarcely to levy upon.

Bankruptcy and ruin among some of the merchants were inevitable; and in their fall they crushed the Banks. The negro-traders stood by with a cold indifference, and beheld towns depopulated and large plantations after large plantation laid waste, growing up with thorns and briars, without feeling one pang of remorse for the ruin and wretchedness they had brought upon the country; laughing at their own safety and security."

And when the banks went, the General Assembly's funds and all its golden dreams of more than 6 per cent. interest went with them. These funds be it remembered, constituted a large portion of the funds of the Church. Is it any wonder that the trustees and leaders of such a Church have ever been ready to step forward as the apologists, patrons and defenders of slavery? One would think such losses might cure them of this subserviency; but the doings of the last (Old School) Assembly show them to be thorough spaniels.

WHAT MIGHT BE DONE WITH THE MONEY WASTED IN WAR.—Give me, says Stebbins, the money that has been spent in war, and I will purchase every foot of land on the Globe. I will clothe every man, woman and child, in an attire that kings and queens would be proud of. I will build a school house upon every hill side, and in every valley over the habitable earth—I will supply that school house with a competent teacher—I will build an academy in every town, and endow it—a College in every State, & fill it with able professors—I will crown every hill with a church consecrated to the promulgation of the gospel of peace—I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime of one bell shall answer to the chime of the other around the earth's broad circumference—and the voice of prayer, and the song of praise shall ascend like an universal holocaust to Heaven. *West. Citizen.*

"The end will come—it will not wait—  
"Bonds, yokes, and scourges have their date."

## ANNUAL MEETING

The next Annual Meeting of the New Jersey Anti-Slavery Society, will be held on Wednesday 28th day of January inst. in Trenton at 1 o'clock P. M.

Able speakers will be in attendance to make the meeting interesting and we trust profitable. The Friends of Liberty in the State who receive this notice are requested to use all the means possible to get the notice of this meeting before the people of the State without delay & we trust the importance of coming up to this meeting will be felt by all the lovers of Liberty. If they all do their duty we shall have a large meeting.  
Jan. 10th 1846.

Alex. H. Freeman Sec.

How to Give.—At a missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon:

1. We will all give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

As soon as the meeting was over, a leading negro took his seat at a table, with pen and ink to put down what each came to give. Many came forward and gave, some more and some less. Among those that came was a rich old negro, almost as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "Dat may be according to de first resolution, but it not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dere! take dat!" It was a valuable piece of gold; but it was given so illtemperedly, that the negro answered again, "No! Dat won't do yet! It may be according to de first and second resolution, but it not according to de last;" and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time till nearly all was gone, and then came up to the table and with a smile on his face and very willingly gave a large sum to the treasurer. "Very well," said the negro, "dat will do; dat according to all de resolutions."—*Children's Miss. Portfolio.*

#### FACTS.

In Ohio alone, there are 51 812 more public scholars than in, the thirteen slave States.

In the free States there are 504 Sabbath scholars, in the slave States, 82,582. The State of New York has twice as many Sabbath scholars as the entire thirteen slave States.

After the great break down in 1837, a committee was formed to ascertain, as far as possible, the amounts that the North lost in an indefinite period in the South.

It was ascertained that Main New Hampshire and Vermont lost about \$16,000,000; Massachusetts, Rhode Island and Connecticut, \$196,000,000; New York, \$200,000,000; New Jersey, \$13,000,000; Philadelphia, \$79,000,000, and Ohio \$37,000,000.

Slavery in this country, between 1840, and 1844, committed the whole sale murder of human beings.

In the chivalrous State of Mississippi, only one of every twenty white persons over 21 years of age can read.

The Missionary Society of the American Board, in 1842 received into its treasury upwards of \$310,000. Of this sum the free States contributed \$303,000, and the "generous" South \$7,000.

Upon most moderate calculations between 1820, and 1830—a space of ten years—not less than 320,347 human beings were prematurely worn out and killed on the cotton and sugar plantations at the far South.

The only slave States which have actually diminished the number of slaves since 1700 are Delaware and Maryland. Delaware has lost 70 per cent; Maryland 14 per cent. The wide increase of slaves in the Union, from 1790 to 1840, is 1,123,223, or 2 1/2 per cent.—[True Wesleyan.

THE NEW JERSEY  
FREEMAN.

BOONTON, DECEMBER 9, 1845.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

Will the Pennsylvania Freeman, Elevator, and American Citizen please publish the notice of the New Jersey State Meeting on the 28 inst. at Trenton.

We call the attention of the friends of freedom in New Jersey to the notice of the Annual Meeting of the New Jersey Anti-Slavery Society to be held Trenton on the 28th of January, with more than ordinary earnestness. It is of the greatest importance to the cause of the Slave in our State, that freeman should make an effort now, a good meeting at Trenton this winter cannot be otherwise than productive of great good.

New Jersey is still, according to the last legal decision a SLAVE STATE. Shall it continue to be so shall the last legal refuge of the slave in the State be closed against the claims of Justice and humanity and New Jersey lose its rank among the Free States? The events of the last year show that slavery has found a secure retreat in the high places of our state and her soil made a hunting ground for Southern Kidnappers.

We have neither time nor space to mention all the reasons why the freemen of the State should come up to Trenton on the 28th. Is it not enough that men, women and children are bought and sold and held in bondage among us?

If more is necessary, we can call to mind the fact, that slaveholders have just succeeded in accomplishing their nefarious designs of extending Slave Territories by the annexation of Texas, and securing the ascendancy of the Slave power in the Senate of our nation; while efforts are continued to secure the future control of the other branches of government where they have not the control already. Is this a time for Freeman to sleep in their posts?

Must we call in vain for Jerseymen to come up to the meeting? Duty says come; humanity, justice, philanthropy say come; God says come. Cannot our friends who have influence, and they all have influence, use it to get people up to this meeting. Let not small things keep them away. Our object is a great and glorious one and is worthy of great sacrifices. We call upon our friends in Burlington, Crosswicks, Allentown, Woodbury, Salem, and throughout all West Jersey to come up to that meeting in great numbers full of zeal for Liberty.

W. L. Chapin, A. A. Phelps and others of New York William Elder and Samuel Aaron of Philadelphia with many others have been invited to attend the meeting, and we have full confidence to believe that it will be a profitable meeting for the bleeding slave. Will Jerseymen stay away from this meeting, and say they are for partial Liberty. Liberty for all? Can they do it?

"Indiana Freeman."

The Indiana Freeman has been enlarged, and also had its subscription price to \$2 a year. That is right. It now looks respectable. The paper is a good one, and our Indiana friends ought not suffer it to languish. De Puy, its editor, is a self-denying man. *Cincinnati Herald.*

De Puy was mobbed not long since in the streets of Indianapolis while at the same time an inoffensive colored man was shot and killed. The same reason why the paper should be enlarged, and why the editor should be self-denying, and why the paper should be enlarged, and why the editor should be self-denying.

Anti-Slavery Memorialist.

EMANCIPATION IN KENTUCKY—A large meeting was held in Mason county, Ky., on the 13th inst. to consider the subject of emancipation and the suppression of Cassius M. Clay's paper. The closing resolution was in the following words:—

*Resolved.*—That we regard gradual emancipation, accompanied with colonization, as the true and only true policy of Kentucky; and we confidently hope that the time may come when this great system will be established by the people of this State. The discussion of its propriety and the time when that discussion is to commence, are matters which should be left entirely to individual judgment, under the promptings of an enlightened patriotism. When that discussion does commence, it should be faithfully protected by law.

TESTIMONY OF B. SWAIN, ESQ., NORTH CAROLINA.

"Let any man of spirit and feeling for a moment cast his thoughts over this land of slavery—think of the nakedness of some, the hungry yearnings of others, the flowing tears and heaving sighs of parting relations, the railings and woe, the bloody cut of the keeu lash, and the frightful scream that rends the very skies—and all this, to gratify ambition, lust, pride, avarice, vanity, and other depraved feelings of the human heart... THE WORST IS NOT GENERALLY KNOWN.

Were all the miseries, the horrors of slavery, to burst at once into view, a peal of seven-fold thunder could scarce strike greater alarm."— See "Swains Address," 1830.

STUBBORN FACTS.

At the last Presidential election, the Free states cast 1,890,084, votes, and had 161 electors,—one elector to 11,739 votes

The slave states cast 708,848 votes and had 105 electors—one elector to 7,608 votes

Thus seven thousand slave holders had as much influence as eleven thousand freemen! Every two southern voters were equal to three northern voters! Is it not time to carry this question to the polls;

New Hampshire at the last Presidential election cast 49,273 votes and chose six electors,—8,212 votes to each elector— Louisiana at the same time gave 29,295 votes and chose six electors—one elector to 4,382 votes

So that every Louisiana voter is equivalent to two New Hampshire freemen in the choice of President; How do you like this feature [in our] government, ye democrats, who believe in equality of political rights; Are you ready to add a batch of slave states from the territory of Texas every voter in which shall have twice or thrice as much political power as a free voter of New Hampshire? Are you ready to give the absolute control of the general government, IRRETRIEVABLY AND FOREVER, into the hands of the men-owners of the south?

The whole number of slaveholders who are voters, is said not to exceed 75,000; while there are, in the free States, near a million of voting freemen. Yet these few slaveholders rule, with absolute sway the whole land;—engross most of the offices, sponge up most of the offices of government. How long must we submit to it—*Sig. of Liberty.*

All the votes for Polk and Clay in 1844 gained by the state of Arkansas, added together, do not equal the Liberty vote in the state of New York at the late election. Our party cast more votes at the late election than the Clay party gave to Clay, or the Polk party gave to Polk in the whole state of Louisiana in 1844, by more than 2000. *The American.*

JOHN BANBOLLETT will, emancipating his slaves be heard to say the name of God, Amen, and to say to all his slaves their liberty, heartily rejoicing that he had never been the owner of one."

Money vs. Mesmerism.— We understand that a couple of mesmerizers met With quite a mishap at their exhibition in this place on Wednesday night last. At one point of their experiments they undertook to mesmerize the arm of one of the subjects, (who was one of our town boys,) and apparently fixed it upon the wall; whereupon something of this sort occurred:

Mes'r.—(To the boy.) Take down your arm Sir.

Boy—I can't.

Mes'r.—(To the audience.) The young man's arm is magnetized. will some gentleman be so good to request him to take it down?

A spectator —(In an ironical tone.)— Take down yore arm Johnny.

Boy—I can't Sir.

Mes'r.—If any gentleman will put half dollar near the subject, if he is able to pick it up he may have it and I will return the money Here a gentleman put down a half dollar two others a quarter each.]

Mes'r.—Now, Sir, pick up the money and you may have it. Johnny stooped down pocketed the cash and walked off in triumph He was unmesmerized.—*Prov. Gaz.*

STATISTICS OF WAR.—"The Learned Blacksmith" makes the following computation of the economy of war:—"The war-debts of the European nations amount to \$10,000,000. It would require the labour of four millions of men, 150 per annum for each man, to pay the interests of this sum at 6 per cent. To pay the principal, it would be necessary to levy a tax of at least ten dollars on every inhabitant of the globe! Another fact, rendering this more impressive, maybe found in the scraps of curious information that no heathen nations are in arrears for the butcheries they have perpetrated on the human race. they pay cash down for all that is done for the devil under their hands. Christian nations alone "go on tick" for that kind of service.

From March 4th, 1789, to June 30th, 1841, our Government expended on the war Department \$663,438,851. The interest of this sum, at 6 per cent, would build Whitney's great railroad from the Lakes to the Pacific, of 25 miles in length, at \$15,000 per mile and thus erect a highway for the commerce and communication of the family of nations, which should be reckoned in all coming time one of the greatest enterprises that ever blessed the race."

A Favored State

The vote of Texas is set down at forty five hundred. She has two representatives Arkansas gave over fifteen thousand at the last Presidential election. She had but one representative. we suppose that one Texan is as good as four Kentuckians according to this rule. A people who in their constitution provide that the legislature shall have no power to pass laws for the emancipation of slaves and who in their bill of rights declare, that freemen have equal rights, ought to be favored. The test now a days of a man's merit is devotion to slavery.

## POET'S CORNER

### ANTI-SLAVERY LYRIC.

For the Liberty Standard.

#### NIL DESPERANDUM;

Never despair, there's a God who rules o'er us,  
Blessing our efforts when made to his will,  
Opening the pathway of duty before us,  
Helping us onward our task to fulfill.  
What though the legions of earth shall oppose us,—  
What though the Prince of the power the air  
Strikes with the vengeance and hate that he owes us,  
'God is our shield,' let us never despair.

What though success for to-day be denied us,  
What though defeat and contempt be our lot.  
What though the world in its madness deride us.  
Let us look upward, and thus head it not.  
No human voice for the right has e'er spoken,  
No human weapon for justice been hurled,  
No human lance has for freedom been broken,  
That has not been a blessing, to truth and the world.

Who will look back o'er the history of ages  
Filled with defeat, and with sorrow and pain,  
And say as he weeps and laments o'er the pages,  
That effort defeated was ever in vain:  
Where is the tyrant whose knees have not trembled  
As he thought of Spartans who died for the right?  
Why are the nobles of England assembled?  
The spirit of Carren has filled them with fright.

Why are the tyrants of Cuba no shaking?  
Placido has gone to his place of repose,—  
But his murderers know that his spirit is waking?  
'The oppressed of all climes to a sense of their woes.  
They know full well, that "tho' dead, he yet speaketh"  
In tones that will louder, and still louder grow,  
'Till a spirit is roused that for liberty seeketh,  
And slaveholding tyrants shall fall with the blow.

Then let us labor, what'er may befall us,  
'God, and the right,' let our motto still be;—  
Dangers and troubles shall never appal us  
'Till the anthem of Earth is the song of the Free.  
Life is the season for action, for trial,  
All for our good are its dangers, its care;  
The reward is for those who though all self-denial  
Still labour on,—let us never despair.

#### THE WELCOME BACK.

Sweet is the hour that brings us home,  
Where all will spring to meet us;  
Where hands are striving as we come,  
To be the first to greet us.  
When the world has spent its frowns and wrath,  
And care been sorely pressing;  
'Tis sweet to turn from our roving path,  
And find a fire-side blessing.  
Oh, joyfully dear is the homeward track,  
If we are but sure of a welcome back—  
*Indiana Freeman.*

#### THE ANTI SLAVERY ALMANAC,

for 1846, is just published by FINCH & WEED, 118 Nassau Street New York, and for sale by them, wholesale and retail. They are also for sale at the office of the Freeman in Boonton.

Every anti-slavery man in the State should constitute himself an agent for the sale and distribution of this Almanac. Let this be done without delay.

Smoked to Death.—Mr. Christopher Sewell of Boston, died a few days since from the effect of smoking cigars to an immoderate extent. He had often consumed thirty a day which pernicious practice brought on so great a debility that he died from the rupture of a small blood vessel.—*Lib. Press*

## Temperance Record.

The difference.

### "THERE GOES A TETOTALER."

A DRUNKARD assailed a Washingtonian, but could only say, "There goes a tetotaler!" The gentleman waited until a crowd had collected, and then turned upon the drunkard said, "There stands a drunkard! Three years ago he had a sum of \$800, now he cannot produce a penny. I know he cannot. I challenged him to do it for if he had a penny he would be at a public house. There stands a drunkard, and here stands a tetotaler with his purse full of money, honestly earned, and carefully kept. There stands a drunkard!—

Three years ago he had a watch, a coat, shoes and decent clothes; now he has nothing but rags upon upon him, his watch is gone and his shoes afford free passage to the water. There stands a drunkard, and here stands a tetotaler; with a good hat, good shoes, good clothes, and a good watch, all paid for. Yes there stands a tetotaler! And now my friends; which has the best of it?" The bystanders testified their approval of the tetotaler by loud shouts, while the crest-fallen drunkard slunk away too happy to escape further castigation. *Tem. Alm.*

It is stated that a man some where down in Cape Cod, has drank ninety one thousand nine hundred and eighty three glasses of rum in the last thirty years. The cost would amount to near six thousand dollars, and we venture to say he is not worth a six-pence, finds fault with hard times, and wonders why he cannot get along in the world.—*Rochester American.*

A rather red nosed man walked into a store in the pleasant village of South bridge, the other day, and inquired for cheese. "Walk into the other room and select one for yourself," replied the accommodating shop keeper. The man passed in, selected his cheese, put it into his bag, returned into the front shop, and laid it on the counter. Some "cold water" men who were present, however, becoming rather suspicious determined to know what kind of cheese the man kept. Accordingly one of the men managed to move the bag that it fell on the floor, when lo! the cheese broke "all to smash" the glass rattled—the red nosed man looked white—the white shop keeper looked red, and both looked blue. The cold water men looked on for a moment to witness their confusion, and then departed, leaving the cheese dealer and his customer "alone in their glory."

We would advise those who patronize this cheese shop in future, to take something better than a glass bottle to get their cheese in.—*Dew Drop.*

#### CONNECTICUT.

At the late town meetings held for appointment of license commissioners, the temperance ticket gloriously prevailed in Hartford, New Haven, New London, Norwich, Meriden, Bridgeport, Suffield, Wethersfield, Sharon, Farmington, Bristol, Litchfield, Milford, and a large proportion of the state. Rum-selling will soon be outlawed in New England.

"What are you doing, Jane?"

"Why, pa, I'm going to dye my pin-a-fore red."

"But what have you got to dye it with?"

"Beer, pa."

"Beer! who on earth told you that beer would dye red?"

"Why ma said yesterday it was beer that made your nose so red, and I thought"—

Exit papa, following his nose very gaily.

#### CURIOUS CAUSE OF IMPRISONMENT.

The N. O. Picayune in mentioning the arrival of a brig from Jamaica, says: "The crew of this vessel, all blacks to a man, were at once placed in the calabocs here until the vessel is ready for sea again."—*Boston Citizen.*

ANTI-SLAVERY TRACTS. The following tracts are on hand and for sale at this office, by the Liberty Association.

Condition of Living.  
The cause of Hard times.  
Influence of Slave power  
One more appeal to Christians & Churches.  
Bible Politics.  
Jewish Servitude.  
Smith & Clarkson.  
Persons held to service.  
Loyal National Repeal Association.  
Duties and Dignities of American Freemen.  
The Treatment of People of color in the U. S.  
Testimony of a Southern Witness. C. M. Clay.  
The lawlessness of slavery.  
Poems on Slavery by Longfellow.  
The Missouri Compromise.  
Smith's Constitutional Argument.  
Two cents Postage  
Address to the People of Kentucky by C. M. Clay.

The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau Street N. Y. at \$ 0,50 a year for a single copy. 5 copies to one address for \$ 2,00 10 copies \$ 3,50, and 50 copies for \$ 12,50. subscriptions will be received at this office.

#### ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Weed have opened an office for the sale of Anti Slavery Books, Pamphlets Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

MODERN PROTESTANT CHURCH COURTS UNMARKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body.  
For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

#### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen, and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 44 cents.

Boonton Washington Temperance Benevolent Society.—meets every Monday evening in the Free Church. D. C. Norris, President. Marcus Everts Secretary.

Boonton Liberty Association,—meets the first Friday evening of every month.  
M. Everts, President. D. C. Norris, Sec.

# THE NEW JERSEY FREEMAN.

VOL. 2.

BOONTON, FEBRUARY 11, 1846.

NO. 9.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
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### SEVENTH ANNUAL REPORT OF THE NEW JERSEY ANTI-SLAVERY SOCIETY.

In presenting our seventh Annual Report we feel that we have great reason to acknowledge our obligations to God for his goodness towards us as a Society.

Although there has not been that general engagedness in the cause of Liberty during the past year, that we could wish; yet we trust that the efforts which have been made will not prove to be entirely useless. We are thankful that we are enabled to cast even a small weight of influence into the scale of freedom and the longer we live, we are more thoroughly convinced of the necessity of the greatest activity & the most untiring effort in order to accomplish the work before us.

We have commenced an enterprise which we must not, and cannot abandon until our efforts have been crowned with entire success. We commend it for the sake of others, whose deprivations and miseries enlisted our deepest sympathies; but we soon found that we must continue it for our own sakes as well as theirs. We had no conception when we began to labor in this cause, that the fetters were already forged for us.

But we soon found that in reality concerning that 2,000,000 of our fellow men should be held in Slavery we had well nigh brought our necks into the yoke. We found that not only the Declaration of Independence was regarded as a Rhetorical flourish, but the Bill of Rights of every state was equally unmeaning and inoperative in all it said about freedom of speech & the liberty of the press.

As we have gone on from year to year there have been new developments of the slave power until we have found it ramified throughout all the departments of church and State. It legislates in the Senate chamber; it directs the arm of executive power; it controls the decision of the ballot box, it preaches, yea, prays in the pulpit; it pleads at the bar it gives the decisions from the bench & the verdict from the jury-box, it incarcerates some of the noblest sons and daughters of our land in its gloomy prisons for doing that which God's law, and which if done on the coast of Barbary would be applauded by all good men as heroically virtuous; it sails our navy and marches our army, both of which are created and sustained at an enormous expense solely to protect and extend the slave interests: It transcends the constitution, it violates the constitution, it tramples the constitution under foot.

In a word the slave power originating in the despotism of two hundred and fifty thousand whites over three millions of colored men has by its subtle and grasping efforts gained a controlling influence throughout our land.

But its encroachments have aroused an undying opposition. Thirteen years ago a little band of true hearted men and women pledged themselves to labour for the overthrow of the system of oppression. Since then the contest has gone on with success, but with a constant increase in the number, influence, & efficiency of the friends of liberty. They have thrown a blaze of light over the land. They have laboured to good purpose in exposing the hidden abominations of Slavery. They have dragged cruel laws, and more cruel practices into

the open light of Heaven. They have succeeded in some signal instances in thwarting the machinations of oppression. They have in some cases procured the enactment of righteous laws & the repeal of unrighteous ones. They have helped thousands on their way toward the polar star of freedom; and last, not least they have shown at the ballot-box that they held the balance of power between contending parties; & that they were determined to use it for the deliverance of the slave.

Seven years ago this society enlisted in the Anti-Slavery enterprise as a State organization.

Since the last Annual meeting we have held a semi-Annual and two Quarterly meetings. The semi-annual and one quarterly meeting were held in Newark.

The other quarterly meeting was held in Paterson. In addition to these, several other meetings have been held by local societies, and some by the people, where there are no organizations. In Morris County the people held Anti-slavery celebration on the Fourth of July in Boonton.

We trust that all these meetings have had some influence to advance the cause. We believe however that more can be accomplished at present by holding our quarterly and semi-annual meetings in country places than in large towns and cities.

The committee have employed no regular agent during the year to labor in any part of the State. They are however of the opinion that if a suitable person could be employed to hold meetings and lecture, especially in the country villages and school districts, great good might be accomplished by it.

The New Jersey Freeman has been regularly published at Boonton once a month by John Grimes. The committee feel that this paper is a valuable auxiliary to the cause, and we have been publishing it between its publication somewhat long. It is published however, mostly at the individual expense of the Editor, and consequently must be burdensome to him; the subscription list as yet being very limited. The committee would recommend to the friends of the cause, that they make some special effort to increase the number of subscribers.

We have endeavoured to secure the freedom of the enslaved within our own borders.

New Jersey is a Slave State. Between three and four thousand persons are held in slavery; a part of them are held under the name of apprentices but all of them in reality slaves.

We believe that the new constitution rightly interpreted would set them free, but such a interpretation has not as yet been allowed. It is in our state as it is in the general government that pro Slavery perversion prevail in place of just interpretations. During past year we have had the question tried in the supreme court of the State.

It came up by two writs of habeas corpus, the one involving the constitutionality of slavery & the other of the apprenticeship system.

The case was argued before the Supreme Court at Trenton on the 21 & 22 of May last.

Alvan Stewart Esq. of the State of New York acted as counsellor & advocate for the slave and apprentice & afforded his own services gratuitously. His able and eloquent argument on that occasion has been published in a large number of copies put into circulation.

The judgement of the court was given in July. It affirmed the constitutionality of slavery & the apprenticeship system in our state.

This opinion however was not unanimous. It was not even a judgement of the majority of the court.

One of the Judges declined voting on the question not having heard the argument the other was absent when the decision was given & our venerable chief Justice dissented from the judgement his colleagues &

gave his voice in favour of liberty.

An appeal from this decision, to the court of Errors is contemplated; but it is yet undecided whether such appeal be taken, until the funds can be provided to carry it through. It rests with this meeting to decide that question.

But a small sum of money is needed to defray the expenses as two eminent counsellors have offered their services gratuitously to argue the case before the Court.

The committee trust that the meeting will only need to understand the true state of the case in order to furnish all necessary means, that it may proceed forthwith.

It is believed that at the present time one of the most efficient ways of advancing the cause of liberty, is the employment of well directed efforts to secure judicial decisions in its favour. It was in this way that Slavery was overthrown in England. A Succession of decisions in favour of freedom gradually weakened the Slave power until it was finally overthrown by the famous decision of Lord Mansfield that "a Slave cannot breathe in England."

Justice is the same all the world over. It is the same here that it is in England. All that is wanting to secure the same decision in our own country, is the right kind of effort perseveringly directed. Legislative enactments & judicial decisions have erected the barriers around the slave power, and the same means are required to throw them down. But we can never expect to obtain the repeal of unjust laws, or the enactment of those which are righteous until the fountains of Legislation are purified. The friends of Liberty are beginning to feel very extensively, that there is but one way to accomplish this. That is by carrying their principles to the Ballot-box and electing just men to enact and regulate the laws.

There are not been many who stand firm, and we doubt not but the time approaches when the cause of humanity will prevail at the polls and in our legislative halls. At present we can only hold on our course and say "God speed the day."

Our State still continues to be the hunting ground of the kidnapper, and some of our inhabitants have during the past year, been dragged away with out even the forms of law, into hopeless Slavery.

In looking abroad beyond the borders of our own State we behold on one side the desperate struggles of Slavery to sustain its existence, and increase its power, while on the other, legions of liberty are gathering strength and pressing forward with the assured confidence of ultimate success. All that Slavery can do to save herself from the crushing weight of a world's indignation, she does. National honor or individual rights, are of no account, when they conflict with her selfish interests she sacrifices them both without a scruple. We have one proof of this in the Annexation of Texas. This great scheme of villainy has been accomplished. A neighbouring nation while on terms of amity with us has been robbed of large extensive & fertile provinces for the purpose of throwing the balance of power in the hands of Slaveholders. But even this does not satisfy their unprincipled rapacity. Scarcely has the act of annexation passed before propositions are brought forward for obtaining Cuba & California, while at the same time every obstacle is thrown in the way of the settlement of the Oregon question, lest the undisputed possession of that Territory should extend in reality the area of Freedom.

Another proof of this has been given in the conduct of the Government of Virginia which sanctioned the lawless violence of her citizens who crossed the Ohio river and violated the Territory of Ohio by seizing three citizens of that State and conveying them to a Virginia prison for the alleged offence of assisting some fugitive slaves.

The history of the past year presents some glaring instances of the violation of individual rights in the attempts which have been made to put down the freedom of speech, and the press. An Irishman by the name of O'Meira was imprisoned in Savannah for speaking his mind on the subject of slavery, though no charge were brought against him that he did it in an offensive manner. The mob attempted to get possession of him.

In the state of Kentucky a large mob, headed by many of the leading men in the state, with the greatest coolness and deliberation removed the printing press of the True American from Lexington and had it transported to Cincinnati. This was done while Cassius M. Clay, the Editor of that paper was prostrated on a bed of sickness with very little prospect of his recovery.

In the state of Mississippi a barbarous attack has been perpetrated, worthy the barbarity of the most savage tribes. Some time about the month of May, the house of a Mr. Wade of Prospect Hill was burned, and some negroes were suspected of having set the house on fire. These negroes had belonged to Capt. Ross Wade's Grandfather, who had liberated them at his death and ordered that they should be sent to Liberia. Wade had retained them notwithstanding a law suit by the decision of which they had been adjudged to be sent as ordered in the will. The negroes were suspected of having fired the house in revenge for the refusal of Wade to re-retain them. A mob was gathered from them by punning, and they were threatened with instant death if they did not conform. Some of them were then shot, and others were shot.

One would suppose that the system which perpetrated such atrocities would meet the reprobation of all who profess any regard for Liberty. But no! the demon of Slavery finds a refuge and a retreat even in the Sanctuary. Learned and celebrated divines have not scrupled to apologize for & defend Slavery in addresses through the press. When we look at this fact we are almost ready to think that Society is making a regressive movement. Sixty years ago when the friends of humanity in Great Britain were laboring to overthrow the African Slave Trade, a man named R. Harris who was then clerk in a Slave house in Liverpool but who had been formerly a clergyman, and a Jesuit wrote a book to prove that the enslaving of the negroes was consistent with the Bible. (vid Clarkson's Hist. Vol. 2 page 89.) This fact is mentioned in the history of the times as an awful instance of depravity. But now in enlightened christian America, not merely a renegade Jesuit but Presb. Methodist Baptis & Episcopal Doctors of Divinity and Professors in Colleges and Seminaries do the same thing and glory in their shame. As illustrations of this which have occurred during the year we may notice the proceedings of a convention of Methodist Ministers held at Louisville, Kentucky, which resulted in the sepeation of the great body of the churches of that connection in the Slave States from their brethren in the Free States. The occasion of this division was solely the refusal of the northern portion of the denomination to have a slave holder for a Bishop.

The result has been the division of that large ecclesiastical body into two parts. It is to be regretted however that while the Northern conferences have become separated from the Southern, on account of their Anti-slavery tendencies they have not purged themselves from the sin of slaveholding. Several of the border conferences which lie on both sides of Mason and Dixon line are composed in part of preachers and members who continue to traffic in the bodies and souls of men.

The old school General Assembly of the Presbyterian Church at their meeting in May, acted in a manner perfectly consistent with the unvarying pro-slavery course which they have pursued for several years past; only they took some newspapers and went somewhat farther than ever before, that some of their Presbyters, and corresponding ecclesiastical officers opposed against it.

They gave their direct sanction and approval of the practice of holding Slaves. They express their disapprobation of what they are pleased to regard as almost. But the institution of slavery itself, they pronounce a good thing, leaving the sanction of Christ & His Apostles.

The American Board of Commissioners for Foreign Missions held their yearly meeting at Brooklyn New York in Sept., efforts were made to induce them to free themselves from connection with Slavery. Almost the whole time of their meeting for several days was occupied in discussing the subject when they declined taking such action and virtually and impliedly they gave their unanimous countenance to Slave-Holding. They pronounced in their report, to disapprove of Slavery as a system, and where it is sustained by a community they condemn the community as a body while they approve the conduct of individual slave holders who compose the community and pronounce them worthy of christian fellowship.

These are some of the things which the enemies of Liberty are doing. They may protract the struggle, they may for a while prop up the falling system of oppression but they cannot save it. The days of slavery are numbered and the signs of the times indicate a speedy dissolution. Indeed these very things are to our minds most encouraging evidence of the onward progress of our cause.

The great anti-slavery Liberty Conventions which have been held during the year show the people are waking up to the rising storm. At Cincinnati a Port of Call at Boston the other were not gatherings of the people, who came by thousands to manifest their determined purpose to overthrow Slavery.

The establishment and successful operation of Cassius M. Clay's paper in Kentucky, no withstanding the removal of the press and other efforts to overthrow it; the organization of a Liberty Party in Virginia, and other movements in the border States having a similar end in view, are full of encouragement to those who regard the signs of the times. During this year Alanson Work has been liberated from the Prison of Missouri where he had been confined for assisting those who wished to escape from Slavery. His Companions Thompson and Burr are still in the prison.

Capt Walker has also been delivered from his enemies. He is none the less welcome to our shores because he bears the marks of *Southern Spite*.

The validity of Jo. Randolph's will which has long been contested is at last settled and some 300 or more slaves have been delivered out of the lands of those who hold them in bondage.

There are tokens of great good in other lands. Tidings that have gaddened our hearts have come up even from the Slave markets of Brazil. Henry A. Wise ambassador to the court at Rio Janeiro, himself a slave-holder and hitherto a determined supporter of the Slave power has enlisted all his energies to expose and break down the Slave trade between the coast of Africa and that country. In the progress of this business he has made some astonishing disclosures implicating merchants in New York and Boston and in England as being engaged in the traffic. Mr. Wise has carried on an extensive correspondence with our government and he declares that he can be sustained in his efforts he will so expose the enemies of the trade as to wake up the indignation of the whole American people. We must confess that all this would soul much more pleasant in our ears if Mr. Wise had commenced his anti-African-Slave-trade operations by transmitting a deed of manumission to those whom he holds in bondage on his own plantation. But whatever may be his motives, or however his efforts may succeed at Washington we cannot but rejoice in the prospect of great good growing out of it.

The British government still continue their efforts to suppress the slave trade on the coast of Africa. The Sierra Leone Waiman of Aug. 30th. says that since the strength of the squadron was augmented by the addition of steam power in April 1844 up to the 1st of June 1845 she short a period as fourteen months a fewer than been sixty and seventy vessels of various sizes have been captured by her majesties cruisers, for being engaged in the slave trade. Out of this number not one has escaped condemnation, either for being equipped for the slave trade, or for having Slaves on board; in the late case upwards of 500 slaves have been rescued and emancipated by the courts of the colony.

But among the efforts for the suppression of this accursed traffic we would mention with peculiar satisfaction, the establishment of the Meridi Mission and the settlement of the Rev. Wm. Raymond at Sherbro on the west coast of Africa about one hundred miles from Sierra Leone. Mr. Raymond went out from this country about four years ago, and already his influence on that part of the coast has contributed not a little to the suppression of the slave trade. In consequence of statements made by him, the slave factory at Sea Bar has been destroyed; and under his plain and faithful preaching upon this subject, some of the Chiefs have begun to tremble in fear of future retribution.

In the North of Africa the Bey of Tunis has entirely abolished Slavery in his dominions.

In view of all these things we feel that there is the greatest encouragement to press onward. The prospects of our cause were never more favourable either in our own country or in foreign lands than at this moment. But we trust that whether there be few or many visible tokens for good, the friends of Liberty will not only continue their efforts, but redouble them, for the sake of the Slave, and for their own sakes. We have entered into a contest where there is no retreat. If we fail to believe the victory, we may rest assured that the iron heel of oppression will not only trample down the rights of those who are of African descent, but it will grind us into the dust of slavery. When we first flung out our banner to the world, and proclaimed our motto "Liberty and Justice for all the brotherhood of man" we were told that we had encountered a determined and powerful foe, and every succeeding year has only served to strengthen the belief that we need more than human wisdom and more than human power to give us success. But we doubt not that the God of infinite love, will grant us every needed grace that we may secure a speedy and glorious triumph.

By order of the Executive committee.  
Henry Belden, Cor. Sec.

Cool.—The New Jersey Freeman asks the Pennsylvania Freeman to give a notice of the next meeting of the State Society—Liberty party. Should the editors of the Pennsylvania Freeman or any one who agrees with them in regard to anti-slavery duty, attend this meeting, they would be denied the right to give their views. We will, however, give the notice which the Freeman does not ask of us—namely, that the meeting will be held at Trenton, on the 28th instant; and I moreover earnestly urge all Abolitionist who have no fancy to being gagged, to stay away from it. *Anti-Slavery Standard.*

Very "cool" indeed to ask an *antislavery* editor to publish a notice of an *anti-Slavery Meeting*.

We did indeed ask the Pennsylvania Freeman to publish the notice of our meeting, for in the honest simplicity of our hearts we could not conceive of narrowness of soul enough in such an editor to make him even desire to do otherwise; we asked the Freeman and two other papers in Philadelphia to give this notice and we did not feel the need of asking any one else. Our object in asking these, was to get the notice of our meeting before the people of West Jersey, and we are not responsible of any impropriety in so doing. The Standard has given us a specimen of noble generosity, with a noble motive in publishing our meeting for the sake of advising the people to stay away from it. We will reciprocate this favour with one exception, we will never advise the people, "to stay away from" any of the Standard's meetings. The Standard is the organ of a Society that has pledged, "to do all that is lawfully in its power to bring about the extinction of slavery." This is just what the N. J. Society is doing, it never has had but one or two members that we know of, opposed to our lot box abolitionism, yet no one was ever "gagged" and none have ever been "denied the right to give their views."

We cannot appreciate the liberality of those who are disposed to quarrel with all those who labour for the overthrow of slavery in any way not marked out in the Standard. We say, God speed to every man who labors awfully, for the overthrow of slavery.

# THE NEW JERSEY FREEMAN.

BOONTON, FEBRUARY 1, 1846.

Hearts dead to the claims of man, cannot be alive to the commands of God; and Religion cannot flourish on the ground where humanity withers. Keep.

## THE ANNUAL MEETING.

This Meeting was held at Trenton on the 28 and 29 of Jan. I'd'd be heart good to meet our West Jersey friends and find them such true hearted men in the cause of freedom.

The Meeting was not large for several reasons, by mistake the State Temperance Society held its meeting at the same time, some of our friends did not come because they understood that the place could be procured to hold a meeting in and besides this is very unpopular in this land to hold Anti-Slavery Meetings. However we had a very desirable place to meet in which was secured for us by B. Rush Plumly whose indefatigable labours for the cause of the slave distinguish him from all the other citizens of Trenton.

The meetings were of great interest to those who have hearts, and some such were here from the two extremities of the state, happy to be on such an occasion. The evening of the 28th was occupied with addresses from Messrs. Burr and Elder of Philadelphia with most excellent effect. The next morning for a while command was given to the people of New Jersey we think a very desirable one would be elected among them on the same subject.

The other meetings were very interesting, with business, well conducted in every respect, and we rejoice that a stand was taken to carry up to another court the slave cases, which were in the opinion of so many, unjustly decided in our supreme court last year. This is of great importance to the cause in our State; under the interpretation of the New Constitution given by this court, Slavery continues in our State, and must continue a long time. We should spare no effort to get this black stain wiped away. If we fail in all the courts we will go to the Legislature and demand that we will go back to the people, any person who shall be heard and his life be used.

All the Anti-Slavery friends were admitted with the meetings and we are glad to see the next annual meeting will be held under an honest conviction that the cause is together for naught.

### THE COMMITTEE OF THE MEETING.

We shall send a copy of the proceedings to the members of this committee. It is proposed at the meetings of the State meeting, and it is proposed to each one, to let about in his own way to collect Ten Dollars, more if he can, less if he cannot get so much, is order to meet the expense of carrying up to another Court, the Cases which were so unfortunately decided against the slave last year. This is a small sum, and we trust that every one will feel the importance of attending to it without delay, that the committee may not labor under the disadvantages of pecuniary embarrassment in prosecuting this work. A sub-committee consisting we believe, of B. Rush Plumly of Trenton, and Enoch Middleton of Crosswicks, has been appointed to carry on the work, either of which may be addressed by any who have funds to contribute.

The prosecution of this work necessarily connected with some personal liabilities, such as giving bonds &c. and it is proposed that each member of this committee send on immediately, to either of the above named gentlemen ten dollars, or his pledge to do so when called for. This is a small sum, and can be collected in each neighborhood, and can be done by a hit to collection, and shall

it not be done, that the work may not linger? Many who do not call themselves abolitionists will cheerfully give something for this cause, and we trust that the appointment of this committee will not prevent any one from sending on his contribution, whose heart prompts him to do so. Again, we say, let not this matter be delayed.

## MEETING OF THE STATE ANTI SLAVERY SOCIETY.

Wednesday January 23, 1846.

The Society held its Annual Meeting in the City of Trenton in the Temperance Hall. The President, T. V. Johnson of Newark, took the chair at 2 o'clock P. M., Prayer by Mr. Burr of Philadelphia. The Minutes of the last meeting were read amended and approved.

Henry Belden, the Corresponding Secretary read the Annual Report, which was accepted and referred to Messrs. Weed, Belden, Parkhurst and Plumly for revision.

Messrs. Grimes, Clark and Plumly were appointed a committee to report on the state and prospects of the slave Case involving the right to hold slaves under the new Constitution.

Messrs. Grimms, Woodruff, Parkhurst, Underwood and Clark, were appointed a committee to report business resolutions.

Messrs. Belden Black and Parkhurst were appointed a committee to report a list of officers for the ensuing year.

On motion, Resolved, That the Society present each member of the Legislature, a copy of Alvan Stewart's argument before the Supreme Court on the slave Case.

Mr. Underwood from the business committee reported the following resolution, in reference to the employment of an agent, which was accepted and laid on the table.

Resolved, That we advise the Executive Committee to employ some competent agent, to go through the State and Lecture on the subject of slavery.

The nominating committee reported the following list of officers for the ensuing year, which was adopted.

- Thomas V. Johnson, President.
- Edward Weed, John D. Mills, Charles F. Clark, & Alexander Black, vice Presidents.
- Henry Belden, Corresponding Secretary.
- Alexander H. Freeman, Recording Secretary.
- George W. Estlin, Treasurer.

John Grimes, George W. Estlin, Henry Belden, S. A. Condit, James S. Norris, George Atkinson, Richard Wilkins.

Dr. Elder of Philadelphia, being called upon, occupied the attention of the audience until the hour of adjournment in a highly agreeable manner.

7 o'clock P. M.

The President in the chair, prayer by Mr. Underwood. The committee on resolutions reported the following, which were laid on the table, and Mr. Burr and Dr. Elder of Philadelphia occupied the evening with highly interesting addresses.

Resolved, That as in individual, so also in national proceedings, perfect uprightness, both in purpose and action, is the highest expediency.

Resolved, That the strength of a nation consist, not so much in its wealth, numbers, and munitions of war, as in the purity and uprightness of its government, the virtue and moral heroism of its citizens, and a good reputation.

Resolved, That the area of Liberty cannot be extended by war, ambition, or fraud; these have always been her implacable enemies. Her allies, are peace, truth and justice.

Resolved That all acquisition of territory, not obtained by strictly honest and honorable means, and for a good purpose, weaken and corrupt the nation, and diminish its glory.

Resolved, That our General Government, in the acquisition and annexation of Texas, has shown an utter disregard to its own professed principles of action and the demands of equity.

Resolved, That in doing this for the open and avowed purpose of extending the area, and strengthening the institution of slavery, it has outraged the moral sense of the nation, prostituted its high powers to a base and object, and made us weak as a nation, by stripping us of our reputation for Justice and Freedom, from ambitious ends, and by provoking against us the jealousy and hatred of the whole civilized world.

Resolved, That unless the government can be wrested from the control of the slaveocracy, its dissolution is inevitable.

Adjourned.

Thursday morning, 9 o'clock.

Dr. C. F. Clark, vice President in the chair, prayer by Mr. Belden. The committee for revising the annual Report recommended several emendations which were agreed to, and the report was adopted.

The committee on the slave Case reported by recommending that the Case be carried up, and that a committee be appointed to raise the necessary funds, (about \$250,) and take charge of the matter, whereupon the following resolution was unanimously adopted.

Resolved, That the Case be carried to the Court of Errors and Appeals, and that a committee of 25 be appointed to raise funds and take charge of the Case.

The following individuals were appointed on this Committee.

- Thomas V. Johnson of Newark; Jonathan Parkhurst of Springfield; John Grimes, of Boonton; Isaac Van Blarcom and Benjamin Crane, of Paterson; Jacob L. Brotherton, of D. ver; Dr. C. Allen, of Deckertown; James Howe, of Jersey City; Alex. H. Freeman, of Orange; T. D. Weld, of Belleville; B. Rush Plumly of Trenton; Enoch Middleton and Peter Ellis, of Crosswicks; Samuel A.inson, of Sandhill; Charles Stekes, of Moorestown; Dr. Joseph Parish, of Burlington; Jacob Ford, of Allentown; George T. Atkinson, of Mallica Hill; Alexander Black and D. C. Ogden, of Swedesborough; Dr. C. F. Clark and Wm. E. Cooper, of Woodbury; Henry Keep, of Madison; Joseph J. Fitzgerald, of West Milford; and Samuel Hackel, of Woodstown.

The resolutions reported yesterday by the committee with that of Mr. Underwood were adopted.

On motion, Resolved that the executive Committee be advised to call the next Annual Meeting in Trenton.

Adjourned, sine die.

## CAPITAL PUNISHMENT.

In the reign of Henry VII, according to Hume, 2,000 criminals were executed annually; and during the whole period that he swayed the sceptre, 72,000 were put to death; yet Sir Thomas Moore averred that property and person were never more insecure. In the reign of Elizabeth from 300 to 400 persons suffered, every year, by the hands of the executioner. England, nevertheless was in a dreadful state of moral disorder. It was a curious, and, in every respect, a striking and extraordinary fact, stated by the late excellent Sir Thomas Fowell Buxton, in the House of Commons, that whilst in the reign of the Plantagenets, 4 offences only were made capital—in the times of the Tudors, 27—and under sway of the Stuarts, 36—there were 150 additional offences rendered capital, during the reign of the house of Brunswick! In the time of George III alone, more crimes were denounced as capital than in the reigns of the Plantagenets, the Tudors, and the Stuarts combined.

We have had some cheering news from Dr Clark of Woodbury, in relation to the slave case now in our Courts, there is much room for encouragement. Let every one who feels for the slave and the honor of this State be up and doing.

Stewart's Argument before the Supreme court in the slave Case is an excellent document to elicit interest in this case, and lead men to act. Let every friend of Liberty procure some to lend, sell and give away in his village. They may be had at the office of the Freeman in Boonton, T. V. Johnson in Newark and Finch and Weed 118 Nassau Street N. Y.

## POET'S CORNER

### CHARITY.

OH charity! thou heavenly grace,  
All tender, soft, and kind,  
A friend to all the human race,  
To all that's good inclined.

The man of charity extends  
To all his helping hand;  
His kindred, neighbors, foes, and friends,  
His pity may command.

The sick, the prisoner, deaf, and blind,  
And all the sons of grief,  
In him a benefactor find;  
He loves to give relief.

'Tis love that makes religion sweet  
'Tis love that makes us rise,  
With willing minds and ardent feet,  
To yonder happy skies.

*Liberty Minstrel.*

### CASSIUS M. CLAY and the N. Y. LEGISLATURE

While Mr. Clay was in the city he received an invitation from several prominent members of the Legislature at Albany, to deliver an address on Slavery in that city, Mr. Clay felt himself obliged to decline the invitation, but in doing it, he enunciated some fundamental truths on the great subject, in his own nervous way which we present. They are copied from the Tribune.

I have before me now, in addition to your invitation, requests from many of the most distinguished men of Boston, of Brooklyn, of New Haven, and other places in the free States, and from Wilmington and Baltimore in the Slave States, for me to address them also, so that there seems to be no limit to these flattering evidences of public confidence and sympathy, I must break away at once.

This request on the part of sixty-two American citizens so distinguished, encourages me to hope that the true issue between Liberty and Slavery is beginning to be understood and felt, that Slavery is indeed, "an institution affecting deeply, for weal or for woe, all portions of our common country."

If labour be the basis of the rights of property, Slavery violates that law.

If justice, and Virtue, and intelligence are the foundations of permanent Liberty, Slavery saps them!

If constitutional Republicanism be the only guaranty of national freedom, slavery has utterly trampled it under foot! If they are not freemen who tamely submit to the loss of one right, then are the American people slaves! This is the doctrine of '76 and the law of common sense.

When Northern citizens are imprisoned and *habeas corpus* denied, and Northern ambassadors ignominiously driven away from seeking redress under the National judicature;

When Northern citizens are torn from their own once free soil and hurried by force into Southern dungeons?

When Northern citizens are hung in the South with out a trial by a Jury of their peers, and without having violated any law, or the freedom of speech;

When Northern blood and Northern treasure are expended for the acquisition of Slave territory destined to increase the capabilities of oppression;

When Slave Texas has about four representatives to one among the Free—thus trampling under foot the revolutionary doctrine that taxation and representation should be co-ordinate;

Who shall be so base as to ask any more in servile tones, "what has the North to do with Slavery?"

The Liberty of the Press in the South is gone to day! Will it live in the North to-morrow?

This is no longer a question about Africans—whether they be beasts or men?—a debate about maud-

lin philanthropy! but whether we the eighteen millions of white men of these States, shall be Free men or slaves!

Know, Americans, that the sword and the chain enter not the flesh till the spirit—ay, the spirit—of a people is dead!

Heaven help us to feel, to see, to dare—now—to-day—  
—“Awake, arise, or be forever fallen.

Pardon the warmth of my language. for I and mine are in chains, and silence is a crime! My constitutional rights are borne down by violence and perverted judicial decision, and remembering that we were once free, we must vindicate them, or die!

I have the honor to be,

Your obedient servant, C. M. Clay."

VERY TRUE.—Mr. Belden in the Annual report gives a new definition of the Letters S. S. on Jonathan Walker's hand, "SOUTHERN SPITE."

*The Slave-holders Prayer.* "Lord, bless me and my wife and my half cuff."

*Confessions of a pickpocket.*—A celebrated pickpocket, who was lately sent to State prison for his misdeeds, being noted for his marvellous adroitness in pocket-lifting, was requested to reveal the secret of his success, when the following, among other disclosures, were made; we publish them as likely to be useful to those who are willing to take the hint;

"Persons in an omnibus who take out their pocket book after the stage stops are sure to be countrymen. Those who stop to converse on the side-walks, or in thoroughfares; or who take out pocket books at the box or pit offices of theatres or steamboat offices. All those who stop to gaze at shop windows or count money, or show pocket-books in the street, or call at the Funk Auction rooms. All these, said he, "are common victims.

"If I find a man eating oysters or fruit or carrying an open knife in the street, in nine times out of ten he is green, and we victimize him. Persons who stand up in Theatres, or on cross-walks, are generally country folks, and we make sure of them."

The shrewdness of these observations of the pickpocket must be obvious to all city people and accounts for the remarkable fact that city residents never suffer by the operations of these light fingered gentry.

*Y. Gazette.*

*Slaveholders.*—The whole number of slave-holders who are voters are said not to exceed 72 000; while there are in the free States nearly a million voting freemen. *Free Lab. Advocate.*

### THE ANTI SLAVERY ALMANAC,

for 1846, is just; published by FINCH & WEED, 118 Nassau Street New York, and for sale by them, wholesale and retail. They are also for sale at the office of the Freeman in Boonton.

Every anti slavery man in the State should constitute himself an agent for the sale and distribution of this Almanac. Let this be done without delay.

"Democrat"—Poor people are not allowed in South Carolina, to become members of the Legislature. One of the members of that body recently communicated the intelligence to the Speaker, that by a recent misfortune, he had lost his property, and was obliged to vacate his seat.

**YOUTH'S CABINET,** This very valuable publication appears in a new form, pamphlet suitable for binding and preserving, and is published once a month for \$1, a year at 135 Nassau Street N. Y.

The work is elegantly executed and is worthy of extensive patronage.

An Annual State Liberty convention for Mass., is to be held in Boston on Wednesday 25 February, We trust there will be a great rallying of the friends of universal Liberty.

The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y. at \$ 0,50 a year for a single copy. 5 copies to one address for \$ 2,00 10 copies \$ 3,50. and 50 copies for \$ 12,50. subscriptions will be received at this office.

### ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Weed have opened an office for the sale of Anti Slavery Books, Pamphlets Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

**MODERN PROTESTANT CHURCH COURTS UNMASKED,** is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body.

For sale at this office, price 31 cents.

**CONGREGATIONALISM AND CHURCH ACTION** is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen, and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 44 cents.

*Boonton Washington Temperance Benevolent Society,*—meets every Monday evening in the Free Church. D. C. Norris, President, Marcus Evarts Secretary.

*Boonton Liberty Association,*—meets the first Friday evening of every month. M. Evarts, President, C. B. Norris, Sec.



# THE NEW JERSEY FREEMAN.

VOL.

BOONTON, MARCH 1, 1846.

NO. 10.

## THE FREEMAN

JOHN

Single copy 5 cents. 10 copies for 45 cents. All communications to the Editor.

### From the Freeman. The Hope of a Better Future.

Nov. 11, 1845.

Whoso looketh upon the day must see, that it is a day of trial. Society is a vast assembly of men, in which the boiling and struggling, all the agencies and elements, striving for reconformation. The rights are miserably wronged, the weight of this world's wrongs is upon the poor's rugged shoulders. The children and daughters laboring in the sweat of their brows, the prospect of destitution, the slave's woe, the hired laborer's misery, the orphan's and the widow's grief, the aged and infirm, the oppressed of every clime, the oppressives of the old world. There is hope in God and His providence, and our exertions are parts of His providence. The vast wave of progress rolls on, submerging opposition. We hope in God; we hope in ourselves. The world is preparing for a mighty change. We stand on the eve of a tremendous, bloodless revolution, we must enter it. It is so ordained. The friends of progress will go steadily forward through difficulty, through struggles of every name and kind, that impede them on their way. It is one of the most encouraging signs of the time, that kind every where is availing—no land and shore, but every where. Happy for us, that we live in an age of discovery. Link after link of the golden chain of Truth is grasped by man, and even the problem begins to see that the upper link of that chain is fastened to the throne of God. God has given great minds to our age, to discover Truth, to meet our needs, and He has given a devoted soul, ready to suffer and die for His Truth. I need but we have dropped the old dog, and just as they had done, a new one, which could not be said that "chains and shackles" impede them, and he is the world's market price for wisdom. To reward with which the good those who come to enlighten. Patience yet a little longer—The night of darkness has not quite passed—But let us be careful that our patience be not another name for indolence—Let each ask himself in all honesty, "What is for me to do?" Then he will find an answer, "We must begin ourselves, or actual doing." We must begin *here*—*very* where: in high ways and bye ways, in lanes and alleys. And here we begin, for the Truth we have earned. Freedom is the only way to the *freedom* of broad meaning—we mock the substance of the way in which we use it. The old world laborer, whose soul is undeveloped, crushed by the circumstances by which he is surrounded, with scarcely glimpses of the glorious Truths which are his birthright, his heritage, thinks he is free, because he is free to buy and sell, and vote twice a year. But this is no freedom if it is not freedom, it is a step toward it, and the laborer has some cause for self-gratulation, when he looks on the "monster machine" that has thrown fifty men out of employment, and says *no* can't vote.

There is work for humanity. To create man from the formless material, which we call men, is the true la-

bor of love. How is this to be done? First, he must be made to feel that he is a man,—that he has a God-given right to his self—to his own soul, to his own mind and trunk—to his own exertions. If he must be sold, hired and degraded servitude, it is something that he has the right to sell himself, to choose and change his master. And then it is something to him that he can say to the machine that is depriving him of his *no* can't vote." "If you rule me in reality, you can't appear." Truly, this seems slight comfort, but slight comforts are better than none. And the first privileges given to the miserable, are not so much valuable for themselves, as for that to which they lead.

Let the right of all men to education and development be conceded, and we have hope, the realization of this right will follow sooner, or later. Man must cease to be a chattel, he must cease to be a "hand," or when the first step towards freedom is taken, by abolishing slavery, still men are so degraded that they are not called men but "hands." All this must cease, men must be educated. Education comprises material and spiritual culture. The whole man must be educated. Literary men, Divines and Philosophers are not educated. It is a fact, from which these cannot escape, that "Labor is a universal duty, and a universal necessity. Mental activity alone, let men's labor be ever so varied and excessive, does not fulfill the law. We see in these men often the large brain, the nervous temperament, the soft, shriveled and useless hand. We see *factious* of humanity, sent out to teach the way heavenward, when, owing to their own wrong training, their utterly defective education, they are without health or spirits. Can such, in their misery, minister to a mind diseased? Like the rest of the world they fold their hands and say, that "Evil is inevitable and resignation the highest virtue." This doctrine may do for Fatalists and Turks: but it is *fatal* to *Christians*.

Action is the Law of Existence. The condition of Life and the condition of Happiness no less.

L. ORIENT.

From the Signal of Liberty.

### SLAVEHOLDING CHRISTIANITY—TO THE LIFE.

It may strike some minds that the following letter must be a burlesque. For the sake of such it may be important to say that its genuineness is beyond question. The individual to whom the letter was addressed is here, is well known, and is himself well acquainted with the writer. We have all the names in full: but suppose it better to give the public only the initials. The letter may therefore be read as a veritable portrait of at least one of the forms of a slaveholding Christianity.

B.———Georgia Sep. 4th. 1845.

DEAR SIR:

I take up my pen to write to you once more, though it is not I that write. But the Lord it aveth it rough me. Permit me to inform you that since I wrote to you last, I have come out and embraced the religion of the Lord Jesus Christ and am now living in the glorious light, and liberty of the children of God. We have had quite an interesting church meeting here this week in relation to Deacon——. It was thought by many that he would be disfellow-shipped, but finally his case was set forth in such a true and vivid light by the most influential members of the Church, our pastor among the rest, that he was honorably discharged. For as you will think the case worse than it really is, I will just state the facts, (though you are such an abolitionist, I suppose you will think it had enough as it is). The Deacon had an old slave, that had been in the habit of running away, but had always been caught, and finally about two weeks ago, he made another attempt

No sooner was the old thing missing, than cousin I———near and neighbor P———sounded and started in search of him. He had not proceeded far in the woods before he found the old man perched upon the limb of a large tree. He ordered him several times to come down, but the old man who was as stubborn as an ass, still maintained his position. The Deacon then coming somewhat excited, fired his gun at him. The ball passed through his armpit, and mangled it in such a manner that in three days the limb mortified and he died.

But as I have before stated, our good Pastor (may he be Lord blessed his soul) held forth for the justification of the Deacon in such a vivid and heaven approving style that he was discharged upon the ground that he had a right to do what he pleased with his own property, a judgment that would have been passed by any righteous men. Your Uncle J. buried his youngest child last week. Your cousin W———thought of some of his studying at Clerin but it is such an abolition hole, I do not think his father will let him go. I have partly regained for about 50 slaves belonging to Mr. J——— If I get them as cheap as I expect to, I shall make a good come profit on them, for I understand that the Orleans market is quite good now. I expect to send them down as soon as my driver recovers; for in flogging one of my old slaves the other day, he received a very severe wound from him, he having struck him with his toe, whereupon the driver instantly drew his pistol from his pocket, and shot him dead on the spot, a fate which he justly merited. From his extreme age (being nearly 80 years old,) I consider his death a gain and not a loss to me.

In your last you spoke of visiting us next year. If you come I pray you leave your abolition and elude, & show yourself a man. It is now time to go to prayer meeting and I must close. My wife joins me in love to you.

Yours.

J. F. F.

### From the Charter Oak. NEGRO PEWS.

We recognize no Church as a Church of Christ, in the full and beautiful signification of that term, which shuts a portion of its members into some out-of-the-way corner, because of the color of their skin. We cannot so wrong the founder of our Religion.—The spirit and letter of the gospel are like condemned by such odious distinction. No colored man who properly respects himself, can submit to this paltry proscription on account of the complexion which his maker gave him, without a deep sense of injury, if not of indignation. We have known instances, where the religious principle was not a controlling element in the character, in which his invidious distinction has driven colored people from the Church—and the only wonder is that it does not always have such an effect. We once heard the Rev. T. S. Wright of N. York, remark that *colophony* in the Churches, had driven many of the people into infidelity. This beyond all controversy is undeniably true. A religion that justly forestalled Christ, and the Father of God, will not likely ever command the colored world to offer by them. We should be very glad to see—for it is not the religion of Christ. It may resemble it in some features—but the grand element of love wanting. Love does not impose odious distinctions upon its object.

Christian love, especially does not insult the Most High by contenting the members of his Church. Let no man be deceived; God is not mocked. He who deceives men, because of the color God gave them, lives at the Universal Father. It may be in the Church, is prayer may be long and fervent, but "condemning for the fault once advanced, and the fault is not excessive—but, in his contempt of Christ's little

... he rejects Christ. He may be very religious, but he is not a Christian—For to be a Christian, is to have the spirit of Christ. Can any one conceive of Christ sending a portion of his adorers to a remote part of the temple—excluding them from all possible contact with the rest—because of any physical peculiarity which might mark them? Even the vessels of gold and silver would reject such an idea as derogatory to Christ. Yet whole Churches give their sanction to the continuance of the "Negro Law," and still claim that they have the spirit of Christ, and are his! Do they not greatly misapprehend his spirit, or their own?—We ask them to consider the matter. If they are right in this treatment of the colored brethren—if their conduct towards them is sanctioned by Christ—then should we be glad to know in what respect the religion of Christ is better than that of Mahomet?

From the Bangor Gazette.

**SLAVE TRADE.** Interesting accounts of the Slave Trade have been received in this country from Sierra Leone. The dates are up to 20th of August last.

Sixty vessels engaged in this trade were captured between the 1st of April, 44 and the 17th April, 1845. Some of them were commanded by most daring villains; and several of them fought with desperate valor ere they surrendered.

One of these vessels, the Africano, was captured soon after she left her port.—Her hold contained *five hundred and eighty-nine slaves!* These were crowded together there without light—without air—without water—without beds. The first night after her capture, twenty-eight died; thirty more perished before the vessel arrived at Free Town, the same number the day after her arrival at the port! When the poor wretches left were landed, they kept or were trampled for the carcasses hauled on the beach, pushing and fighting with each other, while attempting to drink the stagnant water contained in them. The inhabitants of Free Town succeeded in reducing them to order, and, very soon relieved them by supplying them with food, drink and shelter.

The horrors of this traffic no tongue can tell. We may conceive them; but language fails to lay bare its horrid iniquity. Of all records of human guilt, the guilt of this traffic is deepest. If we enter a Slave vessel and look at the scenes there—the hellish hold—believing often chained to the dead—others trampling over very wretches upon the weakness of their children, and fathers dashing out the brains of their wives—the air putrid with death vapor, and horror surrounding all—or if turning from these sights we look at the cruel and sordid avarice of civilized man, in pursuing this traffic in human blood with a ferocity which lacerates the soul, and a finished spirit that mocks at every human enormity—we cannot but wonder that the civilizations of the earth do not combine to crush it. No wave should be darkened by the flag of the pirate Slave dealer and sea polluted with his bloodstained villain, the ensign of no nation should protect him one instant from the doom of death. It is the crime of earth and the power of man should be put forth to the uttermost with industrious and indignant zeal, to track out the monster villains that thus stain the ocean with blood and sweep them forever from its free and wide circumference.—*Lx. Page.*

#### THE POWER OF A MINORITY.

The able Editor of the Christian Freeman thus answers to the Liberty party that it is a small minority "We are sometimes asked, with derisive contemptuousness of those who once despised the feeble commencement of Jerusalem, and insultingly inquired, 'What do these feeble Jews?'—of what use is your Liberty Party? What can you do with 60,000 votes against 2,500,000?"

It seems to us that Melancthon, one of the most profound and philosophical historians of the day, has stated a principle which will answer the above inquiry respecting the Liberty party. He is discussing the relative strength

and numbers of Christians and Pagans, at the commencement of the reign of Diocletian. After suggesting some estimates, he proceeds:

"It is erroneous to estimate their strength and influence by numerical calculation. All political changes are wrought by a compact organized disciplined minority. The mass of mankind follow any vigorous impulse freely determined."

Such is the result of the observation of one who has studied history profoundly. Let it not be lost on the Liberty party.—Slaveholders a pitiful minority as numbers, have controlled the whole action of our government for fifty years, because they were a compact organized, determined minority. Let abolitionists be such a minority, and they can control, within a few years, the action of the General Government."

From Clay's True American.

#### IT IS COMING.

Freedom, universal Freedom, is coming! and the gates of hell cannot prevail against it.

In the Lord slave States, discussion is going on, in some form or another, for education—for the white basis—for a larger moral interest—for labour—for pecuniary advancement—or for emancipation directly, and in all these forms, (excluding the last) whether avowed or not, the seeds of death are being sown for human slavery, if the be sustained.

The men who participate in this action, may qualify, and guard their language, as they please; they may denounce and scorn anti-slavery men; but the sting is there, and they are helping to give it effect. God add to their strength! We would put into their hearts the fire of the spirit, and pour out from their mouths its highest and holiest truths!

The press is no sign of the times. On the subject of slavery it is locked in the South, and the slaveocracy carry the key. In the North, with limited exceptions, it is yet trammelled by a subservient and cold policy, or by cowardly fears. It does not do the stirring pulsation of the public heart, bearing loud and strong for human liberty. But the South, having gained possession, speaks out against slavery, with a vigorous and unflinching voice—not because its editors have a delicate conscience—nor chiefly because it is conclusively of the wish, as well as determination, of the people to heave off this great and clinging curse. It would not be done were it not for wise. It would not be done, but at the risk of pecuniary ruin, and personal disaster, and these are not the times when men court the loss of one or the other.

#### "SLAVERY AS IT IS."

**Men Hunted by Dogs!**—A late number of the Sunter Co. Whig, published at Livingston Alabama, contains the following atrocious advertisement—proving what is notoriously true, that it is a regular business at the south, to train dogs to catch negroes, and to let them out by the day or job, to hunt poor runaways in the swamps and forests! The advertisement is copied precisely as it appears in the whig. Read it men and women of the North!

#### Negro Dogs.

THE undersigned having bought the entire pack of Negro dogs, (of the Hays & Allen stock) he now proposes to catch runaway Negroes. His charges will be three Dollars per day for hunting, and Fifteen Dollars for catching a runaway. He resides 3 1/2 miles North of Livingston near the lower Jones' Bluff road.

Nov 6, 1845.—6m.

WILLIAM GAMBREL.

#### DIED.

At Boonton on Thursday the 26th last, after a lingering illness, FRANCIS STURGEON, wife of Samuel C. Tibbals, and daughter of George Whipple, aged 28 years.

On the 13th ult. at his residence, Rancocas, N. J. JOSEPH LUNDY, father of the lamented pioneer, in the cause of the slave, Benjamin Lundy, in the 85th year of his age. He was a worthy and esteemed member of the Society of Friends. *Penn. Freeman.*

#### The Slave Rule.

In the Navy department at Washington, there are from the slave states 31, from the free States 12—44. My Secretary Upshur appointed 32 midshipmen, 15 from Virginia, 17 from Maryland, Delaware and District of Columbia and 0 from the free states.—*Lib. Standard.*

#### BLEACHING.

A Post paper says: "It is noticeable in this market, that Sherman's Lozenges are not so black as they were."

Upon which the New Orleans Picayune remarks:

"And in this market, that negro babies are not so black as they used to be."

Treason, murder, rape and arson, are crimes punishable with death in Massachusetts, and the Governor recommends such a revision of the criminal code as will confine that penalty to murder in the first degree alone. He mentions the case of criminal who had committed some of the other crimes named, and then perpetrated murder in order to deny a verdict.—*West. Cit.*

#### CAPITAL PUNISHMENT.

The Prisoners Friend represents those who are labouring for the Abolition of this ancient practice, have favourable prospects before them.

In Congress, John Quincy Adams has given notice that he will introduce a Bill for the Abolition of the Death Penalty.

A bill to abolish public executions in capital cases has already been brought in by J. R. Ingersoll, pursuant to notice, read twice and committed.

A motion is now before the Legislature of Tennessee to abolish the death penalty. A similar motion is now before the Ohio Legislature, and also before the Legislatures of Alabama, Indiana and Rhode Island.

In Indiana a bill has passed the House of Representatives by a vote of 63 to 20, that gives to the jury, in cases of capital crimes, a discretionary power of finding the prisoner be placed at solitary confinement in the State Prison for life, or that he be hung.

This is evidently but an indirect mode of abolishing hanging.—*Sig. Liberty.*

The town council of Edinburgh, Scotland, has carried a motion for the abolition of all capital punishment, by a majority of 12 to 5.

**TOBACCO.**—Smoking is a filthy habit, make the best of it, so as to be chewing and snuffing. German physiologists assert that of twenty deaths of men between the ages of eighteen and twenty-five, ten are the result of waste of the constitution by smoking.—*Lib. Standard.*

**THE NEW JERSEY  
FREEMAN.**

BOSTON, MARCH 17, 1842.

Heartily do we commend the command of the ground which...

**THE NEW JERSEY SLAVE CASE**

The particular attention of those interested in the abolition of slavery in New Jersey (and what Jerseyman can be so well informed as to be earnestly called the fact) is now being given to a case which has already been commenced in the Court of Errors; and in which the Court of Errors are to be called upon to decide upon the validity of the laws of this State which have been passed in relation to the slave trade. Our friend, B. L. ... has already advanced in the Court of Errors, and he has already advanced in the Court of Errors, and he has already advanced in the Court of Errors...

Is it not generally desirable that the slave be redeemed from the stigma of being in fact a slave, and in law a *Slave State*? It will be a glorious triumph over a despoticism if we succeed, and if we fail we shall at least have done our duty. Can any one need urging in this matter? Let it not be understood that we ask the members of that committee *only* to vote upon every friend of liberty in the State, and in his field of labor for the common weal of the people. A right and a decision of this case will determine the honor of those who labor to accomplish it, and will confer happiness on thousands of our race, and help the cause of liberty every where.

There are hundreds of men in the State, who do not call themselves abolitionists, that will give some thing for this cause if they are asked. Shall they not be called on? We hope the importance of this matter may be felt, and that action, energetic and faithful ACTION may show some thing more than mere feeling.

**THE BALLOT BOX.**

It is matter of great rejoicing that there is a growing feeling among men every where in favor of carrying their moral principles to the ballot box. The absurdity of separating a man's political and moral duties, begins to be seen and felt, and we trust that honest men are not much longer to be hurled with the wicked nonsense that corrupt and designing men are, by all the arts they are masters of, endeavoring to thrust down the throats of the people, to show the necessity of establishing such a separation.

Men are beginning to see the shackles which have not permitted them to see the glaring inconsistency of believing slavery to be a mammoth crime, and then in the exercise of a God-given right at the ballot box, give their votes for slave holders and pro-slavery men, to make and execute our laws.

Temperance men are fast shaking off these shackles. They see that the great obstacle in the way of progress in this great cause of benevolence, is the sanction and protection given to the rum-seller by the law. They see that these breeders of moral pestilence; these manufactory of misery and poverty, of pollution and crime; these makers of widows & orphans and these vendors of death, damnation and wide-spread ruin, must be stripped of the shelter which the LAW gives them, before we have any right to expect the blessings of Temperance to extend to even a small portion of those who most need them. Temperance men are fast opening their eyes to the great inconsis-

...ency of crying out against the rum-seller and the law which sanctions his unholy business and then voting for men decidedly opposed to the repeal of all such laws. They have begun to feel, that their duty is to vote for none but those who will pledge to do the Temperance work. Our most ardent lovers of our Country's and the World's redemption are built upon the fact, that corrupt, selfish and designing politicians, are fast losing their influence over honest hearts and in name deeply feeling that honest, consistent action at the ballot-box is one of the things to which we are to look, for the world's redemption.

We were very forcibly impressed with the reality of these truths, and received much encouragement in the contemplation of them, by spending a short time at the Annual Meeting of the N. J. Temperance Society, recently held at Trenton. The following resolution was offered for consideration.

Resolved, That we exhort all men, who are favorable to the cause of Temperance, to act consistently at the ballot box, and not give their votes for any candidate who is known to be opposed to granting the measures for which we petition.

This resolution produced not a little sensitiveness among a very few individuals present, whose love for Temperance was somewhat weaker perhaps, than their love for Clay or Polk, and to annihilate the spirit of the resolution as a binding duty to be put in practice by Temperance men, some one proposed that all after the words "ballot box," be stricken out, which was agreed to, and the first part of the resolution was adopted without discussion. But when the part after "ballot box" came up for consideration, then came the "bug of war." Such was the spirit and the speeches in favor of adopting the whole, that after a short struggle, it was adopted *unanimously*, and the resolution has gone forth to the world in the form above given, as the voice of the N. J. Temperance Society.

We cannot vote for truth, without voting for those men who will advocate the truth. If we vote for any other than such men, we give our testimony on the most important day in the year in favor of error. Let consistency reign among the lovers of truth and all will be right yet.

**LA FAYETTE AND SLAVERY.**

The following is the conclusion of a letter written by the venerable Thomas Clarkson to a friend in this country.

"I will finish my letter with a saying of one of the dearest friends I ever had, namely, General La Fayette.

I was with him often, and corresponded with him after his coming out of his dungeon at Olmutz. But the first time I knew him was when I was in Paris, after the French Revolution, on the subject of the slave trade, & I assisted him materially. He was decidedly as uncompromising an enemy to the slave trade, and slavery, as any man I ever knew. He freed all his slaves in French Cayenne, who had come to him by inheritance in 1786, and slewed me all his rules and regulations for his estate when they were emancipated.

"I was with him four different times in Paris. He was a real gentleman and of soft and gentle manners. I have seen him put out of temper, but never at any time except when slavery was the subject. He has said repeatedly, 'I never would have drawn my sword in the cause of America, if I could have conceived that thereby I was founding a land of slaves.'"

**FREEDOM OF THE PRESS.**—The Legislature of Kentucky has now before it, propositions, the object of which is to render the circulation of Cassius M. Clay's paper *punishable with fine and imprisonment!* The distinguished friends of Henry Clay are actively engaged in procuring this enactment against the freedom of the press. — *Hamp. Herald.*

"War is a game, That were their subjects wise, Kings would not play at."

*The Slave's Gratitude.*—In a recent conversation with a friend who had seen much of slavery in his trading voyages on the Mississippi, he said that on one occasion, when he was stopping at a plantation, landing a bright little slave boy of 12 or 14 years of age came on board his boat, and begged for something to eat. He gave him some bread and butter, which was received with thankfulness, and the poor child said to him in his own uneducated dialect, "When I die and goes to God, I'll tell him that you gave me this." — *Anti-Slavery Buzle.*

Will the *New York Tribune* have the goodness to inform its readers, that in the recent admission of the State of Texas into the Union, not a single Whig vote was given against it from the State of Kentucky! Of the nine Whig members of Congress from that "gallant State," FIVE VOTED IN FAVOR OF ANNEXATION, and four shot the pill as the "gallant Harry" himself did at the time of the Lexington mob, last August.

These are the clerical slaves that we have kept Texas out of the Union—are they? Pity the Abolitionists couldn't have voted with such a set of moral beauties in 1841! — *Heck. Freeman.*

**WHAT NEXT!!!** A motion was made in the Legislature of Maryland recently, to sell the free negroes and apply the proceeds to the payment of the State debt!

**HARD TIMES FOR TOPERS.** In most of the towns of Connecticut toppers are wholly deprived of the means of getting drunk. The law utterly forbids the sale of wine or spirituous liquors, in either large or small quantities. In most of the towns they refuse to grant licenses. In New Haven and New London none but apothecaries are licensed, and they are required to keep a record of all they sell.

Connecticut has been called 'the Land of Blue Laws'; and we presume that the inhabitants infinitely prefer such rigid rules with regard to Temperance rather than to see any among them looking fearfully blue as arrayed in the ranks of *King Alcohol!*

The Penn. Freeman gives the Prospectus of a new paper published by Henry Longstreth 347 Market street, Philadelphia, once a month at one dollar per annum.

It is mainly to advocate the use of free labor products, but goes for all kindred reforms. We extract the following.

"Directing our opinions mainly against slavery, we shall not be precluded from occasionally advocating parallel reforms—thus to direct your mind to the avoidance of war and the abrogation of the debt system. Life, Liberty, and the pursuit of happiness are inseparable rights, and scarcely separable."

Abraham L. Pennock, Samuel Rhoads; and George W. Taylor are the Editors.

"LIBERTY SENTINEL," is the title of a new Liberty paper just started at Pittsfield, Mass., Ward Bullard Editor. It is one of the right sort, ably conducted, and will accomplish much good.

**THE STARS AND STRIPES.**—Seventy negroes were arrested in Charleston S. C. in the act of worshipping God after 6 1/4 P. M. of the Sabbath day, and were held with as the law directs, that is *truly flogged.*

"Woe for those who trample on a mind— A deathless thing!"

Do not forget the New Jersey Slave!

A sweeping exposure of the Garland Forgery is received and will appear in our next.

## POET'S CORNER.

### OUR DUTY.

BY BENJAMIN F. JONES.

Why should we rest ingloriously  
When earth is filled with strife,  
And Error shows her battle cry  
Up in the field of Life?

The labour we were sent to do,  
Is steadfastly to seek  
A knowledge of the Right and True  
With spirit strong, yet meek.

To tread, unnumbering, the way  
The Sinner's One Path led,  
And thus draw nearer every day  
In likeness unto God.

The shadowy PAST has from us flown,  
The FUTURE cometh late,  
The PRESENT only is our own,  
Nor will the PRESENT wait.



### THINK OF OUR COUNTRY'S GLORY.

BY E. M. CHANDLER.

Think of our country's glory,  
All dimm'd with Africa's tears—  
Her broad flag stain'd and gor'd  
With the bearded guilt of years!

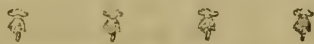
Think of the frantic mother,  
Lamenting for her child,  
Till falling lash's smother  
Her cries of anguish wild!

Think of the prayers ascending,  
Yet shriek'd, alas! in vain,  
When heart from heart is sending  
Never to be join'd again.

Shall we behold, unheeding,  
Life's Lilies' feeble crush'd—  
When woman's heart is bleeding,  
Shall woman's voice be hush'd?

The American and Foreign Anti Slavery Society have made preparations to do a good work for liber-  
the coming year.

The Rev. A. A. Phelps of Boston is engaged as a  
agent and Editor of the Anti Slavery Reporter. The  
porter is an excellent paper published monthly at  
the Nassau street N. Y. at \$ 0,50 a year for a single  
copy. 5 copies to one address for \$ 2,00 10 copies  
\$ 3,00 and 50 copies for \$ 12,00. subscriptions will be  
received at this office.



ANTI-SLAVERY TRACTS. The following  
tracts are on hand and for sale at this office. By the Lib-  
erty Association.

- Condition of Living.
- The cause of Hard times.
- Influence of Slave power
- One more appeal to Christians & Churches.
- Bible Politics.
- Jewish Servitude.
- Smith & Clarkson.
- Persons held to service.
- Loyal National Repeal Association.
- Duties and Dignities of American Freemen.
- Ill Treatment of People of color in the U. S.
- Testimony of a Southern Witness C. M. Clay
- The lawlessness of slavery.
- Poems on Slavery by Longfellow.
- The Missouri Compromise.
- Smiths Constitutional Argument.
- Two cents Postage

Address to the People of Kentucky by C. M. Clay

## Temperance Record.

### THE CONSISTENT NEGRO.

The tavern is still at work among all classes of peo-  
ple. In proof of this, permit me to record an occur-  
rence that took place not long since. A gentleman  
Cooper called upon his negro, who owns a fine farm in  
his neighborhood, and wished to purchase some saw-  
timber. Our "colored" friend inquired for what pur-  
pose he wanted it. He received for answer "I have  
contracted for so many whiskey barrels."

"Well, Sir," was the prompt reply, "I have the tim-  
ber to sell and want the money, but no man can purchas-  
e single slave or hoop pole, or a particle of grain of me  
for that purpose."

Of course Mr. Cooper was not a little "up in the  
back" to meet such stern proof--got mad, and con-  
temptuously made up mouths at him, and called him a  
"nigger." (Sm rt.)

"That is very true," mildly replied "darkie." It is  
my misfortune to be a negro; I can't help that, but I can  
help selling my timber to make whiskey barrels, and  
I mean to do it.

Aint that too good to be lost? Pass it round from  
pole to pole. "Do you hear that boys?" Mr. Editor, I  
have had no temptation to exaggerate; but have simply  
recorded the facts as given me from an unquestionable  
source. I knew the colored man well. The Ethiopian  
shall rise up in the day of judgement against some of  
the men of this generation, in reference to this great  
moral and benevolent enterprise.—Ohio. Penn. Or. an.

Temperance in Prussian Silesia. Temperance Soci-  
eties have no where produced more favorable effects  
than in Upper Silesia. From a report published by  
the authorities of this province, under the order of the  
King, and posted up about the city, it appears that dur-  
ing the last year, eighteen distilleries have been con-  
verted into establishments for some other branch of la-  
bor, and an hundred and eighty others have been left un-  
employed. That in the quantity of brandy made during  
the same time there has been a decrease of more than  
13,950,000 quarts, from that made in the year preced-  
ing; and that consequently the duties on spirituous li-  
quors have been lessened \$20,000,000. That the  
lower classes of the people have been much more con-  
stant at church than before; that the application to labor  
has been greater, domestic life more tranquil, and very  
few disturbances in the public streets have taken place.  
These facts have been made known to all the large land-  
ed proprietors of Silesia by circulars addressed to the  
Directors of districts. Cor. of the Journal des Delees.

Effect of the rum traffic on the en-  
gineer.—In Peterboro, Madison county  
9 physicians have been licensed to sell intem-  
perating drinks. Five abandoned the busi-  
ness without any gain to themselves, but  
suffering occasioned great loss to their indu-  
rious neighbors. Twenty were still liv-  
ing when the account was taken all drunk-  
ards and poor, and most of them a charge  
with their families upon the town. 200  
had died drunkards, and poor.

TIMELY RETURN.—A stage driver was  
observed to take a glass of brandy at every  
overnight stop. "Do give your horse a  
little of your brandy," said a passenger  
they do all the work, and if brandy is ne-  
cessary to keep up their strength they are  
entitled to it." The driver hemmed and  
awed a little, looked hard at the passen-  
ger, mounted his box, but said nothing  
Ex. Pr.

In the tenth Judicial Circuit of Ohio,  
composed of five counties, no licenses were  
granted, except in one county, to sell liquor;  
and the only reason for such a law in  
the whole circuit, was in the county which  
continued to legalize liquor dealing. Ind. F.

FACTS ARE STUBBORN THINGS. We see it  
stated in the last Massachusetts Cata-  
ract that in the village of Paxton numbering 665  
there have been in 30 years thirty-one rum-  
sellers. Sixteen have failed in business—  
eight have died insolvent, of whom seven  
were drunkards—one died delirium tre-  
mens—one a pauper in Vermont. Two  
died in Ohio, one in Utica, N. Y., two in  
Worcester, and three in Paxton. One was  
sent to the house of correction for three  
years, one is now a pauper in the town—  
six ran off, and a majority of those now liv-  
ing are not worth a shilling." Ex. P.

The Mass. Dew Drop says that the Di-  
rectory of the Fall River Rail road have  
decided by a vote that no ardent spirits  
shall be transported over their road Ex. P.

A farmer who all along supposed he was a citizen of  
Canada, but who was turned over to Vermont by the  
late running of the boundary line declared himself high-  
ly satisfied with the change, because Canada was al-  
ways a sickly place. S. of L. News.

### ANTI-SLAVERY BOOK STORE.

Myron Finch and Thomas A. Wood have opened an  
office for the sale of Anti Slavery Books, Pamphlets  
Tracts &c. at 118 Nassau Street New York, Let them  
be well patronized.

MODERN PROTESTANT CHURCH COURTS  
UNMASKED, is the title of a Book by the Rev.  
George Bourne, exposing some of the iniquitous pro-  
ceedings of Ecclesiastical Bodies in the Protestant  
Church. It should be read by every body.  
For sale at this office, price 31 cents

CONGREGATIONALISM AND CHURCH AC-  
TION is a small book published by JOHN KEEP  
Pastor of a Congregational Church in Ohio. It should  
be read by every body. A copy for sale at the  
Newman Office, Boston, N. E.

ANTI-SLAVERY BOOKS for sale at the Office of  
the Freeman, Boston, N. E.

### LIBERTY MINSTREL.

A collection of Liberty Minstrel are for  
sale at this office.

This is superior to any thing of the kind we have  
seen and should be in the possession of every one that  
loves good music, and loves to take a good use of it.  
Price, 44 cents.

Boston Washington Temperance Benev-  
olent Society.—meets every Monday eve-  
ning in the Free Church D. C. Norris,  
President, Marcus Evarts Secretary.

Boston Liberty Association.—meets the  
first Friday evening of every month.  
J. Evarts, President, C. B. Norris, Sec.

# THE NEW JERSEY FREEMAN.

VOL. 2.

BOONTON, APRIL 28, 1846.

NO. 11.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY

JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers  
10 copies to one address for two dollars.  
All communications must be post paid.

From the Emancipator

### THE GARLAND FORGERY.

We have had the documents in our hands several weeks, but without feeling fully at liberty to use them as our own inclinations dictated. Being freed from doubt on this score, we hasten to lay them before the public. They show beyond all question, who were the guilty agents in the celebrated "Garland Letter"—the forged letter from James G. Birney to James B. Garland, by which the Whig leaders in Michigan, Indiana, Ohio, New York, Maine and other States sought to blast the character of one of the most upright men living, because they thought he stood in the way of their elevating their idolized slaveholder and duellist to the highest office of the nation.

As the circumstances may not be all fresh in the minds of all our readers, we will premise, that shortly before the presidential election in 1844, the leading Whig papers throughout the North were simultaneously furnished with a slip, purporting to be an extra of the "Genesee Democrat," a Whig paper in the State of Michigan, and to contain a letter from Mr. Birney, the Liberty candidate for the presidency, to J. B. Garland declaring his Birney's adhesion to the Democratic party—with an affidavit by Mr. Garland, before a magistrate of the genuineness of the letter—all forged. So important was this deemed to be, that the State Committee in Indiana hastily issued it in an extra, judiciously timed so as to reach every part of the State about three days before the election; the Portland Advertiser did the same. Mr. Giddings, in the Western Reserve, Mr. Webster, in Massachusetts, and other orators, pledged themselves for its genuineness, &c. &c. A few Whig papers seem to have been mysteriously cautioned not to commit themselves to it, but the party made free and full use of it, to the utmost, to draw off Liberty voters from their fidelity and induce them to vote for Mr. Clay.

Mr. Birney was at this juncture on his way to his home in Saginaw, in the remote part of Michigan, returning from a journey to N. England for two of his children.

Being unexpectedly detained three or four days at Buffalo, by a violent snow storm, he met the forged letter at Cleveland, on the day of the Ohio election, which otherwise he would not have seen until after all elections were over; and was thus enabled to expose it in season for the elections in New England. But for a very long time it seemed as though the guilty authors of the forgery had covered their crime from human detection.

At length, however, the eye of justice has pierced the darkness, and the immediate agents have been discovered, and their guilt fully proved, by the following affidavits, to which we now call our readers' attention:

"The following statements are made at the request of Charles H. Stewart, of Detroit, on behalf of James G. Birney.

### STATEMENT OF MR. SHERWOOD, OF PONTIAC.

In October 1844, I was Editor and publisher of "The Genesee County Democrat," which advocated the election of Henry Clay. During said month a gentleman of the Whig party, residing in Pontiac, informed me that

a measure was on foot which would secure the election of Mr. Clay and I would probably be applied to on the subject, and if so I was neither to affirm nor deny the matter enquired about. He did not acquaint me with any of the particulars, nor had I any suspicions of what they were. Soon afterward, within a few days a letter was received by the Whig Central Committee, stating that a certain document purporting to be "the Genesee County Democrat Extra" was in circulation, containing an alleged letter from James G. Birney to J. B. Garland, an affidavit from the latter, with other documents, and Mr. Howard enquired whether the said document was genuine. The committee showed me the letter. I immediately knew that the document was that about whose forthcoming I had been warned, as already stated. The committee informed Mr. Howard by the next post, that it was a gross forgery, and at their request I added my affidavit, substantially the same as one I subsequently made. This letter was received at least ten days before the November election. I first saw the document in the Detroit Free Press of 1st November, 1845, published as a forgery. On the 4th being election day, I published an Extra Democrat containing an exposure of the forgery, hereto annexed, and continued in the regular paper of the 5th. Although I did not then know the authorship of the forgery, I suspected in Pontiac among the Whig leaders. My first positive information was from Nathl. A. Stimson and Joseph Beebe, then compositors in the "Oakland Gazette office", of Pontiac. They lately informed me it was printed in the office of that paper, by the Editor Mr. Tompson.

"I also have in my possession one of the original forgeries: it is the type and paper used by the Oakland Gazette, and the type and form still used; facts of which I speak with confidence from my familiarity with the subject. The Pontiac Jacksonian of the 10th September last, distinctly charged that the forgery was printed by William M. Tompson, Oakland Gazette Office, Pontiac, Michigan." And it was so printed beyond all question.

(Signed) WM. B. SHERWOOD.  
STATEMENT OF NATHANIEL A. STIMSON AND JOSEPH BEEBE.

"In October 1844, we were compositors in the office of the Oakland Gazette. Towards the end of said month, the precise time not being now recollected, Mr. William M. Tompson, editor and publisher of the paper, told us to go to his house that night to Lodge.

We had a bed in the office, and had a wass previous-ly slept there. This unusual direction excited our surprise and curiosity. We left the office as desired, but returned to discover if possible, what was going on. The office is on the ground floor, and we were enabled to look over the top a curtain which hung against the window, and see the interior of the office. We perceived some printing was doing, and that in the office were M. Tompson, the editor, together with H. H. Dunklee, Moses Wisner and Charles Draper, of Pontiac, and all Whigs. The first two were setting type the latter two were sitting down. The following morning we examined the press, to discover what had been printed. The Tympan Sheet had been removed, but on the Tympan itself there remained the impress of the work done plainly discernible. The tympan is the cloth on which rests the paper to be printed. In this case, the article was that which was subsequently so well known as "The Garland forgery."

We have seen, and there now is, in the Jacksonian Office one of the original forgeries. It is the same as the article we saw on the tympan, and was struck off by the same form that made the impression thereon.

During the same day we were asked by Mr. Thomp-

son, if we knew what they were doing in the office the evening before. The question induced us to make a close search in the office, and we there found the form itself.

It was not distributed, but was tied round with a cord, and enclosed in some paper, and was hid away under some books and papers. It was the form which had struck off the article in question. We read enough of it to know its contents and recognize it; and more particularly, because some type fell out, and we had to search for their places to restore them. The article became public shortly afterwards and we at once recognized it.

Pontiac, Oct. 25, 1845.  
(Signed) N. A. STIMSON.  
JOSEPH BEEBE.

STATE OF MICHIGAN,  
Oakland County, Ss. }

Wm. B. Sherwood, N. A. Stimson, and Joseph Beebe, being duly sworn, do depose and say that the facts set forth in their several statements in the above made are true to the best of their knowledge and belief.

Sworn before me on this 29th day of October, A. D. 1845.

(Signed) WM. J. HENDERSON,  
Justice of the Peace.

The most material facts here stated are these:

1. That some time prior to the appearance of the Garland Forgery, the editor of the paper, whose name was surreptitiously used, Mr. Sherwood, was cautioned to answer evasively in case he should be enquired of about an important disclosure that was to take place.

We have information from another quarter that the name of the individual who gave him the caution withheld from personal considerations honorable to Mr. S., but that he is one very high among the Whig managers. If necessary his name will be disclosed.

2. That Mr. Sherwood, to his honor, refused to make himself a tool of the conspirators, but immediately answered that the Garland Letter was a gross forgery; and communicated the fact to the Hon. Jacob M. Howard of Detroit, Chairman of the Whig State Committee, at least ten days before the election in Michigan, Nov. 4.

3. That the "Genesee County Democrat Extra," was printed at the office of the Pontiac Gazette, a Whig paper, by W. Tompson, the publisher of that paper, and H. H. Dunklee, in the night time, the regular compositors being sent out of the office, and Moses Wisner and Charles Draper being present. The Whig candidate for Congress in that District was George W. Wisner; we know not whether Moses Wisner is his brother or not.

4. Mr. Howard, in one of his publications, refers to letters that he wrote to his eastern friends, cautioning them about the Garland letter. We have repeatedly and loudly called for the production of one of these letters, but not one has been produced. We will compare them with the fact that Mr. Howard was expressly informed by Mr. Sherwood that it was a "gross forgery," at least ten days before the election—that is, as early as the 24th of October. We want to see the dates of Mr. Howard's letters, and see whether he explicitly declared it to be forgery. The editors of the Boston Atlas, New York Tribune, and Portland Advertiser, probably have such letters. Let us have a look at them.

5. One of the editors of the Detroit Advertiser was a member of the State Central Committee. In his paper of November 1, 1844, a week after they had received Mr. Sherwood's letter, denouncing the affair as a "gross forgery," he has the following editorial concerning this forged letter:

"MR. BIRNEY'S LETTER.—As to the genuineness of

the alleged copy of Mr. Birney's letter to Mr. J. B. Garland, to which the Free Press of last evening devotes a column and a half, we know nothing, and can say nothing.

It is certain that some such letter was written; but we wait for further developments. The Free Press may find its curses, another Roorback, tried on some Loco-foco. We should n't wonder."

"We know nothing"—says this editor, with Sherwood's affidavit before him a whole week, declaring it a "gross forgery." These are the arts with which men of standing sought to secure the election of "Clay and Frelinghuysen."

"Some such letter was written." No such letter was written; and this direct and palpable falsehood has never been retracted or apologized for.

6. It is of great importance, we believe, that these affidavits should be widely circulated, and the facts here reiterated before the people, until they will understand it, and see who are the guilty ones. It is of great importance to circulate the facts, and let the people pronounce their sentence. We have no doubt the Liberty party papers will do all that is in their power for this purpose. Will the Whig papers have the honor and honesty to publish the truth in this case? We shall see.

7. Watch against the efforts which the guilty party may make, first to make light of atrocious crime against the people's liberty, and then, pervert the truth, or buy up the witnesses."

8. Sherwood was cautioned before-hand what to answer when inquired of. Howard writes at once to the Genesee Committee to make the predetermined inquiries. Sherwood refuses to make the answer expected. Still, Howard and the Advertiser treat him as if they had received the evasive answer from Sherwood. No one supposes that Thompson conceived the plot, or wrote the letter. Where did it originate? We hope this question may yet be answered.

From the Liberty Standard.

We cannot fill a column more usefully than with the following extracts. Very few names in England or America are more beloved by christians than those of JAMES and BARNES. Will not their truthful testimony be regarded? If the language of others is surrounded with odium so that christians cannot embrace the truth it contains, will not these men be heard?

From the Advocate of Peace.

#### THE DUTIES AND DERELICTIONS OF THE CHURCH.

By Rev. John Angel Jansa, England.

War is one of humanity's direst curses; one of the most horrid demons that ever escaped from hell to desolate the earth; and yet there is a fascination and a spell in it, which all its blood, and groans, and unutterable misery, are not yet strong enough to break. The military passion which one would imagine to be the first that Christianity would subdue, will be found to be among the last to yield to its power; and the glory of arms, as it is so called, will be, perhaps, the latest to be eclipsed and lost amid the mild radiance of the Sun of righteousness. But, assuredly, even this shall be accomplished, if there be any truth in revelation, or any power in God. How is it that the pacific principles of the New Testament make way so slowly in the world? Just because they make so little way in the church. The church of Christ does not seem to know her vocation, as a mirror to reflect truth upon the world. But she has committed another mistake; and that is, in not rightly appreciating what the truth is. She has confined her attention too exclusively to creeds and formularies of doctrines, and has held up to the world only a portion of truth. Things that ought to be done are truths, as well as those that ought to be believed.

Love is a great, glorious and fundamental truth, for God the first truth is love. The church ought to shine forth in the lustre of all practical truth; she as little knows her power as she does her vocation. She underrates her influence, forgetting that she is the habitation, the body, the organ of the living God. The Lord her God in the midst of her is mighty. And then it must be confessed and lamented, that what right principles, either theoretical or practical, she does hold and exhibit, lose their efficiency & influence for want of vigor and consistency in her own spiritual state and conduct. Her voice is not heard, her counsels are not followed, her example is not imitated, her power is not felt, for want of more that is divine and heavenly about her. She is too like the tabernacle of the Lord. Let the church be what she ought to be, what she might be, and what she one day will be, and she would command the attention, secure the reverence, and obtain the submission of the world on all points of truth and morals. Slavery and wars, at their bidding, would come out of the bodies they have possessed, troubled and tormented, just as the demons did, which at the voice of Christ, left the men who dwelt among the tombs, and entering into the swine, left their former victims in liberty and peace. Men do not see the sin of slavery and war, however clearly they perceive and willingly acknowledge their evils. And why do they not see it? Because their spiritual vision is weakened by the feebleness of their piety. The sense of the spiritual eye is in the heart; and if that be dull & obtuse, moral truth is not, and cannot be clearly discerned.

"The animal man discerneth not the things of the spirit of God, neither can he know them, because they are spiritually discerned;" and this effect must be felt just in proportion as the animal nature gains power even in those who are renewed. Our great aim therefore, must be to bring up tone and vigor of practical godliness in the church; to prepare her clearly to see the sin of war and slavery, and, at the same time, to give tenderness to the conscience, and resoluteness to the will, for the destruction of these enormous crimes.

And who ought to be foremost in the church, but its pastors? If the church is the light of the world, they are the light of the church. Instead of sinking to the level of the people, they should draw up the people to their own; instead of a timid, shrinking, time-serving spirit, and acting upon the law of expediency, let them in the spirit of martyrdom—and what else or less, is the spirit of the gospel? proclaim from the pulpit, and, if need be from the prison and the stake, the sin of whatever opposeth itself to the kingdom of God. When the church is what it ought to be, the world will be converted; and the church will be what it should be when its ministers are. A better church will make a better world, and a better ministry will make a better church. Let this be sounded forth through all lauds.

Birmingham, Nov. 14th, 1845.

Rev. A. Barnes on Slavery.

The following remarks occur in the thanksgiving sermon of Rev. Mr. Barnes of Philadelphia. He had been speaking of Wm. Penn and the Quakers:

"Now here, I am persuaded, is a wise model for all other denominations of christian men, and the true idea of all successful efforts for the removal of this great evil from the land. Let all evangelical denominations but follow the simple example of the Quakers in this country, and slavery would soon come to an end. There is not vital energy enough; there is not power of numbers and influence enough out of the church to sustain it. Let every religious denomination in the land detach itself from all connection with slavery, without saying a word against others; let the time come when in all the mighty denominations of christians, it can be announced that the evil has ceased with them forever; and let the voice from each denomination be lifted up in kind, but firm and solemn testimony against the system—with no mealy words; with no attempt at apology; with no wish to blink it; with no effort to throw the sacred shield of religion over so great an evil, and the work is done. There is no public sentiment in this land—there could be

none created, that would resist the power of such a testimony: there is no power out of the church that could sustain slavery an hour, if it were not sustained in it. Not a blow need be struck. Not an unkind word uttered. No man's motive need be impugned. No man's proper rights invaded. All that is needful is, for each christian man, and for each christian people, to stand up in the sacred majesty of such a solemn testimony; to free themselves from all connection with the evil, and utter a calm and deliberate voice to the world, and the work will be done."

For the New Jersey Freeman.

#### POSITION OF THE LIBERTY PARTY.

Mr. Editor:

Will you permit us, who have long been engaged in the Antislavery cause, to present to your readers, very briefly, a few considerations on the present condition and future prospects of the Liberty Party? The positions we shall advance will be of material importance, and are therefore deserving of a careful and candid examination. We trust, then, that no one of your readers will hastily commit himself against them, but follow the apostolic injunction—"prove all things, and hold fast that which is good."

Let us make this communication too long, we will present what we have to say in the shape of simple propositions.

I. Slavery will be abolished before the present moral and political movement against it shall cease.

II. It will be abolished by some national political party, that shall have the power and inclination to do it.

III. The Democratic party will not abolish it; it has the power, but not the inclination. On the contrary, it has laboured, and will continue to labor for its aggrandisement and surpremacny.

IV. The Whig party, as now organized, will not abolish Slavery: for it has not the power nor the will to do it. It never has taken any ground, as a party, against Slavery: prominent Slaveholders are its leaders; it musters three or four hundred thousand voters in the Slave States, of whom a hundred thousand, probably, are personally Slaveholders. While these are members of the party, it cannot become an antislavery party; and should these be withdrawn from its ranks, the result would be radical disruption of the party, and its final extinction, or its reorganization on another basis.

V. The Liberty party have the will to abolish Slavery, but they have not the power. Can they attain the requisite power to abolish it by their own legislation? We answer that they cannot, while they refuse to take ground on any subject except the abolition of Slavery--The reasons for believing this are these:

1. If there be three national parties, the Liberty party must have a million of votes; if there be but two, it must have a million and a half of votes to abolish Slavery. This great number cannot be obtained by appealing to the antislavery principle only. No political party ever attained such numbers by advocating one principle, and refusing all expressions of opinion on other subjects.

2. Those who act with the Liberty party must forsake all connection with the determination of all other political questions until Slavery shall be abolished, even if that be accomplished in six, twelve, or twenty years. This will not be done by one-third or one-half the voters of the United States.

3. The appeals to the antislavery principle thus far have not secured the votes of the masses in any part of the country. In 500 counties in the Free States, the Liberty party, in six years, have not carried a single one, but their votes have been almost entirely from the class of Philanthropists and of Religious men.

4. The past success of the party does not warrant the expectation that it can become a permanent, national, triumphant party; on its present basis. The vote last year, after six years existence, was about 70,000. To abolish Slavery, fifteen or twenty times that number are indispensable.

VI. The Liberty party can attain the requisite power to abolish Slavery, by taking such ground as will bring to its standard sufficient numbers. This can be done

by taking right ground on all political questions; by making it a party of progress; of national reform; of justice, economy and peace; just such a party as our country needs—such an one as every Patriot and Christian can sustain, and ask the God of Heaven to bless. To make it such, it should, take such ground on every subject as will best promote the good of the whole country.— This should be done without reference whatever to old party distinctions. With out presuming on any superior wisdom, we will state what we conceive that ground should be, on some of the most important topics that present themselves:

1. THE ABOLITION OF SLAVERY,—by constitutional means should continue to be the paramount object of the party.

2. EQUAL POLITICAL AND CIVIL RIGHTS,—should be secured to every citizen without reference to nativity, color or descent. This principle would do away with all monopolies and special privileges, granted to corporations or individuals, and also with all unequal taxation.

3. A THOROUGH REFORM OF THE JUDICIARY SYSTEM—both State and National, so that the Laws shall be made more intelligible, decisions more conformed to justice, judgement more speedily rendered, the number of technicalities diminished, and the cost of administering justice greatly reduced.

4. THE ELECTION OF ALL NATIONAL AND STATE OFFICERS,—so far as the nature of the circumstance will permit. Especially should this reform be applied to Postmasters, who should be elected by the citizens of the town or city in which they are located.

5. THE REDUCTION OF SALARIES—of all persons in public employ to as low a rate as will secure incumbents of the requisite qualifications and abilities.

6. THE GRADUAL REDUCTION OF THE ARMY AND NAVY—with a view to their ultimate abolition as soon as the circumstances of the country, and of other nations, shall render it advisable. Every President recommends an increase of the preparations for War, and they now swallow up two-thirds of the National Revenue. During the fifty-six years that our Government has been in operation, there has been War with civilized nations only three years. Yet according to a recent report of the Secretary of the Treasury, Congress has appropriated during that period—

For Military Service,	\$286,998,357
For Naval do	178,933,124

Making a total of 465,931,481

The Pensions and Interest on the Public debt, consequent on these preparations, amount to about One Hundred Millions more. A similar expenditure for the next half century, proportionate with our increase as a nation, as recommended by Presidents Polk and Tyler, would require more than One Thousand Millions to be expended in preparations for Wars, of which there is now not any probability. Such enormous and grievous taxation for War, in the present age of the world, after thirty years of profound peace, is neither necessary or wise, and should be opposed by the Liberty party.

7. A TARIFF FOR REVENUE—so long as the expenses of the National Government are so great as they now are. But should they be reduced—as they might be by the measures before enumerated—to one-third or one half the present amount, the cumbrous machinery of the Custom Houses would be no longer necessary, but the public Treasury, could then be supplied better and more cheaply by a small direct tax upon the many and increasing millions of industrious citizens. In this case, the Tariff should be abolished, but so gradually as to save every interest vested under its provisions.

8. THE REDUCTION OF THE POST OFFICE TAX.—In this Republican country, the people ought to be served as cheap as the subjects of ancient monarchies; and the Franking Privilege should be entirely abolished.

Thus while, Slavery will be abolished by the legislation of national party having the power and the will to do it, we affirm that the LIBERTY party may become that party by using the means we have stated; but,

VII. If they REFUSE to do this, they will be a mere TEMPORARY party, shortlived in existence, few in numbers and accomplishing no other good than to prepare the way for the coming of another that shall succeed it, that will not only be antislavery, but will take ground on all the subjects in which American citizens are interested. It will take the place of the Liberty party, do its work, and the early antislavery pioneers will ultimately become enlisted in its ranks.

Now, Mr. Editor, we submit these considerations to your readers, and will make no argument respecting them, further than to ask, whether it would not be better for the great cause in which we are engaged, for the Liberty party to improve the opportunity which now presents itself for obtaining the power directly to abolish Slavery, (and which opportunity is fast passing away,) than to commit our noble enterprise into the hands of another set of men to come after us, whose devotion to the One Idea of Abolition will be more recent its date, less unmingled in its character, less predominant over other interests, and more liable to the opposition of old party prejudices, and the seductions of selfish interests.

GUY BECKLEY  
THEODORE FOSTER

Ann. Arbor, Mich. Feb. 24, 1846.

### THE NEW JERSEY FREEMAN.

BOONTON, MARCH 14, 1846.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

We give on the first page the result of some investigations in relation to the infamous garland forgery. They show conclusively how that wicked business was done, and by whom.

The whig editors must either confess that they published these forgeries knowing them to be such, or that they were duped by certain whig leaders. The former is probably the case with a large portion of them. The fraud has been exposed sufficiently to satisfy any honest mind for more than a year, and yet we know of not one whig editor that ever attempted to set the public mind right on that point. They have done all they could do, to destroy the Liberty party and the reputation of its friends by their infamous lies, and now leave the public mind as far as their influence extends under the impressions which their standards first produced.

The whigs exhibited unparalleled meanness in the first place in giving publicity to these forgeries, these chickens of their own hatching, stamped as they were upon the face of them with absurdity and falsehood, at that time and under the circumstances they did. The abuse that they heaped upon liberty men, in the fall of 1844, because they would not believe their ridiculous lies, will long be remembered.

They will long rest upon the whig party as a burning stigma. These exposures should be published & republished by Anti-Slavery Editors; and Anti-slavery men should hold them up before the world without ceasing, until they are fully understood every where. Let these documents be sown broadcast over the land and Justice will be done to the innocent, while the guilty shall reap the wages of iniquity.

THE LIBERTY PARTY. The signs of the times are most cheering to those friends of the Slave which believe that slavery is to be voted down. Slavery has been voted into existence, and we rejoice in the belief that it is soon to be voted out of existence. Liberty papers are increasing in number and size. The Indiana Freeman has been enlarged twice within about three months, and others appear in new type and give cheering indications of prosperity. C. M. Clay is pursu-

ing his way unmolested, and the subscription list of the Kentucky True American is rapidly increasing while Dr. Snodgrass with his Saturday visitor is shaking the State of Maryland to its centre. The iniquitous laws which make marketable commodities of human souls must be repealed, and they cannot be repealed without voting; and it is one of the most cheering signs of the times that men are beginning to feel the importance of using their moral influence at the ballot box.

#### NEW HAMPSHIRE.

The election in New Hampshire, may be hailed as a great Anti-Slavery victory. Most of the whig editors are lustily crowing over it as a whig triumph, while a few of the more considerate, who look forward to what is to come, do not feel very much elated. It is supposed that a whig governor will be elected, and M. Hale will be appointed Senator. The Liberator says. "The intelligence will cause the demon of Slavery to send up a howl of despair" Can any one show that this glorious result is not to be attributed to the Liberty party? The result is as follows for members of the House.

Liberty men 14	Independent Democrats 22
Whigs 102	Democrats 122

The Independent Democrats may be safely be counted with the Liberty men. They never can go back to the Democrats nor over to the whigs; and slavery is the ground of their separation from the old party; therefore it is reasonable to calculate that they will continue with Liberty party. They nominated the Liberty Candidate for governor after he was nominated by the Liberty party. We trust that we shall have more such victories to record in other States soon.

We give the Documents from our Michigan Friends without comment, except so far as to say, the investigation of that subject will hurt nobody

### QUARTERLY MEETING.

The Quarterly Meeting of the New Jersey Anti Slavery Society will be held at Morristown on Tuesday 28th of May next. Further particulars will be given in time, as to the Hour, Speakers &c.

April 20 1846. A. H. Freeman Sec.

### The Anniversaries.

The American and Foreign Anti Slavery Society will hold its Anniversary in the Broadway Tabernacle in the city of New York on Tuesday the 12th of May next, at 3 O'clock in the afternoon. The committee are making preparations for a great meeting, and of the greatest importance. Let it be remembered it is to be held in the afternoon.

The Twelfth Annual Meeting of the American Anti Slavery Society will be held in the Tabernacle in the city of New York on Tuesday the 12th of May next. They anticipate a great gathering of the friends of the Slave.

The friends of the Abolition of Capital Punishment through the united States, are earnestly requested to be represented at the Meeting of The New York State Society, to be held in this city on Monday, May the 11th. Among the speakers expected to address this meeting, are Hon. Robert Rantoul, Vice President Dallas, Rev. John Pierpont, Horace Greeley, Rev. Charles C. Burleigh, Rev. J. N. Maffit, Parke Godwin, J. L. O'Sullivan, Rev. W. H. Channing and Prof. Patterson of Philadelphia.

JOSIAH HOPPER, Sec. W. T. McCOUN, Pres.

It is estimated that the cost of tea annually consumed in the United States; is \$4,000,000. This looks unfavourable to the cause of tea-totality in this country.

## POET'S CORNER.

From the Cincinnati Herald.

### THE BATTLE FIELD.

"Give up?" Who speaks that craven word?  
Whose coward heart shrinks back?  
Who dares not brave with manly front  
The perils of our track?  
Who talks of rest and peace while yet  
Our work is yet begun,  
Who lays aside his armor,  
Ere the battle field is won?

Are the bondmen's fetters broken?  
Has the mother ceased to moan  
For the sold and bleeding children,  
She may never call her own?  
Doth the crushed and broken spirit,  
That man to earth has trod,  
Stand erect in conscious freedom,  
As created by our God?

Do Southern breezes waft us  
The songs of jubilee?  
Or the wail of captive millions,  
Who are pining to be free?  
Has but one soul been polluted,  
And can we cease to feel,  
With the tyrants lash above us,  
And his letter on our heel?

Not stamped with darkest infamy  
The craven spirit be,  
That shrinks beneath the heaviest load,  
Or basely bends the knee—  
That tamely yields a single right,  
Or bates a single word  
Of God's resistless truth, that yet  
By tyrants shall be heard.

God strip thee for the conflict,  
In God's holy name repair  
To Freedom's sacred shrine, and lay  
Thy cherished idols there.  
Guard well thy heart, distrust thyself  
Let no accursed thing  
Pollute with earth-born, selfish lust,  
The offering thou dost bring.

Let not thy spirit falter,  
Let thy faith be firm and strong;  
Though the conflict round thee thickens,  
And the strife be fierce and long,  
Stand fast—thy feet are on a rock,  
Thy God will be thy shield;  
Die like a man, if die thou must,  
But never basely yield.

Cincinnati, Feb. 1st.

M. L. B.

ANTI-SLAVERY TRACTS. The following tracts are on hand and for sale at this office, by the Liberty Association.

- Condition of Living.
- The cause of Hard Times.
- Influence of Slave power
- One more appeal to Christians & Churches.
- Bible Politics.
- Jewish Servitude.
- Smith & Clarkson.
- Persons held to service.
- Loyal National Repeal Association.
- Duties and Dignities of American Freemen.
- The Treatment of People of color in the U. S.
- Testimony of a Southern Witness. C. M. Clay
- The lawlessness of Slavery.
- Poem on Slavery by Longfellow.
- The Missouri Compromise.
- Smith's Constitutional Argument.
- Two cents Postage
- Address to the People of Kentucky by C. M. Clay

## Temperance Record.

KEEP YOUR DISTANCE—The Pledge and Standard relates the following incident of a Philadelphia son of Neptune:

"A clever sailor has lately joined the Sons of Temperance in Philadelphia, after running a course of dissipation by which his means were pretty well exhausted. At the time of signing the pledge he was indebted to a rum seller one *shilling*. A few days ago he went to pay off the score, but being determined not to enter the house in which he had been robbed, he got a long pole, attached the piece of money to the end of it and standing at the outside of the door reached it to the astonished publican and marched off with a jolly heart." *Ind. Freeman.*

### A Man on Fire.

"PUT ME OUT!" "PUT ME OUT!"—The guardians of the night were not a little surprised to hear from a lowly gutter late one night last week, a sharp earnest cry—"Put me out. Put me out!" On drawing near, they found a fellow sitting upon the curb, with his feet in the gutter, and leaning against the iron post of one of the glasslamps. It was poor Tim Lightbody, delirium tremens had overtaken him in the gutter. His brain was on fire & his vitals were burning up with rum, and now as he leaned back against the post so that the full glare of the brilliant gaslight shone into his bloodshot eyes, an Imp of the Distillery whispered in his ear that his head was on fire! And poor Tim was in a condition to listen to the grinning, chattering sprite, as it disappeared down the neck of the bottle, he lifted up his voice and cried lustily:

"Put me out! Put me out! Fire! Spontaneous combustion has, has took place in in a light blaze, sir! Away, Away, ye ery goddins, I know ye all, Ye are matches! lucifer matches. Ye set me in a blaze, Put me out, water, water, Blow in my, my ears, if they aint burnt out. Blow down my throat—quick, it's red-hot, Oh, somebody put me out!"

And the Charlies took him in charge, and put him in the watch-house, where he raved till morning, and then, very early in the day, died. Poor fellow, he was "put out," most effectually, and by an agent that has prematurely snuffed out the light of life many millions of times, and filled numberless graves with nameless, loathsome, unwept mortals. These are thy doings, all destroying Alcohol!

Who set that man on fire? The answer is plain, the rum-seller did it. Had he set his clothes on fire and burnt him he would have been punished. Had he set his hair on fire and burnt it off, it would have been a crime in the eye of the law. But he set brains his mind, his soul on fire with the

fire of alcohol, which burned and consumed like the fire of hell and in this the law protects him; yet, gives him a license so to do—*True Wesleyan.*

A Christian who does nothing to remove the evil of intoxicating liquors, which destroy the bodies and souls of men, is said to be a *dark light*.

The Cherokee Indians have a Total Abstinence Society, numbering three thousand and fifty-eight members. Five hundred and eighty-five have been added during the past year.

*Crime and Intemperance.*—Eighty thousand and one hundred and ninety-eight persons have been brought before the magistrates in New Orleans during the last ten years. The arrest of 74 thousand was caused by intemperance!

The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y. at \$ 0,50 a year for a single copy. 5 copies to one address for \$ 2,00. 10 copies \$ 3,50. and 50 copies for \$ 12,50. subscriptions will be received at this office.

### ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Wood have opened an office for the sale of Anti Slavery Books, Pamphlets, Tracts &c. at 118 Nassau Street, New York, let them be well patronized.

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the improprieties of proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body.

For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 44 cents.

Boonton Washington Temperance Benevolent Society,—meets every Monday evening in the Free Church. D. C. Norris, President, Marcus Evarts Secretary.

Boonton Liberty Association,—meets the first Friday evening of every month. M. Evarts, President, C. B. Norris, Sec.



# THE NEW JERSEY FREEMAN.

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### TERMS.

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From the Harbinger.

### WHO ARE THE INFIDELS?

Many professing to be governed by a spirit of toleration and Christianity, improve every suitable occasion in trying to make out that those who advocate social reform by bringing about equitable relations between man and man,—the individual and society,—capital and labor,—are infidels.—They profess to believe in the bible, and to have been sanctified by its truth, and spirit, and to pray daily that the "Kingdom of God may come, and God's will be done on earth as it is done in heaven,"—yet stigmatize those who believe in the practicability of this heaven-taught prayer as infidels.

They seem to think religion consists more in going to meeting on the Sabbath, and giving in their adherence to established creeds and forms of worship, than in obeying the weightier matters of the law, faith, justice, and mercy." It seems to be apart of their religious belief, that if they take good care of themselves and their families, they need have but very little concern for the welfare of others—they are not their "brother's keeper."

God requires us to "love him with all our hearts, and our neighbors as ourselves." He that refuses to obey these requirements in his life, he is the infidel no matter what he may profess. We have the authority of inspiration in saying that he that does not "love his brother, whom he has seen," cannot love "God whom he has not seen,"—those who profess to love God, but give no evidence of love to their brethren, are liars.

It seems to me that both parties are somewhat out of the way; religion neither consists in all love to God, or man, but in a union of the two. God should be loved supremely, and our neighbor as ourselves.

If we love our neighbor as ourselves, we should never injure him but in all things seek to promote his happiness and well being; we should do something more than merely let him live,—we should try to help him live.

Yours for all mankind.

D. E. R.

Haydeaville, Feb. 9, 1846.

### MORAL COURAGE.

"But what is the courage of the battle field compared with moral courage of every day life? Stand alone, see friends scowl; hear distrust speak its foul suspicion, watch enemies taking advantage of the occasion, laboring to destroy; who would not rather encounter the shock of an hundred battle fields, and lead a forlorn hope in each, than bare and brave these things? Why one is as the summer breeze on the ocean to winter's stormiest blast. Any common spirit may summon courage to play the soldier well; use quickly fits him for it. But it requires a man to speak out his thoughts as he thinks them—to do—when like that stormy blast in winter on old ocean, peace, honor, security, and life are threatened to be swept away.

Yet who, looking back upon the page of history, or forward to the hope of the future, would hesitate which to choose.—The martyrs—where are they?

Chronicled names in all hearts. The patriots who died for Liberty, ignominiously and on the scaffold, how fares it with them! Cherished as earth's honored sons. The good—who spoke the truth and suffered for its sake—where are they? Like men they spoke the truth that was in them. This was their courage.

If they had been silent, if, trembling before tyrants or mobs, they had feared to tell what they knew, to speak what felt, they would have lived and died as other men. But they had the moral courage to do all this, and though they perished, man was blessed through their suffrage, and truth lighted up with new glory and power.

Give us moral courage before every thing else! It is the only bravery on which humanity counts for an eternal blessing. Give us moral courage first and last.

For while it nerves a man for duty, it roots out of his heart hate and revenge, and all passions, making him wise amid danger, calm amid excitement, just amid lawlessness, and pure amid corruption. It is the crowning beauty of manhood." *Clay's True American.*

From the Indiana Freeman.

### INFIDELITY.

False interpretations of the Bible by its ministers is filling the land with infidels.—

There are very many whose sense of justice revolts at the construction put upon it by the body of clergymen and if they are convinced that it really sanctions the most enormous injustice, they necessarily lapse into infidelity. It is only by disbelieving the priests that they can believe the Bible to be the word of God. They cannot believe God desires the welfare of his creatures if sanctions the wrong committed by man upon his fellow man. Great is the responsibility of those who make the Bible discreditable in the eyes of good men.

In the late controversy between Rev. Mr. Bancroft and Dr. Rice at Cincinnati, the latter said that infidelity and abolitionism were convertible terms. And in a recent number of the Congregational Journal the editor speaks of N. P. Rogers as follows; "And yet this same man was a professor of religion till he turned an ultra abolitionist, then a general reformer, then a non-resistant, then an infidel." If men inevitably arrive at infidelity through ultra abolitionism, reform and non-resistance—if to be a christian a man must be pro-slavery, if he must support the monstrous system of outrage and plunder which society has organized, and if he must put away all love for man—my choice will soon be made.

Judge Stevens related, at the West field Convention a conversation that he had recently held with a Virginian on the subject of slavery. After a pretty long argument the Virginian finally said: "Sir, I know you are mistaken—I know that slavery is not wrong—I know that it is sanctioned by the Bible, for I have been a member of a church for thirty years, and heard a thousand ministers preach, and although they preached against every conceivable sin, none of them ever hinted that holding slaves was unchristian." Let this man become convinced in his heart that slavery is a fearful wrong—let him believe that the Bible approves of slavery, as the ministers to whom he has looked for instruction and admonition have taught—and would he not almost necessarily become an infidel? Where would the blame rest if this should be so?

Slavery is not the only wrong the church hesitates to rebuke. With a most virtuous and red-faced indignation it grapples unpopular sins by the throat, but it is too apt to cuddle in with popular ones—or if it attempts to censure it "roars you gently as any sucking dove." Judge Wick, a member of one of the churches of this city, in his speech on the Oregon question, as-

serted that "the people alone have the right to do, and command wrong"—and told those who had scruples about involving the country in a war that they better yield and obey the voice of the people, or they would not be re-elected. A more pernicious maxim never was uttered—more detestable advice never was given. How much better than an infidel is the man who utters such sentiments? It is not wonderful that this christian is in favor of slavery. The majority can do wrong, he says; and where the majority is he will be. His doctrine is that it is better to act wickedly than to not succeed.

Will the church of which he is a member reprimand him? Oh, no. The church is too proud of having a member of Congress on its roll of saints, for that. If the church were better there would be fewer "infidels". Many are "infidels" because the church's standard of christianity is too low for them.

These thoughts have been suggested by the following extract of a letter from one of the truest philanthropists in the State:

"You may rely on the continuance of my feeble efforts in support of your paper. I say 'feeble' because I know that my influence is very small, seeing that I am an infidel. Nevertheless while I am a man, and can feel as a man, and can shed a tear as man over the crushed and bleeding millions in 'Christian American,' I will do my best to aid in lifting the iron hoof of the church off the necks of its hapless victims. The word infidel has lost its terror. Indeed, I am proud of that appellation when set in contrast to the popular christianity of the day. Light and love will sweep away the church and slavery. Yours for the oppressed,

"GROVE POMEROY."

From the Cortland True American.

### THE DUTY OF SECEDING FROM PRO-SLAVERY CHURCHES.

It is not right to remain a member of a church which tolerates slave holding, unless it be right to hold communion with man-stealers. But is there no difference between holding slaves and stealing them?—not according to Mr. Wesley, not according to the Bible, for Mr. Wesley says, "this equally concerns all slaveholders, selling men-buyers are exactly on a level with man-stealers;" and the Bible says, "if he be found in his hands he shall surely be put to death." Here the crime of holding those in bondage who were originally stolen, is considered a crime of equal enormity with that of those who actually stole him—a crime punishable (under the law) with death. Now if the Bible sanctions man-stealing, might we not expect that it would sanction sheep-stealing, and horse-stealing, and indeed all other crimes? For probably, there is not a command in the decalogue, that is not transgressed, in the sin of slavery. If it be right to retain a connection with a church which tolerates slave-holding, then it must follow that we are at liberty to remain in fellowship with every other sort of sinners, or with persons who commit any other sin, slavery involves almost every other crime. It is the embodiment of the most frightful crimes that fall under the divine law; and it can be admitted to the church of Christ, with the deep and wide channels of corruption, which follow in its train, there is no time this side of the present life, which can be excluded from the church of the Lord Jesus, by the laws which have enacted for its government.

This sin when tolerated in the church does not make secession a duty, no other sin, nor all other sins combined, can make secession a duty; and we are driven on the fearful consequences of being at liberty as christians, to remain in, and support a church which tolerates every sin that has ever been committed in this

fallen and corrupt world. Now is not this an entire abolition of the church itself? When the church spreads her fold so wide as to embrace sinners, (in this sense,) she loses her identity, and her distinctive characteristic is merged in the common character of the world. If the toleration of slaveholders in the church, does not make secession a duty, the existence of drunkenness, fornication, adultery, robbery and theft would not make secession a duty; and yet not a man can be found who dare say that he would remain in a church after it had repeatedly and publicly refused to make rules for the expulsion of persons notoriously guilty of the latter crimes.

By their own decision then, in relation to other sins are abolitionists bound to secede from all pro-slavery churches. No christian can remain in connection with a church which tolerates slaveholding, only on the ground of ignorance, or a love of wrong. The same principle that requires us to expel a corrupt individual, must require us to withdraw ourselves from an association that is corrupt. Now it is too plain to be denied that a majority in several denominations, do tolerate slaveholders in the church. The members of the M. E. church, have no power over the question, as they have no voice in making the laws by which they are governed; and in many other churches abolitionists are the minority; therefore not having it in their power to separate themselves from the corruptions of slaveholding by expelling the corrupt party, are bound to effect such separation by separating themselves from the corrupt body. If it be wrong to remain in church relation with a corrupt individual, (which must be true if the church is bound to expel corrupt individuals,) it cannot be right to remain in church relation with a greater number of individuals that are equally corrupt. The duty of expulsion rests upon the obligation to separate ourselves from sinners, and as this obligation cannot be lessened by increasing the number of the corrupt to a majority, it follows beyond the power of contradiction, that when a majority of any religious community become guilty of what ought to exclude an individual, the minority are under obligation to secede. And as slaveholding is a crime for which persons ought to be expelled from the christian church, it follows of course that all honest abolitionists are bound to secede from their respective churches, if they are connected in any way directly or indirectly with slaveholders. To admit slaveholders to the church is to say that slaveholding is, in the opinion of the church, consistent with the principles and obligations of christianity; hence the church that admits slaveholders to her communion, gives the influence of the christianity which she professes, to support slavery. The influence of the whole church which is bent to the support of slavery, by admitting slaveholders to her communion, is made up of the influence of each individual who belongs to, and sustains the church; therefore every individual that belongs to, and supports a church that tolerates slavery, lends his support to slavery. The Bible strictly forbids such unholy church relation. God by express command requires us to come out from all religious associations which are in fellowship with sinners.

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 FROM THE TRUE WESLEYAN.  
 FROM THE SOUTH—A SLAVE SHOT.

Dear Brother Lee—The following is an extract from a letter which I have just received from one of my correspondents in the South with whom I am well acquainted:

"I hired out two of my negroes to Mr. —, and he attempted to whip one of them two weeks since. The negro ran—Mr. — took his gun and shot him; did not KILL HIM, but lodged between twenty and thirty shots in him. The doctor informs me that there is no possibility of his getting well. I have been very much alarmed, fearing lest I should lose my property."

Need I inform you that both of these persons, the owner of the negro and the employer, remain members of the M. E. Church! It is so! This is true to my knowl-

edge, or they were members in 1841. I leave the reader to make such inferences as he may think proper.

The above, however, is quite moderate to many cases I am acquainted with myself in the same section of the country.—In the same region where his correspondent lives, there is a man living by the name of B., who was an overseer of one Gen. C.'s plantation previous to Florida war. This Mr. B informed me that during the period of four years that he had charge of the above plantation, he had killed six of the negroes; and on two occasions he had cut the heads off two, and stuck them upon poles in the plantation, to intimidate the rest." I have seen this same man, who, by the bye, is a member of the church, take a perforated paddle, and apply it to his own negroes until the blood and flesh would run profusely through the holes.

The cold blooded murders that take place on the large plantations are indescribable, and I should not wonder that in the Day of Judgement it will be found out that more cruel tragedies have transpired within the departments of American Slavery, than in any system of bloodshed that ever disgraced the history of the world. I could give you quite a list of different circumstances which I have withheld from publication for two considerations: 1st. The public have so many similar facts; and 2d. the incredibility of such barbarous sacrifices of human life and shedding of blood.

Yours, &c.,  
 WM. H. HOUCK.

From the *Madiz Liberty Advocate*.  
 HOW LONG, OH LORD—HOW LONG?

Mr. Editor—Much has been said and written against the sum of all villainies. American slavery—enough indeed, to convince the world that it is wholly wrong; yet the world does not appear to be convinced; therefore, we must continue to speak and write in view of these facts. If you think the following will in any degree aid in the cause of humanity, you will please give it a place in your paper.

There lives a colored man within the bounds of my charge, (Leesburgh) who, according to his free papers, is one hundred and fourteen years old. He was a slave until he was seventy years old, at which time he was bought by his present wife's father for \$400. During his stay in slavery, he was the subject of very cruel treatment; he was often severely flogged, the truth of which his back fully exhibits; it being perfectly callous and white from his neck to his heels. During his abode in slavery he was also the husband of four wives, one of whom was sold with her children to the far South, so more to return to the embraces of their husband and father. Another died in child-bed from exposure; her only accommodation being a little straw on the ground in a cold hut.—Another was whipped in the afternoon—the night was delivered of a child—and next morning died, with her child also: they were shrouded in some kind of clothes, a hole was dug in the earth, and mother and child were thrown in together and covered up with as little ceremony as if they were hogs. The fourth one was a free woman when he married her, she still lives, enjoying with him some of the blessings of liberty in Ohio.

The above is in part the history of one of the wretched sons of Africa. But can fancy paint or language describe, the scenes of suffering he had to endure in the lapse of seventy years of cruel bondage? Ah, no—I can't be told! But will not God, visit for these things? Will not His soul be avenged on the nation that does such things as above? Yes, the scathing judgements of Almighty God will fall upon the perpetrators of such foolish deeds!

The man above alluded to, relates the following: He being what is generally termed a house servant, and frequently to prepare what is called milk-toddy, or egg-nogg, for whipping occasions. One morning he was called upon to prepare some drink, and to bring it out in a stand and necessary vessels, to the shade of a large oak. He did as he was bid, and found in the shade

his master and another slaveholder. Some one of the plantation slaves was called by name. He presently made his appearance near the place of blood; but when he saw the company and drink, with some other signs of torture, his heart failed him, and he retreated and sought refuge in a pond of water that was hard by. But alas! he was pursued by the demons in human shape who commanded him to surrender and come forth.

He refused—a musket was sent for and brought—the poor, trembling slave was then told that he would be called three times, and if he did not come forth, he would be shot down. He was called once—twice—three times! but refused to yield. His master raised his musket—took deliberated aim—and fired! The poor slave bounded up; fell back, and sunk to rise no more—his blood mixing with the water for several yards around, causing it to be a crimson color. Blood, blood, blood, crieth to God from that pond!

N. SELBY.

From the *Newark Sentinel*.

Truly this is an age of titles, honorary degrees and wonders! What a remarkable age it is! How prolific of great men! Now-a-days every third man almost we meet is some titled dignitary, or other. You inquire who such a one is that with a swaggering air brushes by and you will be told that it is a Dr. or a Professor.

Formerly, a man to become a Doctor or a Professor, needed to exercise untiring diligence and devotion to study for many long years, but these titles in our day are attained at a leap by the commonest and most vulgar capacities. Ignorance and error are the principal requisites, to which may be added a certain amount of gas, and gammon, and then a man is amply furnished to set up for a Professor or a Doctor. Such qualifications the public it would seem are ever ready to allow. What matters it that these titles are self-assumed, the *vox populi*, which is the *vox Dei*, only adopts and sanctions them.

Some of these are fixed in some locality, others are itinerant all over the country. It is duly announced by tumid advertisements in the newspapers, or placarded on every lamp-post, that Professor — lectures on animal magnetism; that Dr. — treats consumption that cures in all cases; that Dr. — gives an eternal quietus to the tooth ache without causing any pain; that Dr. — eradicates cancer, without the aid of knife or caustic, and so on to the end of the chapter. When, after all, you will find that these most learned Professors, Doctors, &c., have no real worth, and for want of it, prop up their names by borrowing titles which belong only to the wise and good. These are the men the public especially delight to honor, to patronize, and support. Shams, quackeries, and falsities of every kind certainly find wonderful favor and ready currency among the people of this generation. Brass is decidedly better than brains—a talent for humbuggery is by far the most productive of any in the market.

E. T.

PROGRESS.—The *Boston Sun* announced on fast day, that "Rev. Mr. Huntington will preach on the subject of slavery at his church to-day. Rev. Dr. Beecher will preach on the same subject at the Salem street church." It is but a few years since, when that faithful and devoted friend of the slave, Samuel J. May made some applications of the principles of christianity to slavery in a Boston church, a large part of the audience instantly left the house. It seems that the people can bear now to hear something of the matter though, probably, neither Mr. Huntington nor Dr. Beecher preached any thing that would offend anybody by its severe truth. Never mind; like the weather-cock in their steeple they show which way the wind blows. They are veering round to fair weather point. They will both be good Abolitionists when they can help it. "Wait a little longer." *Anti Slavery Standard*.

Don't forget the Meeting at Monstown.

**THE NEW JERSEY  
FREEMAN.**

BOONTON, MAY 14, 1846.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

**THE STATE MEETING.**—This meeting is to be held, as will be seen by a notice in another column, at Morristown. A typographical error was made in the notice as published in our last. Instead of being on Tuesday the 28th. of May, it should have been Thursday the 28th. of May, as it is now corrected.

Will not the friends of the cause exert themselves to give publicity to this meeting, and come up to it as if their hearts were in it. Morristown is easy of access by Rail Road from Newark, the Cars run twice daily, between these places, and stages from other parts of the State will accommodate those who are not near the Rail Road and have not conveyances of their own.

We hope to see a good representation from Allamuchy, Deckertown, West Milford and other places in the North Western part of the State at this Meeting. It will do our hearts good to meet some of our West Jersey friends at that time, and if they can bring along some of the talented speakers from Philadelphia, it will be so much the better. If they can do this, let them give us information in time to make arrangements for them. The Committee will endeavor to make such preparations as will give interest to the meeting and satisfaction to those friends who attend.

The Slave Case now pending in our Courts, involving the Constitutionality of slavery in this State, will come up for further consideration at the meeting among other things, and we hope those members of the committee appointed to collect funds for conducting that suit who have not reported to Messrs. Middleton and Plumly, will not fail to report at this meeting. It will be a disgrace to the people in this State to let this case fail for the want of a little money. We must leave it to the friends in New Jersey to say whether we shall have an interesting and profitable meeting or not. What say you?

**CHARLES T. TORREY.**—We have hoped that this persecuted man was not as sick as has been represented, but we are compelled to believe that it is all true, and that he has but a short time to live. The Executive of Maryland during his sickness has refused to listen to the many heart-stirring appeals which have been made by his wife and others for pardon, until his recovery is past all possibility under any circumstances; and now when his coffin is in readiness to carry his remains to his friends, (so near gone is he that it is not possible to move him alive,) they are willing to pardon him upon condition that his friends will pay for some slaves that have run away. Verily, meanness and barbarism go hand in hand among slaveholders.

If the martyrdom of this excellent and devoted man does not arouse the energies of this nation, and call forth a spirit that will go through the land conquering and to conquer, we shall be inclined to believe that nothing short of God's awful vengeance will cleanse and purify it from these soul-sickening abominations.

**THE UNION MISSIONARY.**—This monthly paper published at No. 5 Spruce Street N. Y., is the Organ of the Union Missionary Society, a Society that refuses donations from Slaveholders or to employ Slaveholders in missionary operations. It is an exceedingly interesting paper, filled with interesting accounts of the free missionary operations in Canada, Africa, Sandwich Islands &c. All those who have any interest in such missions, will feel richly rewarded by patronizing that paper.

Lewis Tappan is Treasurer of the U. M. Society and will be happy to receive donations of any sort, except such as is wrung from the unpaid toil of the Slave.

For the New Jersey Freeman.

**INDIVIDUAL EFFORT.**

At the commencement of a new enterprise there is much excitement, and every one eagerly rushes to add his force to the gathered stream. After a little time, either because immediate success does not appear, or novelty no longer attracts, coolness and inattention succeed. "What is the use in my going? I am only one, and what is one?"

Now we wish to impress, not upon all, but upon every one, that every good work always has been, now is, and ever will be done by the ones, the all is constituted and made up of the ones. You,—you who think yourself the humble and unimportant one, who may be left out without any damage to the cause, must learn to estimate things differently and correctly. You must learn that your vote, your attendance at the meeting, your countenance and life are essential to the success of the cause. The enemies of human redemption suffer no inactivity to master them; why then should its friends be idle? You know not how well a steady adherence to principle helps to carry the point, or you would never plead this humility and insignificance. No more than a worthy reader, suffer such a plea to keep you back. The lash is always falling on the oppressed; will you not be as constant in effort for his release? Wrong is perpetually busy; shall not right then as frequently find employment. Idleness is a great wrong. There is no rest for man but in-activity, an activity that has rest in it, as the heaven is in the lump. Idle hands are the devil's tools, and misery is the coin in which he pays his workmen. There is much, there is an endless work for all good souls in the holy cause. L.

From the Liberty Standard.

**GOOD FEELINGS.**—We knew a blunt old fellow in the State of Maine who sometimes hits the nail on the head more pat than the philosophers. He once heard a man much praised for his "good feelings." Everybody joined and said the man was possessed of excellent feelings.

"What has he done?" asked our old genius.

"Oh in everything he is a man of fine, benevolent feelings," was the reply.

"What has he done?" cried the old fellow again.

By this time, the company thought it necessary to show some of their favorite's doings. They began to cast about in their minds, but the old man still shouted, "What has he done?" They owned that could not name anything in particular.

"Yet, answered the cynic; "you say that the man has good feelings—fine feelings—benevolent feelings. Now, gentleman let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one general action that they have ever performed in their lives but they can look and talk most benevolently. I know a man in this town that you would call a surly, rough, and unamiable man, and yet he has done more acts of kindness in the country than all of you put together. You may judge people's actions by their feelings, but I judge people's feelings by their actions."

**Capital Punishments.**—The number of crimes once punished with death in England, was about Two hundred; it is now reduced to thirteen; and a motion has been made in Parliament for the entire abolition of the death penalty; and to confine executions hereafter to the jail-yard while they exist. Oscar, King of Sweden has produced a work on Punishments and prisons filled with important statistics. *Sig. os Lib.*

No flocks that range the valley free,  
To slaughter I condemn,  
Taught by the power that pities me,  
I learn to pity them. *Goldsmith*

In the days of Robt. Fulton the House of Representatives was refused him for the purpose of a Lecture on Steam Navigation because it was a visionary scheme.

**QUARTERLY  
MEETING.**

The Quarterly Meeting of the New Jersey Anti Slavery Society will be held at Morristown on Thursday 28th of May next. Further particulars will be given in time, as to the Hour, Speakers &c.

April 20 1846.

A. H. Freeman Sec.

**The Webster Bet—The Forgery.**

Daniel Mann has a very pertinent article in the Liberator on the character of the Whig party. After tracing its conduct respecting the great Forgery to the close of the Presidential election, he adds:

"Thus far, indeed, the Whigs had not so far identified themselves as a party with the forgery, that they could not, by pleading ignorance and making retraction, as public as their accusation, have washed themselves from it. Instead of this, they have (with few exceptions,) been silent, or evaded the matter, with the meanest excuses. Mr. Webster, indeed, with a manliness which shows him not to be all Whig, retracted the accusation, and paid freely the \$200 which he had betted upon its truth. But on the other hand, Judge Bissel, a genuine Whig, and candidate for Governor in Connecticut, lately re-uttered the lie in public, and when called upon by Mr. Birney to retract it, and furnished with the documents to prove its falsity, refused to do so. In a word, the Whig party, by its presses and public men, have identified themselves with the forgery, and incorporated it as a Whig policy."—*Lib. Standard.*

Connecticut.

According to the *Hartford Times*, returns from all the towns but seven, show the following aggregates on the Governor's vote.

|           | 1846.  | 1845.  |
|-----------|--------|--------|
| Bissel.   | 25,344 | 26,258 |
| Toucey.   | 24,586 | 26,258 |
| Gillette. | 1750   | 2,114  |
| Bald.     | 29,508 |        |
| Toucey.   |        |        |
| Gillette. |        |        |

The same paper sums up the House of Representatives as follows:—Democrats, 97; Whigs, 76; Liberty 1; no choice, 24. It also claims 11 of the 21 Senators.

The Whig loss is 6 per cent., Democratic gain 3 per cent., Liberty gain 4 per cent..

**RHODE ISLAND.**

The vote of the People for Governor, is as follows:

| Diman. | Jackson. | Harris. |
|--------|----------|---------|
| 7469   | 7407     | 160     |

Diman was the Law and Order candidate, Jackson the Liberation, and Harris, the Liberty candidate. A Whig paper remarks:

"From this table it will be seen that the votes thrown away by the Abolitionists, have defeated an election of Governor by the people."

Thus it a ways is: when the Whigs fail, the Liberty men "throw away" their votes. When the Whigs succeed, the Liberty men are spoken of affectionately, as "the allies." In New Hampshire, they are wise men; in Rhode Island, they are fools!

The New Jersey Annual Conference, of the Methodist Episcopal Church was held in Newark about the last of April. A decrease of 448 members is reported within the bounds of the Conference the last year. Late Statistics and other doings, of the M. E. Church show most conclusively that it is not what it was once.

It is said, that the people of England Ireland and Scotland pay \$40,000,000 annually for tobacco!

"You are from the country, are you not sir?" said a lady clerk in a book store, to a homely dressed Quaker who had given him some trouble.

"Yes."

"Well, here's an essay on the rearing of calves."

"That," says Ammidab, as he turned to leave the store, "thee had better present to thy mother!"—*Western Citizen.*

## POET'S CORNER.

[From the Pledge and Standard.]

### Soliloquy

of a certain Horse in the tread-mill of a certain Beer-brewing Establishment.

From day to day I tread this wheel,  
And toil with all my might—  
While from my head to hoofs, I feel  
The work my spirits blight.

Would I could travel in the street,  
Or run, as others, round—  
Or that my aching, swollen feet,  
Might press the cooling ground.

But uplift here, I'm doomed to go  
Upon this cursed string --  
To rack good wheat for human woe,  
And make grim devils sing.

I hear the organ cogs I play,  
And Spirits of the choir—  
And often to myself, I say  
Your lay is "quenchless fire."

Thou sick at heart, I slack my pace--  
But soon the Leader screams--  
"Come up you devil!" give to grace  
Your saint-like, idle dreams.

'Tis false! a devil I am not,  
I have no heart of steel--  
I only turn—as I would not--  
A sort of devil's wheel.

Horse as I am and called a thing,  
Of monied worth alone--  
Your work makes every hair a sting,  
A blade of every bone.

I'de rather on my naked back,  
Trod death without a pad--  
Than God's good grain for brewers crack,  
Nor shoud I feel so bad--

To have my cousins "Bob" and "bill,"  
And hors's in this place,  
Call me "a beer-brewing mill--"  
O, what a deep disgrace!

So I'll kick out, and off, away--  
Whistle-tree, traces, door?  
Stand off!--my heels now briskly play,  
As you never saw before.

"Who! who! Charley, who! who!! I say"--  
Ah, Sir! why don't you yell,  
"Go on you d vil!"--Sure you may,  
And bid yourself where devil's dwell.

Providence,

B.

ANTI-SLAVERY TRACTS. The following tracts are on hand and for sale at this office, by the Liberty Association.

- Condition of Living.
- The cause of Hard times.
- Influence of Slave power
- One more appeal to Christians & Churches.
- Bible Politics.
- Jewish Servitude.
- Smith & Clarkson.
- Persons held to service.
- Loyal National Repeal Association.
- Duties and Dignities of American Freemen.
- Ill Treatment of People of color in the U. S.
- Testimony of a southern Witness. C. M. Clay
- The lawlessness of slavery.
- Poems on Slavery by Longfellow.
- The Missouri Compromise.
- Smiths Constitutional Argument.
- Two cents Postage

Address to the People of Kentucky by C. M. Clay

## Temperance Record.

From the N. Y. Daily Tribune.

I'M DISCOURAGED.—Says a hard-working man to his neighbor, "I'm Discouraged; I cannot get along because it cost me so much to live. It is very discouraging when a man works day and night and wears his fingers to stumps, that he cannot get ahead a little."

The following verbatim extract from the account of his retail grocer, may throw some light on the poor man's path, and others of the same class, who are giving up to complaining:

|        |                                                  |        |
|--------|--------------------------------------------------|--------|
| May 11 | To 1 doz eggs                                    | 12 1-2 |
| " 13   | To pt beer 4c, gill gin 4c gin 4c                | 12 1-2 |
| " "    | To beer 2c, glass 3c, cash lent 25c              | 30     |
| " 14   | " glass 2c, pt beer 8c, pt beer 8c,              | 19     |
| " "    | " " glass 3c, glass 3c                           | 6      |
| " 15   | " 1 pt beer 4c, 1 pt beer 4c.                    | 8      |
| " 16   | " bread 2c, beer 4c                              | 13     |
| " "    | " " pt beer 4c                                   | 4      |
| " 17   | " loaf bread 5c, pt beer 4c, 1-2 lb butter 10 19 |        |
| " "    | " " 1 gill gin 4c, 1 pt beer 4c                  | 8      |
| " 18   | " 1 pt beer 4c, 1 gill gin 4c.                   | 8      |

\*Total . . . . . \$1 50

\*Here is a gin and beer account for one weak amounting to one-sixth of what the man probably earned, and which at the same rate, would amount to forty dollars a year, a sum sufficient to pay the rent of a comfortable tenement for a small family. The licensed liquor groceries of the land are the destruction of the laboring classes—without the presence of strong drink they would be blessings, and the keepers of them would find their sales greatly increased in all useful and necessary articles.

OUTLAWED AGAIN.—A Poughkeepsie rum seller, named Joseph Blackburn, having brought a libel suit against John M. Goring, the case was tried in the Supreme Court last week before Judge Ruggles.

The action was brought for the following assertions made in reference to the plaintiff and three other tavern keepers, in the southern part of the town of Poughkeepsie, viz: that their taverns were "dens of pollution," & that they "ruinmies," that "they kept pauper manufactories in full blast, where human beings were turned into something worse than brutes," and "that it was really heart-rending to see wives going after their poor lost husbands to these slaughter houses and forced to hear the coarse, ribald jest and horrid language usually made use of at these places.

There are said to be thirty thousand dollars per day spent in the City of New York for intoxicating liquors. This amounts to more than ten millions of dollars a year.

A eminent surgeon has lodged at Ball's Bank Dublin, a sealed envelope containing a hundred pound note which he proposes to bestow on any mesmerist who can tell the number of it by clairvoyance! The depositor is quite sure of not losing his money.

### A Glorious Triumph.

MICHIGAN has the honor of being the first State to abolish Capital Punishment. The News will be found in a letter from our correspondent, on the First Page.

We shall now have an opportunity to test by actual experiment some of the assumptions of the friends of the Gallows. See whether their predictions are verified by an increase of the crimes hitherto punished by death. We await the result with perfect confidence in the wisdom of a measure which we hope will be speedily adopted by several other States. Above all, we pray the Legislature to give the People of the State an opportunity to decide whether the Gallows shall any longer be suffered to do its bloody work in our midst.—Trib.

A committee of the Pennsylvania Legislature has reported a Bill for the abolition of capital punishments.

PUBLIC SECRET ASSOCIATIONS.—A sharp discussion recently took place in Foxboro' Mass. on the subject of secret societies, occasioned by the organization in that place of an Odd Fellows Lodge --The discussion resulted in the formation of a new order called the 'Foxboro' Pro Bono Publico Family.' This association has no secrets, and admits ladies and gentlemen to membership, (provided they do not belong to any secret society,) on their paying the former 75 cents, and the latter \$1.50 per year. They already number 300 members. Article second of their constitution, says:

"The object of this association shall be the relief of the destitute, attention and kindness to the sick, the friendless, and the suffering poor, residents in the town of Foxboro', except such as are already provided for by their connection with those societies whose affairs are conducted with secrecy, and whose internal organization and policy are not open to the inspection of the public."

The rivalry of these two associations, says a letter writer from Foxboro', will secure for a while, relief to the poor, the sick, and the afflicted.—Amherst Express.

American wheat is admitted into Canada duty free.

The American and Foreign Anti Slavery Society has made preparations to do a good work for liberty the coming year.

The Rev. A. A. Phelps of Boston is engaged as agent and Editor of the Anti Slavery Reporter. The Reporter is an excellent paper published monthly at 118 Nassau street N. Y. at \$ 0.50 a year for a single copy. 5 copies to one address for \$ 2.00 10 copies \$ 3.50. and 50 copies for \$ 12.50. subscriptions will be received at this office.

### ANTI SLAVERY BOOK STORE.

Myron Finch and Thomas A. Weed have opened an office for the sale of Anti Slavery Books, Pamphlets Tracts &c. at 118 Nassau Street, New York, Let them be well patronized.

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body.

For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J

### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it. Price, 44 cents.

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Boonton Liberty Association,—meets the first Friday evening of every month. M. Evarts, President, C. B. Norris, Sec.

# THE NEW JERSEY FREEMAN.

VOL. . . . . BOONTON, JUNE 14, 1846. . . . . NO. 1.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25. cents per annum, or for 12. numbers  
10. copies to one address for two dollars.  
All communications must be post paid.

For the Freeman.

### THE UNITY OF REFORM.

A SHORT FRIENDLY DIALOGUE BETWEEN CONSERVATOR AND REFORMER.

*Conservator.*—All is grist that comes to your mill?

*Reformer.*—Certainly.

*Con.*—First you speak up for abolition: then comes Temperance, then Peace, then Legal Reform, next, I suppose, Diet, and then Marriage.

*Ref.*—Why not? As all kinds of grain grow on good soil, so all kinds of reform find their source in a good soul.

*Con.*—I declare you won't let us smoke a pipe nor eat our pork in comfort.

*Ref.*—The unity of the sciences, the unity of the arts, the unity of religion, and various other unities have been spoken of, even the unity of disease: why not then the unity of reform?

*Con.*—Ah! that is what I expected. You will never be done. We might as well keep where we are as make all this fuss; for when you have carried one point then you will bother us with another. You have more zeal than discretion, I fear.

*Ref.*—I might confess that without any disgrace or regret. For as you say, I have a notion that human improvement has no bounds we can yet see. Human degradation and error seem to be almost boundless, and at least we must travel back out of them.

*Con.*—There I agree with you; vice and iniquity abound, but what can man do?

*Ref.*—Much, the right way as he has the wrong. At least he can cease the wrong. I would have you take courage, and yield yourself up to hopeful feelings that much happiness is in store for you. And the happiness not only augments in quantity, but becomes more intense in quality, the higher we ascend in reform. Most likely the origin of wrong is one, and therefore a unity of right may be conceived.

*Con.*—So you think that is sufficient reason for dancing me round to every point of the reformatory compass with your new-fangled schemes.

*Ref.*—Undoubtedly it is a fact that the mind which has arrived at the perception of the necessity of one reform soon comes to see the necessity and the beauty of another. Who that was once a swearing drunkard, now that he has left off his drunkenness, does not feel that swearing is a vile custom? Vices go in company, why not virtues? I know it is the fashion among those who want to lag behind in old corrupt habits, to scoff and sneer at any one who is active in trying to mend matters. But I feel no necessity for taking these remarks in the hostile aspect. Let us learn that this is high praise for our cause. It affirms for us that we have discovered the source, the foundation of wrong, and that we do not intend to be idle, until this foul spring is dried up, and the pure fountain of living waters flows in its stead. L.

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It is gratifying to the philanthropist to find that the principles of the Gospel are beginning to be applied to

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At present a poor unfortunate woman of intemperate habits is taken from her family, and sent to the house of correction & before she comes out her family is scattered, and she knows not where to find her friends, or perhaps her children. She has no where to lay her head unless she seeks shelter in some den or some back lane about Ann street. There she gets drunk and gets sent back to the house of correction perhaps in two or three days and it is the same with the men. Eight tenths of all that go to the house of correction are for drunkenness. As soon as my attention was called to the subject which was by accident; I thought I would try an experiment by standing bail for a man who was found guilty of being a common drunkard. I was in court, and stepped up to him and asked if he would sign the pledge if I would get his sentence put off for a fortnight and stand his bail in order to give him a chance to try to do better. He agreed to do so—kept the pledge and became a better man. At the end of the fortnight he was let off upon the payment of a small fine. I continue this practice and the result is as follows.

From January 1st, 1842, to January 1st 1846, I bailed three hundred persons brought up as common drunkards male and female. Of this number more than two hundred have done well. The balance might have been saved if there had been a place for them to stop a few days, to recover from the effects of rum and wait for employment. I do not know how many of them fell back, because I lost the track of them. I have heard that some are doing well in other places. I have also been bail in cases of simple drunkenness and other petty offences, to the number of 100---making in all 500 instances. The whole sum for which I have been bail is \$25,000 and have only suffered one forfeiture, which was for \$100. Of the 300 common drunkards whom I bailed, 275 were, after signing the pledge and being under probation a week or two discharged upon paying a fine of one cent, and cost about \$4 in each case---making in all \$1100 paid into the treasury of the County or State. If they had been sent to the house of correction, nothing would have been paid on their account, and the officers would have been paid fees for carrying them over. By my plan, none has been both paid and saved to the state, unless they make a profit in the labor of such convicts in the house of correction---a fact which I have not yet learnt.

Signal of Liberty.

For the Freeman.

The progress of the PEACE PRINCIPLE manifested by both press and pulpit as organs of the public sentiment, is one of the cheering signs of our age. Notwithstanding the leading debates of the National Congress this year have been, on a subject involving the

prospect of war, eulogizing our pockets and our pride, the inherent sense of right has grown stronger in public discussion, and the principle of love towards all mankind is better understood.

That men with the words of peace so frequently, so constantly on their lips, should have been so many centuries learning to practice their doctrines, is a curious and deplorable fact. But the sunshine has at length broken through the cloud, and the bow of hope will soon become the Ararat of certainty.

Why should we feel gratified on this progress? Is there much harm in allowing silly people, who feel they are good for nothing better, to stand up and be shut out for a shilling a day? Does it not rid the nations of the dross and rubbish of humanity, and leave wider space for the thoughtful and superior? Not a few still entertain sentiments of this kind. But they are among the most mistaken of the human race. It is an immense wrong done to the peaceful and well disposed that any man in any part of the globe, however distant, should so degrade and abase himself and his brethren as to devote himself to war. No triumphs of arms can ever compensate the moral loss consequent on war, and an assent to its principles. Considered in itself alone this extension of the Peace Principle is a bright spot in the horizon, which in its consequences is still more promising of the highest good. It is not possible that nations can exhibit the peace spirit to nations, without men acting out the peace spirit to men. If the sword is to rust, and the fort is to crumble away, what will become of the gallows, the manacles, and the lash? If the citizen of a distant nation, worshipper in a different religion, born of another race and color, speaking a different tongue, educated under opposite laws, ignorant, rude, hostile, is to be treated as a brother, and as a human soul; how can such love be denied to our native brethren, be their conduct, their color, or their calling what it may? It cannot be. When we bury the tomahawk; the gallows, the cat, and the slave code must be thrown into the same grave. And the sooner we attend the funeral, the more shall gladness swell our hearts.

Hail then to national peace and its consequences! Peace abroad, and peace at home; peace on the ocean and peace on land; peace in the field, peace in the house; peace in the Legislatures, in the Church, in the factory. Peace to the evil doer, to the insane and the mistaken. Let him only who is free from error, void of offence, without sin, throw the first stone. L.

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"This war, I apprehend, will prove no child's play. I entertain but little apprehension from pitched battles. Indeed, I doubt whether such a battle will ever be fought. It will be a kind of guerilla warfare. Our army will seldom see their enemies, who will hang around our camps, and destroy our men detail, as opportunity will offer. But the pestilence of the climate is to be our most deadly foe. Send your fifty thousand volunteers to the Rio Grande, and the deadly miasma will assail them, will waste their energies. The yellow fever and its concomitant diseases will do their work of death. Your troops will fall before an unseen power, and their bones will whiten upon those distant prairies, and the heart of many a wife & many an orphan will bleed ere Mexico will submit to our arms. Sir, no man regards this war as just. We know, the country knows, and the civilized world are conscious that it has resulted from a desire to extend and sustain an institution on which the curse of the Almighty most visibly rests. Mexico

## POET'S CORNER.

For The Freeman.

### ODE FOR THE FOURTH OF JULY 1846.

Hark! hark! from the mountains a merry song,  
Loud, louder it swells it pours along,  
It rouses the brave, and it fires the free,  
And they join in the glorious jubilee!

To day, they remember a nation's birth!  
Defiance, a strife, and a teeming earth!  
And the work was done! and the Eagle rose  
In triumph o'er liberty's fallen foes.

Bright legions appear, and their hearts are one,  
To honor the deeds that their Sires have done:  
And the veteran proudly uncovers his scars.  
To greet his old banner of stripes and stars.

An anthem of joy, and a martial strain,  
Bursts loud on the ear, "O, never again  
Shall a tyrant's voice, or a tyrant's hand,  
Be heard, or felt in our happy land.

Yet hold! there's a sound from a lonely glen,  
A sound like the clanking of fettered men!  
Commingled with sighs, that a thought impart,  
Of a wounded pride, and a broken heart!"

And are there yet hearts, on this festal day?  
That will not be happy, that cannot be gay?  
Who know not the joys that enrapture the free,  
That share not the prize of their chivalry!

Ah yes, there are those who are not unbound,  
Who may not respond to the joyous sound,  
That bids to the Nation's Jubilee,  
There's Freedom, Poor Negro, but not for thee!

So he hides him away in his lonely glen,  
For he may not be seen among whiter men,  
There he lifts his chains and he drops a tear,  
And he heaves a sigh that his God will hear!

Oh! hearts that can feel another's woe!  
Oh! hands that can say to the captive, "go;"  
Oh! voice, that exults in its liberty,  
Say now, to the African, "Thou art Free."  
Warren Co.

VAVAVAVAVAV

From Dickens' London News.

### "WAIT A LITTLE LONGER."

There's a good time coming, boys,  
A good time coming:  
We may not live to see the day,  
But earth shall glisten in the ray  
Of the good time coming.  
Cannon balls may aid the truth,  
But thought's a weapon stronger;  
We'll win our battle by its aid;  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
The pen shall supersede the sword,  
And right, not might, shall be the lord,  
In the good time coming.  
Worth, not birth shall rule mankind,  
And be acknowledged stronger;  
The proper impulse has been given;  
Wait a little longer.

There's a good time coming, boys,  
A good time coming,  
War in all men's eyes shall be  
A monster of iniquity,  
In the good time coming.  
Nations shall not quarrel then,  
To prove which is the stronger;  
Nor slaughter men for glory's sake;  
Wait a little longer.

There's a good time coming, boys,  
A good time coming;  
Hateful rivalries of creed  
Shall not make their martyrs bleed  
In the good time coming.

Religion shall be shorn of pride,  
And flourish all the stronger;  
And charity shall trim her lamp;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
And a poor man's family  
Shall not be his misery,  
In the good time coming.  
Every child shall be a help,  
To make his right arm stronger;  
The happier he, the more he has:—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
Little children shall not toil  
Under, or above, the soil,  
In the good time coming;  
But shall play in healthful fields,  
Till limbs and minds grow stronger;  
And every one shall read and write:—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
The people shall be temperate,  
And shall love instead of hate,  
In the good time coming.  
They shall use and not abuse,  
And make all virtue stronger;  
The Reformation has begun;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming:  
Let us aid it all we can,  
Every woman, every man,  
The good time coming.  
Smallest helps if rightly given,  
Make the impulse stronger;  
'Twill be strong enough one day;  
Wait a little longer.

## Temperance Record.

### GREAT PROGRESS.—GLORIOUS RESULTS.

The late Election in New York to settle the Question of License or No License, has resulted in the overwhelming defeat of the rummies in nearly all the Towns heard from and we congratulate the Friends of Temperance every where on these results. Great effort was made by the makers, Sellers and Topers of every grade, but their defeat has been complete, which the Liberty Press, says is sufficiently indicated by their "wry, downcast visages." We give a few items to show what may be done by voting.

*Oneida Co.* Paris gives for License 33, No License 345; Whitestown, License 135, No License 475; Marcy License 26, No License 176; Vernon, gives 95 majority, for No License; Bridgewater 58, Verona, 180; Westmoreland 238; Lee, 72; Kirklind 45; Western, 108; Marshall 35; Augusta, 83; Deerfield, 340; Trenton, Remsen and Annsville, all no License, Rome goes for License by 16 majority, Sangersfield goes for License; Utica goes for no License 2 to 1.

*Madison Co.* Goes no License in all the Towns.

*Herkmer Co.* goes No License in all the Towns but one in which there is a tie.

*Onandago Co.* Syracuse including all the Town of Salina goes, License, 415 No License 1779.

|                     |                 |
|---------------------|-----------------|
| Manlius, No License | 2 to 1          |
| Dewitt - - -        | 4 to 1          |
| Auburn - - -        | by 500 majority |
| Seneca Falls - - -  | by 226 -        |
| Waterloo - - -      | by 199 -        |
| Rochester - - -     | 624 -           |
| Albany - - -        | 1500 -          |
| Batavia - - -       | 27 -            |
| Plainfield - - -    | 149 -           |

Only two Towns between Albany and Syracuse go for rum.

These large majorities show that the strength in the

State is on the side of Temperance.

Where rum has reared the day, it has been by small majorities only. This voting is what frightens the 'rumocrats' who are always roaring out the "devils thunder." We give the following additional items from the last (Utica) Liberty Press.

### The License Election.

The returns are like a jug handle, all on one side. The counties generally have gone for "No License," with majorities similar to those reported in the returns last week. Brooklyn goes for "No License" by 3,000 maj.; and New York would have done the same thing, if the politicians had allowed her to speak her mind.

Our friend Theron Plumb, says:—In Busti, Chautauque county, "of 220 voters only, 11 are for License. In Ellicott, adjoining of 360, only 7 for License. The hardest drinkers voted for No License from motives of self-preservation."

The election has raised our countrymen a hundred per cent, in our estimation. It shows that there is a degree of soundness in the heart of the people, and that the heart would beat right if left free to follow its own promptings.

*More Romanism.* Rev. Wm. Quarter, a Catholic Bishop, organized a Temperance Society in Chicago a week or two ago, and obtained sixteen hundred names to the te-total pledge in one week! Our domestic institutions are in danger! The hearths of American Distilleries are in danger, and the cherished alters so long perfumed and perfused with libations of whiskey may yet be desecrated and drowned by a deluge of cold water. Liberty Press

The Cumanche Indians in Texas, call Sam. Houston, the "Big Drunk"

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body.

For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

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THE UNION MISSIONARY.—This monthly paper published at No. 5 Spruce Street N. Y., is the Organ of the Union Missionary Society, a Society that refuses donations from Slaveholders or to employ Slaveholders in missionary operations. It is an exceedingly interesting paper, filled with interesting accounts of the free missionary operations in Canada, Africa, Sandwich Islands &c. All those who have any interest in such missions, will feel richly rewarded by patronizing that paper.

Lewis Tappan is Treasurer of the U. M. Society and will be happy to receive donations of any sort, except such as is wrung from the unpaid toil of the Slave.

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And he heaves a sigh that his God will hear!

Oh! hearts that can feel another's woe!  
Oh! hands that can say to the captive, "go;"  
Oh! voice, that exults in its liberty,  
Say now, to the African, "Thou art Free."

Warren Co.

YAYAYAYAYAY

From Dickens' London News.

### "WAIT A LITTLE LONGER."

There's a good time coming, boys,  
A good time coming;  
We may not live to see the day,  
But earth shall glisten in the ray  
Of the good time coming.  
Cannon balls may aid the truth,  
But thought's a weapon stronger;  
We'll win our battle by its aid;  
Wait a little longer.

There's a good time coming, boys,  
A good time coming;  
The pen shall supersede the sword,  
And right, not might, shall be the lord,  
In the good time coming.  
Worth, not birth shall rule mankind,  
And be acknowledged stronger;  
The proper impulse has been given;  
Wait a little longer.

There's a good time coming, boys,  
A good time coming,  
War in all men's eyes shall be  
A monster of iniquity,  
In the good time coming.  
Nations shall not quarrel then,  
To prove which is the stronger;  
Nor slaughter men for glory's sake;  
Wait a little longer.

There's a good time coming, boys,  
A good time coming;  
In a civil rivalry of creed  
Shall not make their martyrs bleed  
In the good time coming.

Religion shall be shorn of pride,  
And flourish all the stronger,  
And charity shall trim her lamp;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming;  
And a poor man's family  
Shall not be his misery,  
In the good time coming.  
Every child shall be a hero,  
To make his right arm stronger;  
The happier he, the more he has;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming;  
Little children shall not toil  
Under, or above the soil,  
In the good time coming;  
But shall play in healthful fields,  
Till limbs and minds grow stronger;  
And every one shall read and write;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming;  
The people shall be temperate,  
And shall love instead of hate,  
In the good time coming.  
They shall use and not abuse,  
And make all virtue stronger;  
The Reformation has begun;—  
Wait a little longer.

There's a good time coming, boys,  
A good time coming;  
Let us aid it all we can,  
Every woman, every man,  
The good time coming.  
Smallest helps if rightly given,  
Make the impulse stronger;  
'Twill be strong enough one day;  
Wait a little longer.

## Temperance Record.

### GREAT PROGRESS.—GLORIOUS RESULTS.

The late Election in New York to settle the Question of License or No License, has resulted in the overwhelming defeat of the rummies in nearly all the Towns heard from and we congratulate the Friends of Temperance every where on these results. Great effort was made by the makers, Sellers and Topers of every grade, but their defeat has been complete, which the Liberty Press, says is sufficiently indicated by their "wry, down-cast visages." We give a few items to show what may be done by voting.

*Oneida Co.* Paris gives for License 33, No License 345; Whitestown, License 135, No License 475; Marey License 25, No License 176; Vernon, gives 95 majority, for No License; Bridgewater 58, Verona, 180; Westmoreland 238; Lee, 72; Kirkland 45; Western, 168; Marshall 35; Augusta, 83; Deerfield, 340; Trenton, Remsen and Annsville, all no License, Rome goes for License by 16 majority, Stangersfield goes for License; Utica goes for no License 2 to 1.

*Mulson Co.* Goes no License in all the Towns.

*Herkmer Co.* goes No License in all the Towns but one in which there is a tie.

*Onondago Co.* Syracuse including all the Town of Salina goes, License, 415 No License 1779.

|              |            |                 |
|--------------|------------|-----------------|
| Mantus,      | No License | 2 to 1          |
| Dewitt       | - - -      | 4 to 1          |
| Auhurn       | - - -      | by 500 majority |
| Seneca Falls | - - -      | by 225 -        |
| Watertown    | - - -      | by 199 -        |
| Rochester    | - - -      | 624 -           |
| Albany       | - - -      | 1500 -          |
| Batava       | - - -      | 27 -            |
| Plainfield   | - - -      | 149 -           |

Only two Towns between Albany and Syracuse go for rum.

These large majorities show that the strength in the

State is on the side of Temperance.

Where rum has cared the day, it has been by small majorities only. This voting is what frightens the "rum-crats" who are a ways roaring out the "devils thunder."

We give the following additional items from the last (Utica) Liberty Press.

### The License Election.

The returns are like a jug handle, all on one side. The counties generally have gone for "No License," with majorities similar to those reported in the returns last week. Brooklyn goes for "No License" by 3,000 majority; and New York would have done the same thing, if the politicians had allowed her to speak her mind.

Our friend Theron Plumb, says:—In Busti, Chautauque county, "of 220 voters only, 11 are for License. In Ellicott, adjoining of 360, only 7 for License. The hardest drinkers voted for No License from motives of self-preservation."

The election has raised our countrymen a hundred per cent, in our estimation. It shows that there is a degree of soundness in the heart of the people, and that the heart would beat right if left free to follow its own promptings.

*More Romanism.* Rev. Wm. Quarter, a Catholic Bishop, organized a Temperance Society in Chicago a week or two ago, and obtained sixteen hundred names to the te-total pledge in one week! Our domestic institutions are in danger! The hearths of American Distilleries are in danger, and the cherished alters so long perfumed and perfused with libations of whiskey may yet be desecrated and drowned by a deluge of cold water. Liberty Press

The Comanche Indians in Texas, call Sam. Houston, the "Big Drunk"

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body. For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

## LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen, and should be in the possession of every one that loves good music, and loves to make a good use of it. Price, 44 cents.

Boonton Washington Temperance Benevolent Society,—meets every Monday evening in the Free Church. Thomas Riley President, Marcus Evarts Secretary.

THE UNION MISSIONARY.—This monthly paper published at No. 5 Spruce Street N. Y., is the Organ of the Union Missionary Society, a Society that refuses donations from Slaveholders or to employ Slaveholders in missionary operations. It is an exceedingly interesting paper, filled with interesting accounts of the free missionary operations in Canada, Africa, Sandwich Islands &c. All those who have any interest in such missions, will feel richly rewarded by patronizing that paper.

Lewis Tappan is Treasurer of the U. M. Society and will be happy to receive donations of any sort, except such as is wrung from the unpaid toil of the Slave.



# NEW JERSEY FREEMAN.

VOL. 1.

BOONTON, JULY 18, 1846.

NO. 14.

## THE FREEMAN

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### From the Maine Liberty Standard. THE WAR FOR SLAVERY.

As our readers are well aware, our country is fully engaged in a war with Mexico. War is always a great calamity, rife with all manner of evil, and in the opinion of many of the wisest men of the present age, never necessary. What, then, must be the nature of a war, begun confessedly to strengthen the bands of oppression, and now waged with a fiendish spirit for the avowed purpose of extending the curse of slavery over territories robbed, and to be robbed from a weak, defenceless people! A people whose solemn treaty stipulations with ourselves we have trampled under foot, whose rights we have infringed, whose territory we have invaded, and are now about to wrest from them with bloody hands! Sure we are that in such a war, God "HAS NO ATTRIBUTE THAT CAN TAKE SIDES WITH US."

History furnishes no case of oppression by a powerful nation upon a weak one and distracted, more wanton, more atrocious and cruel, than our treatment of Mexico. And it has been as cowardly, as it has been mean.— The dismemberment of Poland by the crowned despots of Europe was not more unjust and ignominious. And yet the game has been played so adroitly by southern hands, that all the people, north and south, are found supporting the war before they know it. And if one can judge by the ebullitions of partizan presses, the people of the free States are willing still to ruckle and stoop to the slave power, and pour out their blood and their treasure to defend and strengthen it. It would almost seem that the "doughfaces" of Randolph's day, were noble men compared with the people of this generation in the North; for verily, there can be no act of debasement to which they will not stoop, if their Southern masters will only deign to give them the crumbs which fall from their tables. The Mexican war has developed a crouching spirit in the free States, that, notwithstanding all the insults and injuries without number endured for scores of years, exhibits no signs of manhood, but for every little favor granted by Southern overseers, whispers, "we are but unprofitable servants." Thus, through the instrumentality of party spirit, the North is bound to this juggernaut of slavery, and the leaders of both the Whig and Democratic parties, with some honorable exceptions, fear to raise a note of warning or reproof, lest the peace of the party, and its success 1848, shall be endangered.—As the people of this State have been called upon by our Governor, and are graciously offered the privilege of fighting to extend the area of human bondage, we offer a few remarks for their consideration.

1. This war is emphatically one of aggression on our part. We heaped injury upon injury to the Mexicans, until they had no alternative but to defend themselves. To say nothing about the acquisition of Texas, the course of our government since that time, has been one continual series of wrongs and insults. Our army was ordered to march to the Rio Grande, into the very heart of the Mexican province of Tamaulipas, where Mex-

ican jurisdiction was undisputed. Col. Benton himself says with his usual boldness, in his speech of May 6th.

"I wash my hands of all attempts to dismember the Mexican Republic by seizing her dominions in New Mexico, Chihuahua, Coahuila and Tamaulipas. The treaty, in all that relates to the boundary of the Rio Grande, is an act of UNPARALLELED OUTRAGE ON MEXICO. IT IS THE SEIZURE OF TWO THOUSAND MILES OF HER TERRITORY, without a word of explanation with her, and by virtue of a treaty with Texas to which she is no party. Our Secretary of State, in his letter to the United States Charge in Mexico, and seven days after the treaty was signed, and after the Mexican Minister had withdrawn from our seat of Government, shows full well that he was conscious of THE ENORMITY OF THIS OUTRAGE; knew it was war; and proffered volunteer apologies to avert the consequences which he knew he had provoked."

The following from the N. Y. Tribune, is better than anything we can say in further proof of our position:

"As to the pretence that Texas rightfully extends to the Rio Grande, the man who sets it up would take any pocket-book that he thought he could keep by fair or foul means. Texas never had jurisdiction over one foot of land watered by the Rio Grande or its tributaries; no single individual living on the waters of that river ever participated in, or openly sympathized with the Texan revolt; there never was an election held, nor a writ served, under the authority of Texas, on the waters of that river, from the Rocky mountains to the Gulf. San Isabel, and the spot occupied by Gen. Taylor's troops opposite Matamoras, were just as much Mexican territory at all times up to our military occupation of them, as Vera Cruz or Matamoras. Our officers on the spot have written home letters, speaking of their encampment in the heart of the Mexican province of Tamaulipas—and marveling at the meekness of the Mexicans in allowing us to drive them before us over the Rio Grande, plant our cannon in battery opposite that city, and cut up their plantations with our entrenchments and fortresses. When our army crossed the Colorado, the Mexican chief, Col. Canales, warned them to desist—that they were invading Mexican territory, and that he should fire on them if they advanced further. They, obeyed orders, advanced and he retreated without firing. San Isabel was fired by the Mexicans at Gen. Taylor's approach. Finally, after every other provocation had been tried, our fleet blockaded the mouth of the Rio Grande, cutting off the supplies of the Mexican army, and compelling them to fight or starve. The issue has been war, as was expected and desired."

2. The war in which we are engaged is one of conquest FOR SLAVERY. This, the papers of the South openly proclaim. The hankering and thirsting after power in the South will never be satisfied, until slavery reigns triumphant under the American arms throughout all the Mexican provinces. And shrewdly have the slaveholders managed to bring the North into the traces. Gen. Taylor was secretly ordered into the heart of the enemy's country, where he was surrounded by foes, and his supplies cut off. Then all at once it was blazoned throughout the country that our army had been attacked, and was in danger of being destroyed! Rumors of war spread like wildfire. The president again came out with his old budget of Mexican injuries, to madden and inflame. Congress, carried away by the excitement, declared war, appropriated Ten millions of dollars, and authorized the raising of 50,000 volunteers for the army.—In a few days the excitement subsided, Taylor was out of danger, and it was found that (in common parlance) we were "more scared than

hurt." But the South had driven the nail, and clinched it; and now, with Northern men, and Northern money, they are taking up their line of march for the halls of Montezuma. It is useless now to protest. Whether we furnish men or not, we shall have to pay the bills. Southern overbearing and cunning, and Northern stupidity and truckling fastened the war upon us, and we must bear it. And the North is bearing it patiently.—Even Gov. Briggs calls on the good people of Massachusetts to sustain it, and the presses of both the leading parties, with some exceptions, say that we ought to support it.— And well may the Washington Union, that official mouthpiece of the slave power encouraged by our tameness and servility cry out "westward, ho!" Let us redouble our exertions, gather our volunteer force as rapidly as possible, throw them across the Rio Grande, march into Mexico, and terminate the war, if necessary, in the halls of Montezuma. This is the time for action—bold; vigorous, decided action. Stroke should follow after stroke, and bring these vaunting, arrogant, obstinate Mexicans to terms. Let us have a brisk and short war of it.

For which purpose let us put forth all our strength at once."

D.

For the Freeman.

### EDUCATION OF WOMEN

If we would have happier families, we must have happier mothers. If we would have happier mothers, we must have well educated women; not only young ladies who can finger a Piano and speak a little French, though these things are very well in their way, but we mean truly enlightened persons; women, who by the light shed upon their minds shall be able to take their true moral standing in the family; shall be able in a blissful manner to be the first to introduce their offspring into the spiritual world, as they bring them into the material world. The former is no less their true appointment than the latter. It is not conceivable that the natural world is destined to bring her child into the natural world merely as an animal. Is not an immortal soul then born? Who shall nurture this divine gift in its earliest hours if not the mother? How then shall the mother truly and properly fulfil this sacred duty, if she has been brought up in darkness and treated as a being inferior to man and unworthy of a good education?

Woman is born for a higher position than to be merely the slave of man's will and pleasure. The man who has not discovered this is himself a slave of the saddest sort. Such an idea may pass in Turkey, but it is utterly opposed to the principles of the new and Christian world. Yet in some places the thought still prevails, that an enlightened woman is incapable of attending to her domestic duties: that reading and writing, books and pens, are quite at variance with wholesome cookery, a clean house, orderly children, a loving and patient wife. But it is not so, as any one may easily see. Any one who has visited New England with his eyes open has learned that where there is the most literary knowledge and the best general development of the intellect, there, likewise are to be found the cleanest houses, the most faithful marriages, the truest domestic happiness, the largest portion of honorable social comfort. Are the houses of the ignorant wives better kept than the houses of the well informed? Are the sick children of the ignorant mothers better treated than the children of the well taught woman? Is a mother's love so weak that learning can overlay or destroy it? No one ever heard of such a thing. But cases are by no means rare, where the mother's ignorance has been the cause why the children have been allowed to fall

into vicious courses. Painful are the instances where the mother's ignorance of the proper food, medicine or treatment of her child, has hurried it to an early grave. No it is not credible that woman can become too learned. If not for her own sake, at least for the sake of her children. The door to all sound and useful knowledge should be open to woman. How often has it happened, that by the wife's ignorance of any subject of conversation, the husband has been led to find his evening companions at the tavern, and has gone on step by step in a course of intemperance, until the whole family has been involved in ruin. How often by ignorance of mental laws, has the wife pursued a line of conduct towards her husband which has wounded where she otherwise would have healed, and has separated those who in wisdom would have been united. No it cannot be supposed that ignorance is an attribute of happiness. Heaven is not a dark, but a light place, and the more light there is upon earth, the more heavenlike it will become.

#### NEW SCHOOL GENESAL ASSEMBLY.

We copy some excellent remarks on the proceedings of this Assembly from the Pennsylvania Freeman, in an another column.

It will not do at this day for people professing to be Christians, to approve of slavery, particularly at the North, and therefore nearly all the members of this body must say they are anti-slavery, in order to avoid unchristianizing themselves in the views of the best people the world affords. The pro-slavery part of the members must make a show of anti-slavery, but with very few exceptions perhaps, labored very hard to make out such a difference between abolition and anti-slavery that a man may consistently hate one and love the other which is no new thing among the time-serving opposers of universal freedom.

Slavery, through the untiring efforts of the abolitionists, has got to be very unpopular, and therefore time-serving men must run away from it; but they cannot go abolition for that is unpopular also, therefore they hate abolition and profess to love anti-slavery, and greatly desire people to think there is a vast difference between them, when in truth abolition in its anti-slavery sense is nothing more nor less than anti-slavery, and so it always has been. Post-rity will put them together as meaning one and the same thing, and will never give the character of anti-slavery to the opposers of the abolition of the present age. We have room for none of the speeches on the occasion except the following, which comes from our own vicinity. We "have put back the the cause of liberty fifty years."—Just stick a pin there and we will see how assertions and facts will harmonize. We copy from the N. Y. Observer.

Rev. John Ford of Rockaway Presbytery, N. J. went for action to allay agitation and preserve union & peace. If we cannot settle this thing and put it at rest, we had better dissolve at once. And he wanted action that should save the South. He had a document to be submitted asking for a tri-form division of the Assembly and something like this will take place unless our action is wise. He had never been an Abolitionist, but his heart was with opposition to slavery. All Christendom is against it. This is a solemn age, and when the world is rising, as Wilberforce did, God forbid that I or any man should refuse to act on the side of God, humanity, truth and justice. I look on emancipation as I do on the revolution of 1776. Then taxation without representation was the burden, now a man is robbed of all and himself to boot, and no representation. We must act, and how shall we act?

I look upon the ultra-abolitionists with horror. They have put back the cause of liberty fifty years. I know it to be true. Several states would have been on the side of emancipation now had it not been for the Abolitionists. And division will follow the action that the Abolitionists ask. I love this Assembly, as I never loved any before, and I will not consent to any action

to bring about such a result.

I oppose the action of 1818. It has a clause in favor of Colonization, and if that is stricken out, it is the strongest Abolition document in the world. I will not consent to it, and the South will not.

Tuesday morning, June 2.—Rev. John Ford concluded his remarks and again expressed his convictions that a division is preferable to this continual agitation from year to year. He had wished that the whole church had been here to listen to the arguments urged on this question. Then we might be united. But we cannot afford to divide. There are good and noble men at the South and the North, and with all the earnestness of a man who loved Zion above his chief joy, he implored the Assembly to come to a harmonious decision.

#### CASSIUS M. CLAY.

It is no doubt to the surprise of all parties that C. M. Clay has taken up arms as a volunteer to fight for slavery, and gone on to Mexico. This is exceedingly surprising after all he has said and done in reference to the doings of the government in this disgraceful robbery of Mexico of free Territory for the extension of slavery. But we have always doubted the purity of C. M. Clay's intentions. There has always been something about him which has, in our views, weakened his claims on the public a disinterested Philanthropist, and his late conduct shows that we have done him no injustice.

We are prepared to hear of any absurdities in the conduct of a man that adopts as the rule of his actions the following wicked and abominable sentiment.

"Our opinion is, that the war, so unjustly and wickedly begun, should be pressed with vigor. It is the only alternative left."

We are less astonished at Mr. Clay's conduct than we are at the endorsement given to his sentiments & course of action by the "Democratic Standard and Whig of 76," the organ of the Ohio State Central Liberty Committee, published at Cincinnati. It is much to be regretted that any Liberty paper should be found to sanction such wicked absurdities. We copy the following remarks

From the Cincinnati Herald.

#### "THE ONLY ALTERNATIVE LEFT."

Mr. Clay, the editor of the True American, in his paper of yesterday, announces that he has volunteered for the war, and he attempts a justification of his conduct. We shall not weary the patience of our readers by republishing the multitude of words with which he strives to veil the inconsistency of his acts. Had he come out, briefly and honestly, and declared that, being ambitious for distinction, the theatre of war now presented more attraction to him, than the field of moral effort, the work of killing freemen appearing more glorious than the labor of saving slaves, we might have respected at least his frankness. But, we hate sophistry: we cannot bear to see a man assuming a virtue which he has not—striving to delude himself and the public into the belief that he is acting from the holy motive of duty, when he is simply obeying the voice of an intense ambition.

There are men so little versed in the wiles of Slavery so unfamiliar with the history of the relations between this country and Mexico, as really to believe that the present war is one strictly of self-defence on our part. That they should support it earnestly, that they should even enlist as volunteers to carry it forward to a successful termination, is to be expected.

They can be charged with no inconsistency, with no cool, deliberate disregard of Justice. But, Mr. Clay is not one of this class. He has had his eyes opened to the enormous aggressions of Slavery. No one has denounced in more severe terms the annexation of Texas, and this war with Mexico. He has branded the President as the originator of it. He has declared again and again that it was utterly unprovoked. He has declared that its sole object is, conquest for the ag-

grandizement of slavery. He has ridiculed unsparingly the plea that it is war in defense of the country. The preamble to the bill of Congress, asserting that war exists by the act of Mexico, he has repeatedly affirmed, to be "a lie—a nefarious trap set by demagogues to catch their opponents."

And yet, what is he now doing? Going deliberately into the "trap"—abandoning a field of anti-slavery labor, for a field of pro-slavery war—throwing up the pen with which he was advocating the cause of Justice and Freedom, and seizing the sword to fight the battle of Injustice and Slavery! And this, mind you, is according to his own showing!

"Our opinion," says he, "is, that the war, so unjustly and wickedly begun, should be pressed with vigor. It is the only alternative left."

It is no such thing. True, "The Democratic Standard and Whig of Seventy-Six," the campaign paper, published under the authority of the State Central Liberty Committee, adopts and sanctions the same assumption. But, we repeat, it is false. Slavery and violence say that "that there is no other alternative."—"we must conquer peace." Such is the cry of the war-dogs.

Are the Liberty presses about to join this howling pack? Mr. Clay and the Liberty campaign paper may not be able to see another alternative—but, let us hear the generous sentiments of a man who has not yet come up to our sublime standard of Anti-Slavery orthodoxy! Horace Greeley shall say whether there be not another alternative.

"But we cannot believe that the true way to obtain Peace is by sending an Army farther and farther into Mexico, battering down her fortresses, capturing her ports, trampling down her harvests, firing her dwellings and shedding the blood of her People. We know this would not be the right way to make peace between individuals, and it cannot be as between nations. Let us indicate our plan of conquering Peace."

Let our Government at once disclaim any intention of aggrandizing the nation by a further spoliation of Mexico. Let it refuse any further extension of territory at the expense of our feeble, distracted neighbor. Let our Volunteers be paid for their lost time, and sent home to attend their harvests, and let our Army take up a position defensive merely. The true way would be to withdraw it at once from the waters of the Rio Grande to those of the Nueces, on this side of that desert which Mr. C. J. Ingersoll, so recently declared the natural boundary between this Country, including Texas, and Mexico. Let Mr. Buchanan indicate by note to the Foreign Ministers at Washington the sincere desire of our Government for a prompt and honorable adjustment of differences with Mexico on the principle of mutual forgiveness of injuries. Let those Ministers be invoked to interpose their good offices for the re-estabishment of Peace. After the exhibition already given of our power and Mexico's weakness in battle, such a course on our part could not be attributed to inability or fear. Who doubts that it would "conquer peace within six weeks? Who does not realize that it would be the wisest thing we could do, even if the thunders of Sinai had never syllabled the stern, inflexible injunction, "Thou shalt not kill."

What man of sense and principle can lay his hand upon his heart, and say, these are any other than the words of Truth and Sobriety? Certainly it is remarkable that, while the New York Tribune should be giving utterance to sentiments, held no doubt, by nearly the whole of the Liberty Party, the Liberty campaign paper should be echoing sentiments of the Whig and Democratic parties! We cannot but believe that the next number of the Standard will contain some explanation showing that the Committee do not hold themselves responsible for the article to which reference is made. Doubtless, Liberty men have a right to promulgate what sentiments they please, but other Liberty men have also a right question their soundness, to show their inconsistency.

We have censured the course of the Whig press for

upholding a war they condemn as utterly flagitious; we can do no less where a Liberty paper adopts the same course. Indeed, in this case, the inconsistency strikes us as being far more extraordinary and humiliating.

We put it to any intelligent American: suppose you should by any means become a citizen of Austria; that for the sake of securing peace and safety to Despotism, that Country and France should provoke a war with Switzerland, and agree to partition its states between themselves. Would you supposing you to retain your present love for Freedom, engaged in such war? Would you *volunteer*, under the lying pretext of defending your country America, in full view of the facts, that not one inch of American territory was in the slightest danger of being pressed by a hostile foot, and that the sole object of the Despotic government was, to aggrandize itself by the spoliation of its neighbor? We already hear your answer:—"Am I a dog that I should do this thing?"

From the Pennsylvania Freeman.

#### THE NEW SCHOOL GENERAL ASSEMBLY.

We complete this day, as will be seen, our report of the debate in the New School General Assembly on the subject of slavery. This discussion, whether viewed in the manner in which it was conducted, or the result, in some respects, in which it issued, we consider one of the most interesting and cheering circumstances connected with the anti-slavery movement, that has for a long time occurred in this city. When the Assembly first commenced its sessions, judging from some indications furnished, and from our past experience and observation of ecclesiastical bodies in regard to slavery, & New School General Assembly in particular, we prognosticated that it would end, as all its predecessors had before it, in the defeat of the abolitionists and the triumph of their opponents. We acknowledge however that we have been agreeably disappointed. There was a truer and stronger set of anti-slavery men in that body than we had supposed, or than had been sent up to any previous General Assembly within our knowledge.

These men, owing to their position on the roll, were not called upon, and therefore had no opportunity of showing their hands during the first week of the meeting, and the spectator of the proceedings was left to infer the quality of the abolitionists in the body from the dough-faces who claimed to speak as anti-slavery men from the western and middle portions of the state of New York. The drivelling of these creatures was disgusting beyond patient endurance. They were "anti-slavery men but not abolitionists;" were for "mild and moderate action;" were for preserving by all means the "unity of the church;" were "opposed to all ultra and divisive measures;" had great "sympathy with the dear brethren from the South;" meant to "hold on to the church whether the Assembly took action or not," and only wanted action because "public opinion," as some of them had the honesty, or the simplicity rather, to acknowledge, demanded it.

Nothing was more manifest than that these poor creatures were whipped up to a most disagreeable duty by the public sentiment which the abolitionists had raised around them. The earnest, straightforwardness of the men from the South, with all their open advocacy of slavery, was not half so disagreeable to us, or so injurious to the cause, as the contemptible drivelling of these make-believe, dough-face pretenders to the character of anti-slavery men.

But as the calling of the roll progressed, a new and better set of men came forward; good, hearty, earnest abolitionists from the far west; men whose hearts were in the cause, and who advocated it, not because public opinion required it, but because it was right; who were not afraid to speak, and who were determined to be heard. Such men as Bushnell, Stevens, Hale, Dickey, and others of like stamp.

The speeches of these men gave a new complexion to the Assembly, and turned the tide of feeling entirely from the channel in which the efforts and speeches of

the slave-holders and their abettors, out of doors and on the floor, had caused it to set. The haughty and dictatorial tone of the pro-slavery men was changed to one of supplication; the abolitionists assumed the aggressive, and it soon became manifest that anti-slavery was in the ascendant, and the sceptre had at last changed hands.

We are only sorry that the new party in power did not make a better use of their victory. They might, if they had chosen, & if they had not such false & injurious notions of concession for the sake of unity, might have passed a much more unexceptionable declaration than that of Dr. Duffield. There are things in that document which should never have had the sanction of their vote, and which no fancied advantage for the present, or prospect of amendment in the future, should have induced them to consent to.

Still it is an anti-slavery triumph. The very discussion, independent of its result, was a triumph. The daily papers speak of the "sublime spectacle" of a large ecclesiastical body discussing for eight consecutive days the most exciting topic of the times, with all decorum and Christian courtesy. But what has it been that has brought about this "sublime spectacle?" It has been the patient, persevering, truth-breathing spirit of abolitionism.

A little while ago a man jeopardized his personal safety by publicly advocating in this city and other parts of the country, the cause of immediate emancipation.

Now a large ecclesiastical body can debate the subject for a week together, without the least disorder; some of its members can even advocate the doctrine, not because they believe in it, but because "public sentiment" requires it; and as the result of the discussion, the whole body can take ground, which, though exceptionally conservative now, at the time alluded to would have been considered highly ultra and fanatical.

It is a triumph too when the necessity of protesting is put upon the slaveholders. Hitherto all the protests on such cases have come from the abolitionists. The tables are now turned, and the slaveholders and their allies are put on the defensive. These are all cheering signs, in which we see the glorious onward progress of the cause.

But there is a great deal yet to be done in the New School Presbyterian church. The revolutions made on that floor of the Assembly while they show the growing power of the Anti-Slavery spirit in that body, exhibit also the extensive and shocking prevalence of its opposite. The church is yet full of corruption and uncleanness. The testimony of its representatives on that floor prove that there are multitudes of ministers, elders, and people, in its pulpits, and within its pale, who are strangers to the spirit, or wilfully disobedient to the teachings of the Gospel. The church is full of slaveholders of the south, and false pretenders to Anti-Slavery at the north. The former should be allowed no rest till they either manumit their slaves or leave the church; and the latter should be unmasked, that the community and the cause may be protected from their hypocrisy, and they themselves be brought to repentance.

From the Liberty Standard.

GENERAL SCOTT.—A portion of the Northern Whigs are evidently trying to puff Gen. Scott into popularity. Slavery has already decided that he can never be President. It will not permit him to *fight* for popular favor. Hear the New Orleans Tropic.

"We have one remark to make. This entire city & State, and we presume the whole South, with perhaps few exceptions, are firmly opposed to any order of the government which may place Gen. Scott in command over the Army of occupation. Such a step would be a direct insult, an inexpiable outrage, to the veteran and brave and well tried Gaines and the immortal Taylor."

Abolition proved to be so much more popular than was anticipated in the New School General Assembly, we would not wonder if some ministers hurried home to pray for the slave.

Daniel Webster states, that the expenses of the government are half a million of dollars a day.—This would be about 182 millions a year. Our expenses under the Administration of J. Q. Adams was about 15 millions of dollars per annum. Who pays all this?

A strong Protest against American Slavery has been signed and published by 306. Universalist Clergymen in the U. S., because it is irreconcilable with Christianity. The Unitarian Ministers have done the same some time since.

When will the "Orthodox," as a body do the same.

## THE NEW JERSEY FREEMAN.

BOONTON, JULY 14, 1846.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

### THE CELEBRATION ON THE FOURTH IN BOONTON.

We had a grand celebration in Boonton one of the right sort, the Slave was remembered as might be expected with such men to speak as Luther Lee & Lewis Tappan of New York. The day was unfavourable being quite wet and rainy some of the time which kept many away. But we had a good gathering. The Sunday Schools and citizens formed a procession, and with a Band of Music marched through the Village with Temperance and Sunday School Banners. One Liberty Banner was seen in the procession which attracted some attention. It was a plain white Banner with the following motto on in large letters.

"Liberty for the Slave"

and underneath

"Wo unto him that buildeth his house by unrighteousness and his chambers by wrong, that useth his neighbors service without wages and giveth him not for his work."

The weather looked rainy and the grove was abandoned for the Presbyterian Church, where short interesting addresses were made by Messrs Hearon, Luther Lee and Lewis Tappan, after which the meeting adjourned for dinner.

At 3 o'clock P. M. the weather looking rainy the meeting was opened again in the Presbyterian Church and after singing and prayer by Mr. Moran of Madison Mr. Magie of Dover made some very appropriate remarks to the children, and the meeting was then addressed by Messrs Luther Lee & Lewis Tappan of New York in a very masterly manner on the subject of slavery. The exercises were interspersed with singing of Liberty Odes. Mr. Lee demonstrated in a powerful manner the wrongfulness of slavery, and Mr Tappan showed plainly that the love of impartial liberty was fast losing ground in the Country until the Abolitionists began the agitation of the subject. The meeting then adjourned.

On the Sabbath Mr Lee preached an excellent discourse on the subject of Mr. Torry's imprisonment and death, and Mr. Tappan gave a very interesting account of the Mendi Mission.

Time or space will not permit us to extend remarks on these exercises.

Mr Lee is the Editor of the True Wesleyan Paper which we recommend to all and Methodists in particular as a most interesting and useful paper.

### THE MEXICAN WAR AND THE WHIGS.

The course the whigs are pursuing on this war question completely annihilates all their claims to the character of an anti-Texas and anti-slavery party. Yet they have the impudence to claim for themselves the only true embodiment of such a party. The whig Press generally, (we know of but one exception and that is the Tribune,) is in favor of the Mexican war, and go with the slave holders for the extension of slave territory when they plainly see they are reaching for Hayti, Cuba, California and the Halls of Montezuma.

C. M. Clay has gone to Mexico, a son of H. Clay has gone there, a son of the whig Senator from Kentucky has gone, and so also goes a son of Daniel Webster.

The Newark Daily Advertiser, the whig embodiment in New Jersey, talks most exultingly of the depredations committed by our troops in Mexico. In short there is no end to whig devotion and ready zeal in, and encouragement for, this infamous war. We expect they will soon be calling upon the abolitionists to go with them as the only true genuine & consistent anti-slavery party in the world, and no doubt we shall have new editions of the sign-manifold.

## POETS' CORNER.

From the Regenerator.  
**THE SONG OF THE SWORD.**  
 (SUGGESTED BY THE SONG OF THE SHIRT.)

Weary, and wounded, and worn,  
 Wounded, and ready to die,  
 A soldier they left, all alone and forlorn,  
 On the field of the battle to lie.  
 The dead and the dying alone  
 Could their presence and pity afford,  
 Whilst, with a sad and terrible tone,  
 He sang the song of the sword.

Fight! Fight! Fight!  
 Though a thousand fathers die;  
 Fight! Fight! Fight!  
 Though thousands of children cry:  
 Fight! Fight! Fight!  
 Whilst mothers and wives lament;  
 Fight! Fight! Fight!  
 Whilst millions of money are spent.

Fight! fight! fight!  
 Should the cause be foul or fair;  
 Though all that's gained is an empty name,  
 And a tax too great to bear;  
 An empty name and a paltry fame,  
 And thousands lying dead;  
 Whilst every glorious victory  
 Must raise the price of bread.

War! war! war!  
 Fire and famine and sword;  
 Desolate fields, and desolate towns,  
 And thousands scattered abroad,  
 With never a home, and never a shed;  
 Whilst kingdoms perish and fall,  
 And hundreds of thousands are lying dead,  
 And—all for nothing at all.

Ah! why should such mortals as I,  
 Kill those whom they never could hate?  
 'Tis obey your commander or die;  
 'Tis the law of the sword and the state.  
 For we are the veriest slaves  
 That ever had their birth;  
 For to please the whim of a tyrant's will,  
 Is all our use upon earth.

War! war! war!  
 Musket, and powder, and ball;  
 Ah! what do we fight so for?  
 Ah! why have we battles at all?  
 'Tis justice must be done they say,  
 The nations honor to keep;  
 Alas! that justice is so dear,  
 And human life so cheap.

'Tis, Oh! that a Christian land—  
 A professedly Christian state,  
 Should thus despise that high command—  
 So useful and so great—  
 Delivered by Christ himself on earth,  
 Our constant guide to be;  
 To "love our neighbors as ourselves,  
 And bless our enemy."

War! war! war!  
 Misery, murder, and crime,  
 Are all the blessings I've seen in thee  
 From my youth to the present time;  
 Misery, murder, and crime—  
 Crime, misery, murder, and woe:  
 Ah! would I had known in my younger days  
 A tenth part of what I now know.

Ah! had I but known in my happier days—  
 In my hours of boyish glee—  
 A tenth of the horrors and crime of war—  
 A tithe of its misery—  
 I now had been joining a happy band  
 Of wife and children dear,  
 And I had died in my native land,  
 Instead of dying here.

And many a long, long day of woe,  
 And sleepless nights untold,  
 And drenching rain, and drifting snow,  
 And weariness, famine, and cold;  
 And worn-out limbs, and aching heart  
 And grief too great to tell,  
 And bleeding wound, and piercing smart,  
 Had I escaped full well.

But though, with such sorrow and woe,  
 Thy progress must always be bound;  
 Ah! would that it were only below  
 That the fruits of thy curse could be found:  
 But war! war! war!  
 From all that I ever could see,  
 Full many a groan, in the future world,  
 Must be traced I fear to thee.

Weary, and wounded, and worn—  
 Wounded and ready to die,  
 A soldier they left, all alone and forlorn,  
 On the field of the battle to lie.  
 The dead and the dying alone  
 Could their presence and pity afford;  
 Whilst thus, with a sad and terrible tone,  
 (Oh! would that these truths were more perfectly known,  
 He sang the song of the sword.

## Temperance Record.

The mayor of Albany has granted more than 200 licenses for the sale of intoxicating liquors in spite of the law against granting such licenses the vote being more than 2 to 1 for no license in that city.

The people are indignant and public meetings are held, Committees appointed, and they are determined to carry it to the extent of the law. The probability is that the mayor has got into serious difficulty, and we expect the people to gain a complete victory. The manufacturers of drink & drunkards find it hard to give up their infamous business.

**TEMPERANCE IN PRISON.**—The prisoners in the Charlestown prison have adopted the following pledge:

"We, the inmates of the Mass. State Prison, do hereby solemnly promise, in the name of God, and by his help, to abstain from the use of intoxicating drinks to the end of life."—*Indiana Freeman.*

From the single port of Boston there has been sent out to heathen lands 5,180,000 gallons of Alcoholic poison. The number of Bibles sent has not been correctly ascertained; but the amount is supposed to be in proportion of one copy to a thousand hogsheads.

Rhode Island licenses two taverns to sell spirits only in two towns, Foster and West Greenwich; and in Providence six stores are licensed to sell by the quart, not to be drunk on the premises.—*Sig. of Liberty.*

The Temperance pledge lately designated a bar room as a slaughter house. How odd! He might as well call the keeper of such a place, *butcher.* *Prov. Herald.*

So he should; for he "aint nothing else." *Norfolk Democrat.*

Fifty indictments have been found against various tavern keepers in Brooklyn, for violations of the license law. They have severally give bail, and raised a sufficient sum of money to test the validity of the law.—*Sig. of Lib.*

## RAISING THE DEVIL.

A miserable slave of the bottle, on meeting Col. Wallace, the reformed drunkard and temperance lecturer, addressed him thus, "Well Col., I hear you can raise the devil." "Yes," replied the Col., and with his foot sent the toper's basket, containing a jug of rum, ten feet above his head.

"John, what are you about? "Trying to make a fire." "Dunce! you can't make a fire out of moonshine." John staggered to bed, and declared that rum should never deceive him again.

"I wish you would not smoke cigars," said a plump little black-eyed girl to her lover. "Why not I smoke as well as your chimney?" Because chimneys don't smoke when they are in good order." He has quit smoking.

## EIGHT DOLLARS A DAY, AND EIGHT DOLLARS A MONTH.

Our northern dough face Representatives in Congress, not excepting even our former most zealous anti-Texas and anti-slavery whigs, can set, secure from all harm with eight dollars a day and vote for a war for the extension of slavery, and give northern laborers eight dollars a month to go to Mexico among the miasms of that climate to be shot at, with southern men for officers under large salaries; all for slavery. The negroes are not the only slaves owned by the South. How long shall these things continue?

## VERY HONEST.

Some whig editors are in ecstasies because, they say, New Hampshire has sent "a good whig" to the Senate of the U. S. They know better. Mr. Cilley is a good Liberty man and has been a long time. He has publicly renounced the whig Party. Mr. Hale has left the Democrats and they have renounced him; he also is appointed Senator for six years. New Hampshire has now two staunch abolitionists in the U. S. Senate.

**MODERN PROTESTANT CHURCH COURTS UNMASKED,** is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body.

For sale at this office, price 31 cents.

**CONGREGATIONALISM AND CHURCH ACTION** is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

**ANTI SLAVERY BOOKS** For sale at the Office of the Freeman, Boonton, N. J.

## LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen, and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 44 cents.

*Boonton Washington Temperance Benevolent Society*,—meets every Monday evening in the Free Church. Thomas Riey President, Marcus Evarts Secretary.

**THE UNION MISSIONARY.**—This monthly paper published at No. 5 Spruce Street N. Y., is the Organ of the Union Missionary Society, a Society that refuses donations from Slaveholders or to employ Slaveholders in missionary operations. It is an exceedingly interesting paper, filled with interesting accounts of the free missionary operations in Canada, Africa, Sandwich Islands &c. All those who have any interest in such missions, will feel richly rewarded by patronizing that paper.

Lewis Tappan is Treasurer of the U. M. Society and will be happy to receive donations of any sort, except such as is wrong from the unpaid toil of the Slave.

# NEW JERSEY FREEMAN.

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### C. M. CLAY & THE MEXICAN WAR.

From the Signal of Liberty

Mr. Clay anticipated this war two or three years since. When in Ann Arbor, in 1844, he told us that he considered himself as brave as the generality of men; but to take up arms against Mexico for the propagation of eternal Slavery in Texas, according to the project then pending, required a kind of courage he did not possess. An enterprize of that nature was one on which we could not ask the blessing of the God of Heaven. In his speech in the Tremont Temple at Boston, Sept. 19, 1844, Mr. Clay said:

"We trample upon the most solemn treaty between Mexico and the United States, and rush over the Constitution, to war in this fiendish propagandism; and in such a war, according to the laws of nations, it is not only the right, but the bounden duty of all christendom to come in to the help of Mexico, and reduce us to a sense of common justice. And in such a war, when the banner of 1776, 'right against might,' borne by us, is now borne by them—when I shall be called upon to rally to the standard of my country, inscribed with 'ETERNAL SLAVERY,' I am bold in the avowal that though I profess to be as brave as most men, I have no heart for such a contest—I AM A COWARD IN SUCH A CAUSE! On our own soil, in defence of our own rights, I defy the world in arms—but in such a cause as this, if the Bible be true, we cannot succeed; if history be not a fable, we cannot hold a permanent conquest; 'they who live by the sword, shall perish by the sword,' and at all times dominion based upon unjust, conquest, has fallen to sudden ruin and ultimate retributive desolation!

This Republic must stand upon justice, a high moral sentiment, or else it cannot stand at all."

We need not add one word more.— This self condemnation is far more pointed and emphatic than any thing we could write. We will, however, just say, that Cassius was not "called on" to rally for "eternal slavery," but VOLUNTEERED, "to war in this fiendish propagandism!"

### A PLEASANT SURPRISE.

A young man, of eighteen or twenty a student in a university, took a walk one day with a professor who was commonly called the student's friend, such was his kindness to the young men, whose office it was to instruct. While they were now walking together, and the professor was speaking to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed to belong to a poor man who was at work in the field close by and who had nearly finished his day's work.

The young student turned to the professor, saying—

"Let us play the man a trick; we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them." My dear friend," answered prof., "we must never amuse ourselves, at the expense of the poor. But you are rich and you may give yourself a much greater pleasure by means of this poor man.— Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the

professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man soon finished his work and came across the field to the path, where he had left his coat and shoes.—While he put on his coat, he slipped one foot into one of his shoes but feeling something hard, he stooped down and found a dollar. Astonishment and wonder were seen in his countenance; he gazed upon the dollar, turned it around and looked again and again, then he looked around him on all sides, but could see no one. Now he put the money in his pocket, and proceeded to put on the other shoe; but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving in which he spoke of his wife sick and helpless, and his children without bread whom this timely bounty from an unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O dearest Sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words of which I never before understood, 'it is better to give than to receive.' We should never approach the poor but with the wish to do them good. Ex. Paper.

### The Bible a Sufficient Creed.

The following is an extract of a discourse delivered at the dedication of a Presbyterian Church at Fort Wayne, Indiana by Charles Beecher, a son of Dr. Beecher. We copy from the Putney Magazine

The creed system is now exerting upon the clergy of the Protestant churches, a secret, unsuspected, but tremendous power against the Bible—a power of fear. Yes, while it professes to venerate and defend the Bible, it is virtually undermining it.— That is always Satan's way. He revived pagan worship in the midst of men who were fierce against it. How? He cheated them! He baptized it. They thought it was pious. So we. Busy in fighting Rome, wide awake to see that she does not snatch our Bibles and burn them, we are yet letting him cheat us out of them in a new way, a pious way. We do not see him.

Do you ask me to explain this mystery? Reflect a moment. Who are our Protestant ministry? How are they ushered on the stage? They generally go from the bosom of the family to college, without seeing the world at all. There they are secluded for four years, which seem in after-life like an Elysian dream. Thence they step directly into the Theological Seminary; thence, after three years more seclusion, into the pulpit.

Now, what sort of an ordeal is prepared for them in society? i. e. religious society, for they know no other. Let us see.

The religious world has what is called a public sentiment of its own; and this is formed chiefly by the great evangelical denominations. Other denominations are owing to their paucity of numbers, less perceived. The first fact is, that by one or the other of these denominations the young candidate is to be licensed; for public sentiment has settled, that an unlicensed preacher is no preacher at all. He must have license, then: all his hopes centre on that. But there is not one of these great evangelical denominations from which he can get license, unless he will subscribe the creed of that denomination. In other words, the Protestant evangelical denominations have so tied up one another's hands, and their own, that between them all, a man cannot become a preacher at all, any where, without accepting some

book beside the Bible.

For daring to say, 'I do not receive your creed as containing the system of doctrines contained in the Bible;' for daring to say what God has said, 'With that Bible alone I am perfect, thoroughly furnished unto all good works;'—for repeating and holding on upon this declaration of God, he falls a spiritual martyr. And is not the Protestant church apostate? Oh, remember, the final form of the apostacy shall rise, not by Rome's aggressive march; not by the Pope's long arm, outstretched to snatch our Bible; not by crosses, processions, baubles.

We understand all that. Apostacy never comes on the outside. It *developes*. It is an apostacy that will spring into life within us; an apostacy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that, proposed as a test, it is an unwarantable imposition! That is the apostacy we have to fear; and is it not already formed?

Accept the Bible and the book, and you may put your own private construction on both, as every one *does*. Accept the Bible, and put your own private construction on that—the great paw of the beast is on you. This is what I call taking the Bible out of the hands of the ministry.

There is nothing imaginary in the statement that the Creed-Power is now beginning to prohibit the Bible, as really as Rome did, though in a subtler way. During the whole course of seven years' study, the Protestant candidate for the ministry sees before him an authorized statement, spiked down and stereotyped, of what he must find in the Bible, or be martyred. And does any one, acquainted with human nature, need be told that he studies under a tremendous pressure of motive? Is that freedom of opinion?—the liberty wherewith Christ maketh free? Rome would have given that. Every one of her clergy might have studied the Bible to find there the Pontifical creed on pain of death. Was that liberty?

Hence I say, that liberty of opinion in our Theological Seminaries, is a mere form.— To say nothing of the thumb-screw of criticism, by which every original mind is tortured into negative propriety, the whole boasted liberty of the student consists in a choice of chains—a choice of handcuffs—whether he will wear the Presbyterian handcuff, or the Methodist, Baptist, Episcopal or other evangelical handcuff. Hence it has secretly come to pass that the ministry themselves dare not study their Bibles. Large portions thereof are seldom touched; it lies useless lumber. Or if they do study and search, they dare not show their people what they find there. There is something criminal in saying any thing new. It is shocking to utter words that have not the mould of age upon them. For through the ministry the same spirit has been conducted to the people. The same penalties hang over them. The denominations are so nearly balanced, the strife for power is so keen between them, that every fancied departure from the creed is seized to make political capital, as really as in any political campaign. Houses must be built; salaries must be raised. This requires wealth. Wealth requires numbers and patronage. This creates a servile dread of novelty, for every thing that another party can get hold of, strikes at the gold. Therefore, the people watch their minister, and the minister is afraid of the people. For if he studies independently, if he goes outside of the book, if he slips the handcuff, the people tremble—it will not please—the opposition will seize it—we shall be unpopular—we shall not succeed!

Thus are the ministry of the Evangelical, protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically cor-

up and appearing ever more to every baser element of their nature, to hush up the truth, and bow the knee to the power of apostasy.

Does every one now and then see that things are going wrong. With sighs does every true heart confess that rottenness is somewhere, but ah, it is hopeless of reform. We all pass on, and the tide rolls down to night.

Was not this the way things went with Rome? Are we not living her life over again? And will we see just ahead? Another General Council! A World's Convention! Evangelical Alliance and Universal Creed!

### The Legitimate Fruits of Slavery.

From the A. S. Record.

#### THE DEATH BED CONFESSION OF A SLAVE TAKER.

The following was the confession of a man on his death bed, who had for some years gained a disgraceful subsistence in Philadelphia, by catching slaves who had made their escape, and restoring them to their master. It was related by a person who was called upon one evening, and solicited to attend, by the slave-taker's wife, who had herself only arrived the day before, having been for some years separated from her husband. The account is taken from "Mott's Anecdotes of Persons of Color."

"Among other transactions of that period, was the apprehension of a man called James, the recollection of which torments me inexpressibly. He had belonged to the estate of Mr. R., of Abington county. At the death of Mr. R., James passed into the hands of those who treated him very ill, and he ran away. When I first fell in with him he lived on a small lot in New Jersey, with his wife, a free woman, whom he had married in Virginia, and contrived to bring with him, and three children. After losing my way, and travelling some hours on foot, I came to his little habitation late at night. He treated me very kindly, gave me food, and his own bed, while his wife and his wife occupied chairs by the fire; and in the morning he walked with me several miles, to put me in the right way: it was in vain that I offered him a sum of reward—he would not take it. Moments had passed away, when by chance my eyes saw an old advertisement offering a large reward for his apprehension. I knew at once it was James, for I had observed a remarkable scar on his chin, which was mentioned in the description of him. Hard as my heart then was, and callous to every feeling of humanity, I could not help shuddering at the thought of betraying my kind friend, but the prospect of gain soon made my decision. I wrote to his master, and received his answer. All things were prepared, and I was to have fifty dollars more than the sum mentioned in the advertisement. I went alone again to his quiet retreat; it was in winter, the weather had been piercing cold, and the river Delaware was closed. I arrived at early twilight. How bitter have my thoughts been since, when I have recollected the honest satisfaction that glowed in his sable countenance when I approached! During the evening, I proposed to him a removal into Pennsylvania, I told him I had a few acres of land, suitable for a garden, and a comfortable dwelling house, in the neighborhood of the city; and that recollecting his former kindness to me, I had come to persuade him to occupy the one and improve the other, for which I could accord to give him high wages. The poor man agreed to accompany me the next day to look at the premises; and if they pleased him to take possession of them on the first of April. Early in the morning, I was awakened by preparations for breakfast, and they were delighted with my taking so much notice of them as I did, and with my gratitude for the services they had rendered me. The whole family were cheerful. We parted with light hearts. James and I reached the river in due time, and entered on the ice. Hitherto, we had walked side by side, but now he fell a little behind me, and we had proceeded but a few paces, when I perceived the ice give, and I immediately went down as far as my arms, which I stretched out, and so supported myself for some minutes, until James threw

me the end of his great coat, to which I held, and he put it in out, and catching me on his shoulder, carried me very much exhausted, to the shore."

Here the sick man closed his eyes, and lay for a short time; when reviving, he resumed the affecting narrative: "On my coming to myself again, I found what my intended murderer's victim had been pronounced to be, by feelings of humanity and gratitude, and that he had released me from inevitable destruction. 'Shall I tell you what followed?' 'Oh, my husband!' exclaimed the dying man's wife, 'you could not have persevered in your wicked plan;—you might have sent the man most every who had preserved your life!' 'Yes I could, I could,' replied the husband, 'could blooded villain that I was! The very day which witnessed my danger and my deliverance, saw me assist in binding, chaining hand and foot, and to whom I was indebted for my worthless life, I passed from his wife and children, and freedom, he departed without uttering a single word. Once and once only, he suffered his eyes to dwell for an instant on mine, when sunk before their gaze. I never can forget that agonizing and despairing glance; it haunts me in broad daylight; it is with me in the deepest shades of night!'"

Here the black servant of the person to whom this account was given, had risen up, and stood behind his master, his eyes glistening with tears that trickled down his ebony cheeks, when the sick man's eyes lighting upon him, he exclaimed in the extremity of anguish, "James is it? permit me, since is come to torment me already! Take him away; take him away!" he repeated slowly, and sunk into a slumber from which he never awoke!"

For the Freeman.

#### PERSONAL REFORM.

Of all reforms that are wanted, the most needful as well as the most beautiful, is Personal Reform. Let each one say to himself, "what is there that I can do better than I now do? In what particular can I be most easily improved? Can I become purer in any of my habits? Can I give up some worthless or injurious thing, some bad practice, which so far from doing me any good, only abuses my body and keeps down my soul?"

It is possible that every one could find some answers to these questions, which if followed up by suitable conduct, might make us all better neighbors, better members of the family, and happier in our lives.

#### Freiberts-Calendar für das Jahr 1847.

(LIBERTY ALMANAC FOR THE YEAR 1847)

A German Quarto Almanac. Forty pages of the same will contain "AN ADDRESS TO THE GERMAN IN THE UNITED STATES ON THE ABOLITION OF SLAVERY" written at the suggestion of G. W. Alexander, a well known friend of London, by W. F. Carove, Doctor of Philosophy at Frankfurt, one of the best writers of Germany. This treatise shows in very impressive and convincing language the evils, wrongs and dangers of slavery. It is an appeal to the human understanding of a very numerous class of our fellow-citizens, and if extensively distributed and given, cannot fail to make them the warmest advocates of the abolition of slavery.

There are more than three hundred thousand German-American voters in the middle, western and south-western States and Territories of the Union, a large number of which could be brought to be reached, and gained to the sacred cause by an adequate distribution of this Almanac.

C. L. RADEMACHER,

No. 39 North Front St., opposite Appletree Alley. Philadelphia, June 24th 1846.

Thinking is no crime. Nor is the speaking our thoughts. In Heaven and State let mind be free and the tongue left unbridled, as the surest way confronting error and establishing truths.—C. M. Clay

From the Anti-Slavery Bugle.

In all ages of the world, great reforms have had to encounter great obstacles. "Comeoutism" is only another name for progression; and perpetual progression is the inevitable law of all things which have motion, unless they lose their foothold in their upward leadings, and then the greater their weight, and the more their strength, the more rapid their downward or retrograde motion will be. The neat, smooth little acorn has to outlast the shell in which it grew, and cast that shell behind, no matter how neat and close it once fit—no matter how much of the sweetest juices of the parent tree had been absorbed or expended in the growing of that shell. There can be no possible advancement in the acorn kingdom, short of sundering those long, cherished ties scattering the empty cup and rupturing the quiet rules of acornship, throwing one half of a forsaken shell left, and a quarter more, to be in decaying fragments for a while, and then be dissolved and turned into other forms of usefulness, to once more promote progression. Nature does not require the mistle to come to "stay in," because all the others are not yet ripe; neither was it ever known that a young oak could begin to feel the expansion of the germinating principle within itself, and remain quiet in its own time of encasement. It is the same with every living principle. "Come out," and live, or "stay in" and die—this is the universal law of everything that lives. There can be no progression short of coming out, or going beyond, (which is the same thing.) This rule is a law in the vegetable, the mineral and the moral world.—Valentine A. Johnson.

Getting better, but not right yet.

COLORED REPRESENTATION in the CHURCH. In the recent Convention of the Protestant Episcopal Church in Pennsylvania, the Rev. Mr. Stone made a motion in substance, to repeal the rule which precluded colored clergymen from seats in the convention, and their parishes from sending delegations. After some debate, the question was taken by orders, and resolved as follows:—Clergy, ages 23, votes 18; parishes, ages 28, votes 30; divided 2. So both orders not agreeing, the motion was lost. *Ex. Paper.*

"I feel that religion cannot exist certainly it cannot flourish—in the heart, without the principle of slavery existing there with it.— Some religious men may not, indeed, exhibit much of it, on account of their ignorance of the facts. But I cannot see how a Christian, with any amount of knowledge of the condition, of the slaves, can withhold either his influence or his vote, for their liberation. And yet many talk of much feeling on the subject, who yet find no duty to do in relation to it. How strange for republicans—how much more strange for christians." Yes—strange indeed—Let republicans and christians reflect upon it. Right feeling, and right thinking, are not worth a groat any farther than they result in right acting. *Bangor Gazette.*

An authority not to be denied, once asked this important question, "Know ye not that your bodies are temples of the Holy Ghost." By the ways in which most people use their bodies, one would hardly conceive they were conscious of the presence of the Holy Spirit there.

COLORED GOVERNOR.—GOVERNOR Whitecomb, of Indiana, is so very swarthy, that on entering a church where a colored man was expected to preach, the preacher in charge, who was then filling the stand, called out for "that colored brother to come forward and close."—[Mystery.]

He who is always enquiring, "what will people say?" will never give them an opportunity to say any great things about him.

THE NEW JERSEY  
FREEMAN.

BOONTON, AUGUST 14, 1846.

Hearts dead to the claims of man, cannot be alive to the commands of God; and religion cannot flourish on the ground where humanity withers. *Keep.*

TAKE NOTICE

The friends of liberty will perceive by a notice in another column, the semi-annual meeting of the State Society is appointed to be held at Newark on the 27th inst. This is short notice, but the committee could do no better, having spent some time in making inquiries about other places, but by a little effort on the part of those who should be willing to make that effort, it can be very well published throughout the State in time.

We trust that our friends will lose no time in publishing this meeting in public meetings & in NEWSPAPERS, wherever it can be done, and in all other possible ways.

There are many things that should make Jerseymen feel unusually interested in the cause of freedom at this time. Our own slaves are not yet free, and they are not like to be, until death sets them at liberty, unless the freemen of New Jersey arouse from their inactivity and do something.

Our Country is disgraced and humanity outraged by a most infamous war, commenced without any just provocation for the extension and perpetuation of slavery in this country at a cost of land a million of dollars per day. New Jersey's part of this tax is about *Twelve thousand dollars a day.* Shall we submit in silence to all this? Shall we set in silence while the government is under the supreme control of slaveholders, who use it for the base purpose of making Slavery perpetual? Shall we submit to be thus disgraced, taxed and outraged in every possible way and leave the slave to wear the galling chains without an effort to have it otherwise? We may not be able to do much, but we can do something at least, we should be able to say we made the effort. We united our effort with the thousands who are laboring in this great cause.

*The Tariff.* Great ado is made all over the country over the action of congress on the Tariff question. We have no reason to find fault with that action, for it is only another item in the slaveholders policy, and we have heretofore suffered them to do all the ruling, and whenever they have seemed to want a little help, we have stood ready to do their bidding like willing slaves at all times and give that aid which they needed in order to carry out their nefarious schemes. But why so much ado because a man's coat, hat shoes, cochineal tea and coffee are not sufficiently protected, while the millions of men, women and children have no protection at all in our land; nothing said or done about, except what is done to increase their number by extending slave territory; we are ready to say a hearty amen to the demand for men to rob Mexico by violence and find them all the money and other means requisite. As much as we condemn the sudden reduction of duties on our imported goods, because in many cases it has been a breach of faith to many who have invested their all in manufacturing business under an implied promise of protection, yet we do not think it the most important business before the nation. The efforts making to perpetuate slavery by our government, is as much more worthy of being looked into, as a man is more valuable than his hat or coat.

But politicians want something to make capital of and many will seize upon the action of Congress on the Tariff and commence the business of panic making, agitating turn men out of employ, and make trouble where there need be none. More than half the trouble after all will be caused by the panic makers. Let all men keep composed and pursue their business steadily, and we believe that the consequences will not be so bad as is feared.

New Hampshire going ahead.

The Legislature of this State has passed an act prohibiting any Judge or Justice of the peace in that State, granting any precept for the arrest or detention of any fugitive slave, also any sheriff deputy sheriff, constable jailer or other officers of the state from arresting or detaining or aiding to arrest or detain any such fugitive under a penalty of imprisonment for not less than six nor over twelve months; or a fine not exceeding one thousand and nor less than five hundred dollars, at the discretion of the court.

Shame on Us!

It is stated by a correspondent of the National Intelligencer that a Fair was held in the City of Washington on the late 4th of July at a school church, to raise funds to purchase their number from Slavery!!—*Lib. Standard.*

Churches in 1842 and 1843

A Church in 1842. Plain pulpit—clerk's desk unapproach—rows of benches, with strips for the back. A plain, simple looking sexton, with a bunch of keys on his belt. Congregation RICH!! and POOR!!! no distinction!!! no partition!!! They assemble for one object—to worship their God.

A Church in 1843. Splendidly covered pulpit. A large orchestra composed of twenty five singers—the principal ones led by the choir. The floors carpeted—pews richly upholstered, cushioned, and carpeted—brass piteons—many board books. Sexton easily attracts his name as a sign, emblazoned against the side of the church. Congregation, select!!! and well dressed—seated in their own PEWS. The minister garlanded!!! with oak of rose. Bells with red leather and gilt letters. All splendid all show. NO POOR to be seen, if seen, stuck away in some obscure!!! corner. The minister aims his discourse to suit his congregation, and they lavish their money upon him and in building fine churches, while the POOR ARE STARVED!!! And this they call RELIGION.—*George H. Monday.*

*Nemmerism.* A £ 100 Note last Oct. was placed with sealed envelope in East's Bank, Dublin and offered to the Clairvoyant that would read the number, date, &c. without breaking the envelope. It was to stay there six months, which have expired and the note is still the property of the original owner no clairvoyant having read it. It was announced as a £100 note, the rest was to be read by the clairvoyant.

Quere? If clairvoyants can read any thing that is invisible to a natural eye, could they not have read that note.

The LIBERTY BELL is the title of a new weekly Liberty paper published at Rock Island, Illinois. W. W. White, Editor and Proprietor. It is fully devoted to the cause of human Liberty, and promises to be a valuable and interesting paper. The cause is growing, and growing in numbers.

A fugitive slave says that the "black massa" he knows anything about is "a massa massa."—*Am. Enquirer.* Yes, and the same thinks says that the worst "massis" he ever saw, was the "black massa."—*Am. Enquirer.*

The Texas Senators Houston and Rusk have been elected to the Southern Anti Slavery Society's Executive Committee. They speak of the beneficent effects of the Missions in Texas.

We wonder if the slaves get any of this benefit?

We like to know where a man stands. If there be any thing mean and despicable, it is the cowardice which slinks from responsibilities it ought to meet, and slinks down its should perform.—*C. B. Clay.*

STATE MEETING.

The SEMI-ANNUAL MEETING of the NEW JERSEY ANTI-SLAVERY SOCIETY will be held at Newark, in the City on Street Church on Thursday 27th August, inst. at 10 o'clock A.M., meetings to be continued in the afternoon and evening. The friends of the slave are all invited to attend.  
aug. 12th. 1846.  
A. H. Freeman Sec.

It is to be noted that the German Annuaire published at 35 North Fourth Street Philadelphia, as advertised in another column will be placed into the hands of every German in New Jersey. Let every abolition see to it, that every reader of the German language in his neighborhood be one of these without fail. We intend soon to have some of them for sale at the Freeman office in Boonton.

From the Liberty Minstrel.  
THE POOR VOYAGER'S SONG.

Air—"Lucy Long."

They knew that I was poor,  
And they thought that I was base;  
They thought that I'd endure  
To be covered with disgrace;  
They thought me of their tribe,  
Who on thy lure went,  
So they offered me a bribe  
For my vote, boys! my vote!  
O shame on my betters,  
Who would my conscience buy  
But I'll not wear their fetters,  
Not I, indeed, NOT!!

My vote? It's not mine  
To go with as I will;  
To eat, like pigs, or swine,  
To those wailers in ill;  
It is my country's due,  
And I'll give it, while I can,  
To the honest and the true,  
Like a man, like a man!  
O shame, &c.

No, no! I'll hold my vote,  
As true as me and a trust,  
My dishonor none shall quote,  
When I'm mingled with the dust,  
And my children when I'm gone  
Shall be strengthened by the thought,  
That their father was not one  
To be bought, to be bought,  
O shame, &c.

ADDRESS TO THE RUMSELLER

Ye tippling dens, ye murdering crew  
Who paupers make and wives undo,  
Children are Orphans made by you  
To weep in misery.

Your Brandy, Beer, and Rum and Gin,  
And Wine with drugs and dye stuffs in,  
Have long a public nuisance been,  
A source of misery.

You know that Alcoholic drink,  
Enchains to thirst, and in the link,  
Depraves the man and makes him sink  
To wails and misery

There's worse than widowed female weep,  
Children in rags from head to toes,  
And the hard man, in words and blows,  
Lead on their misery

What public worth have you displayed,  
To recommend your wicked trade?  
You have our public paupers made,  
To groan in misery!

What one among the virtuous class,  
But looks on you, though taxed, alas!  
While you deal habits by the glass,  
That lead to misery!

Thank God the Washingtonian band,  
Is raised to lend a helping hand,  
To wick the Captives you command,  
From drams and misery!

# POETRY.

From the British and Foreign Anti-Slavery Reporter.

## THE CROWNING CRIME OF CHRISTENDOM.

BY JAMES HARNARD, ESQ.

I saw in the visions of night  
An African village on fire!  
The flames rolled along in their might—  
And the shrieks of the victims rose higher and higher,  
As of infant, and parent, and grey-headed sire.

The man stealers sprang on their prey!  
And hundreds were slain or subdued:  
Some perished from utter dismay;  
And others, where slain while for mercy they sued;  
And the soil they had tiled with their blood was im-  
bued.

One sight I shall never forget,  
Till the subbeam of life is denied,  
And the star of my memory shall set—  
A bridegroom self-slaughtered, encircling his bride,  
Who lay murdered, and mangled, and scorched by  
his side!

The captives in fetters were bound;  
Fear ran through their tremulous frames;  
And they sobbed as they gazed round and round;  
For where children that day had been playing their  
games,  
There where carcasses, captives, and smouldering  
flames.

The vision fled slowly away,  
And another appeared in its place;  
I looked on a beautiful bay,  
And ships in tranquility slept on its face;  
They were slayers!—the pest of the African race.

On the shore was a horrible mart,  
Where man was the merchandize sold;  
Where the best blood that boils through the heart  
Was bartered, as though it were stolid and cold  
As the storm-beaten rock, or the slave dealer's gold!

Sweet babes from their mothers were torn—  
Wives were rent from their husbands away—  
Fond brothers asunder were borne  
And lovers were parted, and gold far astray,  
Never more to clasp hands till the great judgement  
day.

I heard them in anguish complain,  
For life without love is but dross;  
But they pleaded for mercy in vain;  
For the demons who swore by the creed of the cross;  
Turned their faces away with an insolent toss!

I gazed on the hot iron brand,  
As it hissed on each ebony skin—  
I saw the slaves borne from the land  
To a slave ship, and packed in a large loathsome bin,  
Where the stench seemed to quench the dull light  
that stole in.

The vision fled slowly away  
And another appeared in its place;—  
Far around flashed the bright ocean spray,  
And a ship sped along in her beauty and grace,  
Bounding o'er the wild waves with the swift swal-  
low's pace.

But pestilence, madness, and death,  
Raged and raved in her dark crowded hold;  
And the slaves, as they drew their last breath,  
Uncolored, unwept, o'er their limbs were yet cold,  
O'er the tall vessel's side were remorselessly rolled!

Swift, swift, o'er the billowy main,  
Flew onward that death-stricken bark;  
And following as swift in her train,  
Swam many a monstrous and ravenous shark;  
Gorging freely their fill of the carcasses dark.

As I gazed; the great deep was unsealed!  
I looked down on the broad ocean bed;  
And a valley of bones was revealed,  
Which shall yet be an army with banners outspread,  
When the last trumpet sounds, which shall waken  
the dead!

The vision fled slowly away,  
And another appeared in its place:  
Behold me a fair region lay—  
Where mountains rose high, like a huge giant race,  
With sweet flowery fields lying calm at their base.

That land was the land of the slave!  
The scene of his closing career—  
Where the generous, the fond, and the brave,  
Toiled on in their manacles, year after year,  
Paid with stripes for their labour—their solace a jeer.

I saw them worn out with their toil,  
Urged on by the slave-driver's whip;  
Fare the lash cruelly coil  
Round their scar-covered backs, till the warm blood  
would drip,  
While a grain faintly fell from the cloquent lip!

Enslaved both in body and mind—  
The victims of grief and despair—  
They seemed to their fortune resigned;  
With no will of their own—for the future no care,  
Like the dumb beasts of burden whose lot is—to bear.

I beheld a poor African chief,  
Whose name was once honored afar;  
Yet meekly he bore with his grief,  
And sang to himself, "Callabar! Callabar!  
"Me could die in sweet peace could me see Callabar!"

The vision fled slowly away,  
And another appeared in its place:  
I witnessed the great judgement day—  
And the branded down-trodden, enslaved negro race,  
With their tyrants and task-masters stood face to face!

Then spake ONE from the cloud which he trod,  
"HE MAN HAS NO MERCY ON MAN  
HOW CAN MAN HOPE FOR MERCY FROM GOD?  
And a cry of despair through the multitude ran,  
"THERE IS NO HOPE FOR MAN WHO HATH TRAFFICKED  
IN MAN!" Colchester.

## Temperance Record.

### RESULTS OF RUMSELLING.

I was recently told of a mother in this State, who was very ill. She gave her husband some little change, and with an earnest charge, requested him to go to the village for some medicine and food. And said she, "Jimmie will go with you and hasten you back. Now do not stay, for I am in great pain."—They started, and walked several miles to the grocery. While there, an old companion entered and said to the man, "Let us take something to drink." "No," said the boy. "Come, Father, you know Mother is waiting at home." "What?" said the rum-seller sneeringly, "Do you teach Father when to drink?" Upon this they took a glass. Directly he drank again—Jimmie all the time urging him to go. Thus he continued drinking until twelve o'clock, when the store was closed and they started for home. It was a bitter cold night. There lay the sick wife, waiting. She listened and listened. At every sound she started; nine o'clock came, twelve, three, the morning dawned, and still they came not. Finally she sent one for a neighbor to go in search of them. About a mile from the house, he found the man with a jug by his side. He was dead. And there stood Jimmie. His elbow was on the fence; his head was leaning on his hand; the icy tears were on his cheek; he was a frozen corpse. And who killed them? Was it not that licensed rum-seller? *Western Citizen.* Is not the rum-seller a MURDERER?

Temperance Petitions have been sent to the Maine Legislature, from Portland, signed by six thousand persons. Three thousand eight hundred it is said were Ladies, and their list measured 69 feet.

The great rum question in Massachusetts involving the constitutionality of the License law is decided in favor of the Temperance cause by the Courts of that State. How the Temperance cause is going back! Let the rum-sellers of New York take warning.

The Connecticut Fountain published in New Haven in an article under the head of "Rowdyism and Drunkenness" complains very much of the conduct of a Steamboat load of visitors from Newark which it says "brought a host of loafers, whose liberal patronage of the bar during the passage had admirably fitted them for enacting the part of fools on their arrival." The Fountain says, "If it should ever please our Newark friends, to send another such a lot of fellows abroad, we hope they will put them on board a Temperance boat, or else send a strong posse of Jersey Police to take care of them."

How is this, Newarkers? Please explain.

No MISTAKE. A boy called on a doctor to visit his father, who had the delirium tremens; not rightly recollecting the name of the bad disease, he called it the *devil's trembles*, making bad Latin but very good English.—*Bangor Gazette.*

LICENSE LAW DECISION.—The Supreme Court of Massachusetts have decided that a bar-tender is liable to the penalties for selling spirituous liquors "to be drunk in his shop," although they do not own nor have any interest in the profits of the establishment where they sell. *Et.*

Temperance in Sweden. A great Congress of Temperance societies has recently been held in Sweden at the Capital, one hundred and thirty two national and foreign Societies were represented. The King is President of the Stockholm Society. In Sweden fines are said to be rigidly enforced against those who get intoxicated; for the fourth offence a man is exposed in the parish church the following Sunday and is deprived of the privilege of voting.

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body. For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

## LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen, and should be in the possession of every one that loves good music, and loves to make a good use of it. Price, 44 cents.

Boonton Washington Temperance Benevolent Society,—meets every Monday evening in the Free Church Thomas Riley President, Marcus Evarts Secretary.

THE UNION MISSIONARY.—This monthly paper published at No. 5 Spruce Street N. Y., is the Organ of the Union Missionary Society, a Society that refuses donations from Slaveholders or to employ Slaveholders in missionary operations. It is an exceedingly interesting paper, filled with interesting accounts of the free missionary operations in Canada, Africa, Sandwich Islands &c. All those who have any interest in such missions, will feel rightly rewarded by patronizing that paper.

Lewis Tappan is Treasurer of the U. M. Society and will be happy to receive donations of any sort, except such as is wrung from the unpaid toil of the Slave.



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### TERMS.

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All communications must be post paid.

## SLAVERY.

TESTIMONY OF REV. MR. DICKEY OF OHIO.

"Sir" said Mr. D., "I am not ignorant of slavery. Having passed thirty years of my life in a slave state, and having been a slave-holder myself, I know something about it.

"Slavery in the church exposes her to the scoffs of the world. Infidels despise a religion which they suppose sanctions such oppression. I once heard a professor of religion laboring to justify slavery from the Bible, in the presence of an infidel; who turned from him with contempt saying he despised such a religion.

"It exerts an influence upon the mind of the slave prejudicial to the reception of instruction—Suppose the master himself attempt to instruct his slaves in the truths of religion—what confidence can he have in the man, who deprives him of his liberty, and robs him of his labor? I will state a case: An old slave told me "Massa bery religions—he bery good Christian. He hab prayers ebery Sunday wid the slaves—but he sure to read 'em dat chapter what say servants be 'bedient to Massa."

James H Dickey

### TESTIMONY OF JUDGE STEVENS.

Extract of a speech of Judge Stevens delivered before the General Assembly in May 1846

Frederick a slave of Col. Patton, of North Carolina, was permitted to enlist as a soldier during the war of the Revolution. He served and fought as a soldier in the armies of the colony, and at the close of the war received an honorable discharge. On the 8th of August, 1821, under the first enactment of the Pension Law, Frederick was found to be entitled to one thousand acres of land; and a patent issued to him for the land.

The heirs of Col. Patton claimed the land and got it by full and legal adjudication. The suit was prosecuted to final judgment in the Supreme Court. The final opinion of the court was delivered by Judge Catron one of the Judges of the Supreme Court of the United States, who is a citizen of a slave state. In which opinion, he declares all these foregoing properties of American slavery that I have enumerated, and says that they are not special laws, but are the general laws of slavery, without exception, in the American slave States.

This negro Fredrick served seven years, and stands enrolled as one of the worthy heroes that fought and bled through the whole war by the side of Washington. But that did not, nor could not make a man of him. He was a slave, the law made him property—made him a beast, and he could not own property, and therefore his earnings belonged to the heirs of his old master.

A slave cannot make a contract that binds himself or any body else—not even a marriage contract.

The relation of husband wife, parent and child, among American slaves cannot exist, in any other sense, than the sense in which such relation exists among brute beasts.

A slave is not in law a human being. He cannot be

a party, either plaintiff or defendant, in a court of law or equity. Nor can he be a witness serve on a jury, or be enrolled as a part of the military force of the country.

Slavery is hereditary, descending in the female line irrespective of color to the end of time. The law of the whole world is changed. It always has been, and still is fixed and invariable rule among all the civilized nations of the earth, pagan, heathen, and Christian, that the offspring of a sentient or human being belongs to the father and mother, and takes the condition of the father; in herits his family names—his honors—his civil rights and immunities, together with his estates.

With brute beasts it is not so. Brute beasts have no family names—have no civil rights—have no marriage rights—have no relations—have no father, or mother as such. They are not sentient beings, and cannot own property; therefore the offspring of brute beasts follow the condition of the mother, and belong to the person that owns the mother.

And just so it is with American slaves, they are reduced by law to the same condition of the beasts of the barn yard.

If the mother is a slave, her offspring is a slave, although the mother and the offspring may be as white as the whitest Circassian.

The owner of the mother owns her offspring.

The change of the laws of descent among slaves from the laws of descent that govern freemen, to the laws of descent that govern brute beasts, was not without a cause. No, indeed, there is great cause for it. It is the very platform that, of all others, upholds the whole system. If slavery descended in male line it would put an end to the whole system. First, if the line of descent was in the father, slave laws would have to recognise a father, and have to recognise a marriage relation, and a family name, either of which destroys the absolute property system, and makes them men again to a great extent. Secondly, if slavery descended in the line of the father, a free man's children would be free.

There is no relation of parent and child among slaves, because neither father, nor mother owns the offspring. The father is not known or recognised as such, any more than the father of a brute beast. The mother is not recognised as a mother in that sense, among human beings, but simply as a mother among beasts. The ownership of the offspring is determined by the mother and for a certain time she nourishes the offspring at her breast. The instant it ceases to be fed at the mother's breast, the mother ceases to have ownership or control over it. The owner of the mother owns it, and takes it sells it or does what he pleases with it.

A slave has no name in that sense of the word, among men, but only a name as among the beasts of the barn yard. He cannot be an heir, nor can he have heirs. Nothing can descend to him, nor can he transmit any thing by descent to another.

A slave has no redress of grievances, no redress for any injury done his person. He is not known in law as man, but only as a beast. Any white person that pleases, may whip, wound, bruise any slave he pleases, and any where and the slave dare not resist, nor has he any redress. He cannot make complaint to an officer of justice, nor he bring a suit. He is precisely on the same footing with a horse or other beast. If you wound or injure a horse so as to make him less valuable, the horse has no redress; but the owner of the horse may bring suit for damage done his property. Such is the law respecting a slave. If a slave is so injured as to be hindered from performing his duty to his owner, his master may bring suit for damage done his property, but the slave has no redress whatever, for his suffering

and abuse.

A slave is punished at the will of the owner or master be the punishment what it may. This has been often decided in courts of justice, but recently in the city of New Orleans.

In New Orleans in the summer of 1845, one C. Doneburg owned an old negro man, and bright mulatto boy. The boy was about ten years old. The owner, Doneburg, lost his watch, and charged the boy with stealing it and had him put into the police jail, and there by his orders the boy received twenty-five lashes per day for ten days, and until his back, body and limbs were a mass of raw, skinless, trembling flesh. Ravines as it were had been cut into the flesh by the lash, and he was a victim of the most heartless and wanton cruelty. The public discovered it and the boy was sent to the hospital, and Doneburg was prosecuted for his barbarous and inhuman conduct, and the court after much deliberation, acquitted him, saying that there was no law to punish a man for the chastisement of his own slave. "If," said the Judge, "a man destroy his own property it is his own loss."

The boy in the eye of the law was a horse or a dog—the man's property, and he could abuse him if he pleased.

From the Cincinnati Herald.

### An Auction Scene

In the winter of 1840 and '41, having business in Western Virginia, where the peculiar institution flourishes in its mildest form, (be it remembered at this time I was opposed to anti-slavery principles,) December 28th I found myself in Martinsburg, the county seat of Berkeley. About 10 o'clock of the aforesaid day I observed a crowd congregated in the public square in front of a suspicious looking building, which had very much the appearance of a jail as it proved to be. On enquiry of my landlord concerning the cause of the meeting, he said it was "a hiring"—in other words a negro sale—as I afterwards found that a number were hired for life. I walked down to the market, and to obtain a better view, I mounted a large wagon in the street directly opposite the stand of the auctioneer, who had commenced his work. He was a large man, dressed in aristocratic style, with a profusion of ruffles, gold finger rings, watch seals, and last and not least, a large whip, called by drivers "a loaded whip." The hiring I understood to be of a number of slaves of a certain estate, who were hired out from year to year to the highest bidder for the benefit of the heirs. These sales take place between Christmas and New Years, the holidays, quite a recreation for the slaves who are to change masters.

After a number had been disposed of in this way, the crier announced that he would offer for sale six slaves. He then put up two, father and son. The old man was near sixty years of age a cripple; the son was about twenty-three, a perfect specimen of a man. There were present two Georgia soul-drivers, who bid eight hundred dollars for both. When the crier remarked it was a small bid for both, the Georgian replied, he would give eight hundred without the old man, as he was of no account. The young man gave the bidder a look that would have shamed the devil, the old man wept bitterly. This son sold at the bid, and the father was sold for sixty dollars to an old farmer who had never kept a slave in his life. Thus father and son were separated. The next case was that of a girl, fifteen years of age. (These slaves had been hired out to different individuals the past year.) She was brought crying upon the stand. With an oath he bid her to stop "blubbering," and then proceeded with the sale. After enumerating her qualities, he stated that the prospect

was good for an increase of the property, saying which the brutal wretch placed his whip over her apron and raised it above her head, exhibiting to the enlightened multitude the spectacle of a girl fifteen years old far advanced in pregnancy! She was sold for one hundred and fifty dollars.

The next case was that of a young white woman sixteen years old, with a young child I say white woman, because the auctioneer said she was only one eighth-black and I have seen many of as fair girls of Ohio who could not boast of as fair complexion or as good figure or features. She came upon the stand with her infant in her arms in the deepest misery. A gentleman who had taken his seat beside me observing that I was very interested, remarked he thought I was a stranger in the country. I answered that I was. These things look odd to you?" "They do," said he, "you see that man in the crowd," pointing to one within a few paces of the stand—"that is Dr. C., he hired that girl last year, and that child is his!" The Georgian bid three hundred dollars; some one bid four; the Georgian bid four fifty, the girl cast a piercing glance on the crowd, her eyes rested on Dr. C., who instantly averted his face.

She gazed on a moment, then burst into a torrent of tears. She was knocked off to the Georgian. Thus the fiend saw his child and its mother, sold into Southern bondage: My God! though I, is it possible? *I was cured of my pro slavery principles.* CARLOS.

The writer of the foregoing says—"I am a poor mechanic, a noisy son of Vulcan. You will therefore excuse the imperfect manner in which I have written." Such a communication needs no apology.—ED. HER.

#### AN INCIDENT OF THE CONVENTION.

A friend, a day or two since, gave us an account of an interesting circumstance connected with the late Convention. Two gentlemen of his acquaintance, a Whig and a Democrat, from the neighborhood of Fox River, happening to be in town on the first day of the Convention, concluded, as there was a large gathering to go in and see what the fanatics were about. Bibb was speaking at the time, and they both became deeply interested. When it was announced that he would give a portion of his narrative in the evening, one of the gentlemen said to the other, that he felt inclined to stay and hear him, and his friend said he did not mind if he kept him company.—Well, they both remained & heard the first part of the thrilling narrative of Bibb. The next morning they had another conversation and the gentleman who on the preceding day had yielded at the solicitation of his friend, needed no urging to stay till evening and hear the eloquent fugitive again. During the day they attended and listened to the discussions of the Convention, and in the evening formed a part of the vast audience which we have already described as so moved and spell-bound,—which so alternated between pity and indignation at the recital of the almost incredible wrongs and indignities to which the narrator and his wife had been subjected.

On the following day, having heard Mr. B.'s narrative concluded, and listened to the cogent arguments and the stirring eloquence of the different speakers at the Convention, and witnessed the fraternal spirit with which all its proceedings were conducted, the Whig said to the Democrat, after talking over the matter, "Let us be honest. These men are right, and engaged in a noble cause. Why should we stand back—why should we not join them?" The Democrat concurred entirely in what the Whig neighbor had said. They accordingly shook hands upon the matter, pledging themselves that henceforth they would stand for the right, in spite of their party predilections. Our informant expressed the opinion that they would both vote the Liberty ticket at the coming election.

[Western Citizen.]

Speaking the sincere and honest truth and living up to it, can never injure any thing but Satan's kingdom.—Cotton

From the Albany Evening Journal.

#### COST OF ENLARGING THE AREA OF SLAVERY.

A New Orleans correspondent of the New-York Commercial Advertiser, writing under date of the 26th. ultimo, says:

"In my last I promised some account of the manner in which money and credit have been used here in chartering and purchasing boats, &c. but have since seen a pretty good account published in the Northern papers, and will add but one or two items. The steamboat James L. Day was paid for one trip and detention at Point Isabel—say about thirty days from the time of leaving here until her return—twenty-nine thousand seven hundred and sixty-three dollars. The Telegraph, which was sold here last Spring for twelve thousand dollars was chartered for two or three trips at seven thousand dollars each trip, and then sold to the Government for the snug sum of twenty-five thousand dollars.

A neighbour of mine purchased a condemned French brig for one thousand dollars, and in an hour after chartered her to the Government for a trip for twenty-three hundred dollars to transport troops to Port Lavacca.

These are mere specimens of hundreds of cases. I have used the word credit above. The supplies for the first volunteers were almost entirely purchased on credit, and as but few were able to sell cash articles—such as provisions, sugar, coffee, &c.—on time, the Commissary met with some difficulty, and but for the three hundred thousand dollars so promptly furnished by our State, I doubt if they (the volunteers) could have been sent at all until funds had reached here from Washington.

As a consequence, the highest price was paid for every thing, and those who were able to sell on credit realized larger profits. After the wants of the Quartermaster's department was known at Washington, they were promptly supplied—remittances coming in dribbles of fifty thousand and one hundred thousand dollars at a time, to pay liabilities amounting to more than one million dollars.

From the Signal of Liberty

Occasionally a Whig paper begins to see the real condition of its party, and ventures to speak out. Here is a specimen from our neighbor of the State Journal.

"We are convinced that the Whig party must take decided anti-slavery ground, or break to pieces. There is no alternative. Let not our expediency politicians expect any thing from the Southern States—there are some true Whigs—true friends of freedom, in those States, but they are a hopeless minority. But by taking the right course every Northern State will soon be with us."

GEN. TAYLOR.—This gentleman who has worthily won the reputation of being a successful fighter, is the person who recommended the introduction of Cuba blood hounds to fight the Indians in the Florida War. The Whigs dogged Mr. Van Buren with their "blood hound" cry, but they have no objections to making Gen. Taylor President.—*Ia. Freeman.*

WITHDRAWAL OF TWO PRESBYTERIES.—The Presbytery of Lewis Delaware, a small body, consisting of four or five ministers and as many churches, has withdrawn from the General Assembly, (New School,) to which it belonged, expressly on the ground of the anti-slavery character of the document adopted by the Assembly at its last meeting. The Presbytery of Ripley, Ohio, has withdrawn from the same Assembly on similar grounds.—*Ledger.*

The *Ledger* does not state the facts of the case intelligibly, as we apprehend. The Lewis Presbytery secedes because the resolutions of the Assembly were of too anti-slavery a character; the Ripley Presbytery because they were not anti-slavery enough. This shows the bad policy, if not the impolicy, of compromise. *Penn. Freeman.*

The Illinois State Female Anti Slavery Society held its annual meeting on the 25th. ult. at Chicago.

## MORRIS COUNTY CONVENTION.

A Liberty Convention for Morris County will be held at Boonton on Tuesday 29th Sept. at 3 o'clock P. M. for the purpose of making a Ticket for the Election which will be on Tuesday Nov. 3d.

Let the Liberty voters in this County be in attendance without fail.

Addresses in the evening. The citizens generally are invited to attend.

## FOURTH DISTRICT CONVENTION.

The Liberty voters in the Congressional District, Composed of the Counties of Morris, Somerset, and Middlesex, are hereby notified to meet in the School house in East Madison, on Wednesday the 9th day of Oct. next, at 3 o'clock P. M. for the purpose of nominating a candidate for Congress for said District.

Addresses in the afternoon and evening.

Sept. 10 1846.

A director of a diamond mine in Brazil, thinking one of his negroes had stolen, ordered him to be ripped open, and in him was found a diamond. Upon this discovery, the cruel monster caused five more to be dealt with in the same manner, but did not in either of these cases find any of his property. For this horrid crime, he was merely required to pay twenty-five dollars for the five negroes whom he had killed without benefiting their owners! It was not considered any crime at all to murder the first one, for by that act the overseer did service to his employers!

A Committee of the Alabama Legislature has expressed their apprehension that Kentucky, Maryland and Virginia will soon abolish Slavery, and that N. Carolina, Tennessee and Arkansas will follow their example.

The Mobile Volunteers before their departure for the Rio Grande, amused them selves by pelting two offensive negro boys who were fishing on the wharf, and then pushing them in the river and drowning one of them.

It is said the Emperor of Russia intends to abolish Slavery in his dominions. Some reductions have been made in the tariff of that Empire.

The new Pope has condescended to pass through the Streets of Rome on foot. He is said to be doing something for the relief of the State prisoners.

The Sultan of Turkey is taking measures to promote public instruction. He has already abolished Slavery.

The Eleventh Anniversary of the N. York State Anti Slavery Society is to be held at Utica, Sept. 16th at 10 o'clock A. M.

The New York State Liberty Nominating Convention was held at Canistota the 9th instant.

George Tompson the last of the three young men confined in the Missouri Penitentiary for counselling the escape of slaves, is released. He has been confined there about five years. Burr & Work the other two were released some time since.

LIBERTY OF SPEECH. Does it exist in this land? Is there such a thing, in fact, in American society? Look this moment at the whig organs and see how they shake like aspen leaves at the feared frown of public opinion, as regards their course in the Mexican war. Their tongues are tied with few exceptions, every where. They stand like strong men struck with palsy, scared out of their wits and strength. *C. M. Clay.*

## THE NEW JERSEY FREEMAN.

BOONTON, AUGUST 14, 1846.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

### TO THE LIBERTY VOTERS NEW JERSEY.

The election in this State for members of Congress, the Legislature and County officers will take place in Nov., being about six weeks from this time, and it is time for all those friends of the slave who feel it a duty to add to their efforts the moral suasion of the ballot box to wake up and see that every County if possible in the State is fully organized for the work. The enemies of freedom are preparing to put forth their strength on that occasion and why should we neglect our duty? It is a great mistake to think that because there are but a few to unite with us in using the power and influence of an honest vote, to break down the system of oppression, it can do no good. The truth faithfully held up before the people will always do good though it is held up by a single individual. While our anti-slavery friends are preparing to do a noble work this fall, it would be treacherous in us to fold our hands. Let us do our duty, and throw all into the Scale of Liberty we can. Tyrants have always felt their power crumbling when the people wake to the power of their votes in breaking their fetters. Never was their a time when the people of New Jersey were so called upon to organize and come up to a man for our Country's redemption. It is a duty we owe to ourselves, to humanity; to the State of New Jersey and to the friends of freedom in other states who are toiling in this cause. It is predicted by the enemies of the slave that the Liberty party is about to be annihilated that it has received its death blow. Shall this prediction be fulfilled? If it be, it will be in consequence of the apathy of the slave's friends.

But we do not believe this will come to pass. We believe that the coming elections will tell a story for liberty that will carry consternation into the slaveholder's camp. Our friends in the other States will expect New Jersey to be in the field. It will be treachery in us if we are not fully organized, and into the work with our whole strength. It is true we have greater difficulties to labour under than our friends have in some of the other States. But this is no reason why we should be inactive, it is a great reason why we should be more diligent and faithful, for the power of the enemy must be broken up and destroyed, and we must measure out our exertions and our strength to meet the exigencies of the case. There is a part of the great work that is to be done by voting. Slavery has been voted into existence, and continues in existence by voting. It is to be extended and perpetuated by voting. A pro-slavery Congress, (and when has our Congress not been pro-slavery?) has voted Texas into the Union for the extension of slavery. It has voted us into an infamous war on Mexico for its farther extension, and millions of Dollars have been voted out of our national Treasury to pay expenses of this war. About one hundred millions were voted out of our Treasury, to dispossess the poor Indians of the land of their fathers by removal or by destroying them with the aid of bullets and blood, for the exclusive benefit of Slaveholders has been voted into their hands, and voting keeps it there. In short the whole business is done by VOTING, we have voted the slave into hands of his master, to be used as we please, and passion and lust may dictate and shall we not vote him out. Shall we give the devil the exclusive use of the ballot box? The Slaveholders not only claim the right to use it for the perpetuity and extension of their iniquitous institutions, but they incessantly demand of us that we should submit and bow in absolute servility to them, and use the sacred power of the

vote to sustain them in their infamous practices of riding over the rights, feelings and interests of their fellow men.

We call upon every man to be at his post. We have nothing to say to those who do not vote, but we call upon all those who do vote, to vote right, and we say to the friends of liberty in New Jersey to organize in all the Counties. The real anti-slavery strength of this State has never yet been shown at the Polls. The few Liberty men in this state are so scattered, that they have thought it not worth while to come together and organize in most of the Counties.

This is wrong there are men of the voting sort in every County we believe to make a Ticket. In fact if there be but one man let him vote and thus throw his weight into the grate scale of liberty, it will encourage others and help to convince the enemy that we are coming in the majesty of freemen's power with fixed purposes to overthrow the power of the oppressors of the human race, and lift up downtrodden humanity into its proper scale of existence. We hope therefore that every man may feel the importance of waking himself up, and then waking up his neighbors. and ORGANISE, yes, ORGANISE, and give every man in the State that is willing to vote for liberty an opportunity to throw the influence of his vote where it will tell with power and effect. The friends in other States expect this of us, shall we disappoint them? The slave demands it of us, shall we turn a deaf ear to his cries? We hope not, and therefore we only say ORGANISE! ORGANISE!! If the friends in the different Counties will make out a Ticket and send it on to the Freeman, we will give it an insertion before the election.

**MILL BROOK,** We addressed the citizens of this place on the evening of 5th inst. in the school house. A very respectable and orderly congregation was assembled inside the house, and a very noisy assemblage of big and little boys outside whose object seemed to be to disgrace themselves and disturb those inside by making all the noise they could with drums, bells, tin pans and various other instruments not omitting their tongues which were used without stint.

The friends have a meeting house in this place as also do the Episcopal Methodists both of which are closed against the cause of the slave, but the school house is free and from the feeling manifested at the meeting we are confident that a good work is going on there. We were urged to hold another meeting which we agreed to do on the 3d of October.

Since the battles of the 8th and 9th of May, Gen. Taylor has had L. L. D. attached to his name by one of the southern colleges. We see by a toast given at Matamoras on the 4th inst., "Old Rough and Ready." since that event is called "Teacher of Laws in the University of Mexico"—*Signal of Liberty.*

**INDIANA.** This State has given a good gain though in some parts of the State there was little or no effort made. In some towns the liberty vote was more than the Whig and democratic combined.

**ILLINOIS.** There has been a glorious gain in this State. In one District the liberty vote was nearly equal to the vote of the whole State last year. A liberty Sheriff was elected in one County, in many towns the whig vote is far behind the liberty vote. We do not know what the whole liberty vote in the State is, but we have heard it reported at 10,000. The Chicago Citizen thinks the whigs should be set down in the returns as seat.

**OHIO.** This State is making ample preparations for a strong demonstration at the Polls. The Liberty candidates have invited both the democratic and whig candidates to discuss the merits of their respective parties and they have to be refused. Ohio will give a large vote this year, larger perhaps than any other State.

From the Western Citizen.

### Secret Societies.

By order of the Central Congregational Association of Illinois, the following resolutions on Secret Societies are forwarded for insertion in your columns:

Whereas, Association learn with pain that various Societies and Orders, binding their members to secrecy, are making rapid progress throughout this country,

*Resolved,* That in the judgment of this Association an oath or pledge of secrecy, exacted of members of any organization, renders that organization essentially different from, and opposed to, the Church of Jesus Christ and a republican State, which court investigation and seek light.

*Resolved,* That we have not known of any reforms, issuing in the benefit of mankind, in this or any other age, originated or carried out by any society requiring secrecy of its members.

*Resolved,* That a secret society, though formed for benevolent purposes, is peculiarly liable to corruption; and history shows that such societies have been commonly, if not universally, corrupt interfering with, and injuring the administration of justice and the freedom of elections in church and state.

Therefore *Resolved,* That in the judgment of this body, it is the clear and obvious duty of all Christians to have no fellowship with such societies, but rather to reprove them.

By vote of Association.

D. GORE, Scribe.

Every year, about this time, several of the Whig papers in this State are taken with a fit of antislavery, which lasts them almost till election day, and then departs from them till its periodical return next year. While the fit lasts, however, they often say good things. The Oak and Gazette talks about the shameless servility of northern members on this wise:

"The truth is that the Representatives of the North have been a set of cowards; and a brave people should scorn the recreant race. Let us have men in Congress who dare look the slave drivers in the face and say their souls are their own. A firm and manly stand for freedom and the honor of republican pretensions is all that is required, and we can never excuse the paltrons who kindly and timidly bowed slave-driving Texas into the Union, and then with equal condescension invite California to come to the banquet in human flesh. Cannibalism is more human, for well roasted human flesh may have a better odor than this staid moral cowardice, which suffers tamely the infernal barter in human soul and body to be carried into the glorious domains of nature. If California is to team with northern civilization let the air be forever free."

Very well said. Pray, what Whig slaveholder do you intend to vote for for President in 1848?—*Signal of Liberty.*

**ANECDOTE.**—The slaves at the South generally attend the same meetings with their masters, especially those attached to the Methodist Church. At a prayer-meeting, one evening, Jim prayed earnestly for his master, that he might be converted. The master was kneeling in one corner, and showed evident signs of repentance; some thought the work accomplished, and whispered to Jim, "Massa converted now." Jim was incredulous, would not believe it but thought he would put massa to the proof: so he went up behind the kneeling sinner and whispered in his ear, "Massa, Jim free now?" After a pause, he answered, "I will think about it, Jim." Jim thought the work was not yet accomplished, and said, "Massa must have another lick!" So to praying again he went, more earnestly than before; and the master becoming more agitated, Jim crept up behind him, and repeated, "Jim free now, Massa?" "Yes, Jim you can go now." This was the evidence of the master's conversion.

**VERMONT.** The Election in Vermont has resulted in no choice for governor. We have not seen official returns but there has been a great gain for liberty.

## POETRY.

For the Freeman.

### MUSINGS ON SLAVERY.

Hark! hear that voice of bitter wo  
That breaks upon the startled sense,  
Tis woman sunk in Slavery low  
Who sighs for freedom's joys immense.  
See there a form erect and firm,  
Bruised, scarred and bleeding, 'neath the lash,  
See there a soul for glory burn,  
Bought and exchanged for Southern cash.

Look on a little one is seen  
An' prattler better ne'er been born,  
For stripes, injustice, death I ween,  
Await the slave child night and morn.

Is this the land the pilgrims trod?  
Is here the grave of Washington?  
Can men be here who worship God  
Or pray for mercy through his Son?

Are these the Son's of patriot sires!  
Who fought and bled for dearest rights?  
Men strong of heart to face the fires  
That blazed around Old Bunkers heights,

Shame on the vile degenerate Sons  
Who for the love of paltry gold,  
Enslave the dark and suffering ones  
To toil and want and grief untold.

Up! then, while Freedom's trump ye hear,  
Up to the battle, yeung an' old,  
Up! agitate! let truth appear,  
Up! Brothers all! be firm, be bold.

On to the rescue of the poor!  
On for the spread of truth and right!  
On! for the victory's our's tis sure,  
On! reach the Crown it heaves in sight.

A. MORAN.

East Madison, N. J.

### Temperance Record.

## TEMPERANCE MEETING.

The Annual Meeting of the Morris County Wash-  
to Temperance Benevolent Society will be held in  
Boonton on Thursday Oct 15th 1846 at 10 o'clock A.  
M. Meetings will be held in the afternoon and evening.

Able Speakers will be provided. Temperance So-  
cieties and the friends of Temperance generally are re-  
quested to attend. Business of importance will be  
brought before the meeting.

John Grimes Sec.

Sept 10th 1846.

For the Freeman.

### Temperance Banner.

Lift up the the Temperance Banner,  
Then call the temperance roll,  
We want a general muster  
Of all that hate the bowl.

Now let the pulpits thunder,  
Now let the presses speak,  
We'll make the people wonder,  
We'll make the rummies sneak.

We feel encouraged greatly  
By news we hear of late,  
The cause is moving brightly  
In the old Empire State.

Hurrah for clear cold water  
How pure and sweet it flows,  
Producing joy and laughter  
And saves from many woes.

We call on every voter  
To vote the license down,  
We pray to every ruler  
Oh, drive it out of town.

The mother's heart will gladden  
For her poor long lost son,  
The poor wives hopes will brighten  
While praise employs, her tongue.

I see the temperance youth  
So healthful, clean and bright,  
How valiant for the truth  
Oh tis a glorious sight.

Then hoist the Temperance banner.  
Loud call the Temperance roll,  
I see the general muster  
They are Marching to the poll.

A. MORAN.

East Madison, N. J.

FACT.—When a feller is too lazy to work, says  
Sam Slick, he paints his name over the door and calls  
it a tavern, and like as not he makes the whole neigh-  
borhood as lazy as himself. *Liberty Standard.*

### Three Cheers for Temperance!

Honor to the Recorder's Court! The Recorder's  
Court of the city was occupied most of the day yester-  
day and until 11 o'clock in the evening in the trial of  
Trumbull Smith, (who keeps on the Packet Dock) for  
the violations of the excise law. The jury found a  
verdict of guilty without leaving the box. A fine of  
\$150 was imposed, with imprisonment not exceeding  
six months, if it is not paid. District Attorney Com-  
stock and Wm. M. Allen for the people, and Garwin &  
Benedict for the defendant. Smith, an old offender  
and scores of rummies were hangin upon his coat-tail.

POKE & DALLAS.—A New "STRIPED Pig." A  
man in Erie County N. Y. has been found guilty of  
violating the license law. He kept a picture of Polk  
and Dallas in his back room which he let the toper  
look at for 6c. a time, giving a glass of liquor in. The  
jury served him right. Men should not be permitted to  
trade the law in this way.

MAINE.—More than forty thousand petitioners  
have sent in their names to the Legislature, praying for  
law to suppress the traffic in strong drink. Temper-  
ance is not dying away in the state of Maine.

### TO WINE DRINKERS

It is not generally known that wine baths are quite  
common in France—nevertheless, such is the case.  
The Duke of Clarence is not the only gentleman who  
has enjoyed an immersion in Malmsay. Punch has  
tried it with the very best Sherry. Only imagine! Punch  
—the veritable English Punch—swimming in French  
wine and kicking and plugging, and laughing, until  
the tears ran down his cheeks, and never thinking of the  
expense—a five franc piece!

What! a five franc piece for a tub full of wine?  
Hurrah! Vive la France!"

"Gently—gently. At least fifty other-bathed in the  
same wine—after Punch. The keeper or the bagnard  
preference for him came fifty other—making in all  
fifty five franc pieces. A good price for the tub."

"The wine was then thrown out  
"Not at all. Not so, by any means."

"What then?"

Bottled! Potted, of course."

Bottled! And for drink, to be sure."

"Why, for drink to be sure."

"Drink! Who would drink such stuff?"

"Why, the English do—the Yankees do!"

The latter import it in large quantities. It is a great  
favorite in Yankee-land.—*Sun. Times*

A large distillery was burned at Waterloo on the 7th  
inst. valued at \$25,000, and in addition to the loss of  
building and spails, \$3,900 bushels of grain were  
consumed.

NORTH CAROLINA.—A man by the name of Bugl  
living in North Carolina lately shot a negro, wounding  
him so severely that the poor fellow died shortly after.  
Bright was arrested, tried, found guilty and sentenced  
to be hung by the neck until he is dead?—no!—but  
instead to pay a fine of five dollars.—The same penalty  
that the law provides in Massachusetts for the destruc-  
tion of little robins that hop about our gardens. *Christie  
Cit.*

### Freiberts-Calender fur das Jahr 1847.

(LIBERTY ALMANAC FOR THE YEAR 1847)

A German Quarto Almanac. Forty pages of the  
same will contain "AN ADDRESS TO THE GER-  
MANS IN THE UNITED STATES ON THE AB-  
OLITION OF SLAVERY" written at the sugges-  
tion of G. W. Alexander, a well known friend of Lon-  
don, by W. F. Carove, Doctor of Philosophy at  
Frankfurt, one of the best writers of Germany. This  
treatise shows in very impressive and convincing lan-  
guage the evils, wrongs, and dangers of slavery. It is an ap-  
peal to the heart and understanding of a very numerous  
class of our fellow-citizens, and if extensively distrib-  
uted among them, cannot fail to make them the warm  
advocates of the abolition of Slavery.

There are more than three hundred thousand German  
American voters in the middle, western and south-west-  
ern states and territories of the Union, a large number  
of which could and ought to be reached, and gained to  
our sacred cause by an adequate distribution of this Al-  
manac.

C. L. RADEMACHER,

No. 39 North Fourth St., opposite Appleton  
Alley. Philadelphia, June 24th 1846.

MODERN PROTESTANT CHURCH COURTS  
UNMASKED, is the title of a Book by the Rev.  
George Bourne, exposing some of the iniquitous pro-  
ceedings of Ecclesiastical bodies in the Protestant  
church. It should be read by every body.

For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH AC-  
TION is a small book published by JOHN KEEP  
Pastor of a Congregational Church in Ohio. It should  
be read by every body. A few copies for sale at the  
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Organ of the Union Missionary Society, a Society  
that refuses donations from Slaveholders or to employ  
Slaveholders in missionary operations. It is an ex-  
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Lewis Tappan is Treasurer of the U. M. Society and  
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# NEW JERSEY FREEMAN.

VOL. 2.

BOONTON OCT, 8, 1846.

NO. 17.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY

JOHN GRIMES, EDITOR AND PROPRIETOR.

Boonton, Morris County, New Jersey.

### TERMS.

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### SPEECH OF HON. JOHN P. HALE,

Upon the Slavery Resolutions, in the House of Representatives, Thursday, June 25, 1846.

MR. SPEAKER—I have waited, in the hope that some other gentleman would favor the House with the expression of his views on this question. It was not my intention, sir, again to have trespassed on your time and patience in regard this matter, but as a motion has been made to strike out the preamble of the resolution I have had the honor to submit, and as the gentleman from Exeter, (Mr. Marston,) has expressed a doubt of the truthfulness of the statements in that preamble—which indeed has more decidedly been called in question by other gentlemen—I am induced, however unwillingly, once more to throw myself on the indulgence of the House. And before I proceed, permit me to express my exceeding gratification at the manner in which the gentleman from Weare, (Mr. Hadley,) and from Sanbornton, (Mr. Sanborn,) have borne themselves in the discussion of this matter. It gives me great pleasure to assure them of my unfeigned gratitude for the candid, liberal, manly, and dignified manner—devoid of slang and free from degrading personalities—in which they have treated it. I rejoiced that the day has at last arrived when such a subject demands, commands, and receives such treatment from such men.

Mr. Speaker, the gentleman from Sanbornton says he is an anti-slavery man. I don't doubt it. But he also says that he wants to remain in his party and be an anti-slavery man at the same time. He can't do it sir.

He says he is a democrat; I don't doubt that—not in the least! But I wish he would go further, and in asserting his democracy, assert also his manhood. I wish he would remember that he is something higher & nobler than a democrat—a man, an honest man—and that he would throw off the party harness and speak out like a man! But he can't—because he wants to stay in his party. I wanted to stay in the party too. But I couldn't, because it seemed proper to me to speak my sentiments on one peculiar topic. There was a feeling in my heart in relation to slavery and its extension which I desired to express. It was uncomfortable to keep it bosomed up. I did express it; the experiment was tried; and the result was—I could not stay in that party. The party cry of "throwing overboard"—beginning with me and going on till at last they had no hands enough to man the ship. Sir, I sincerely sympathize with my friend. He will soon be at issue with his party and cast out of the ranks, unless they have learned something from the past. What was it the gentleman said—*experientia docet*? I had nearly forgotten my Latin, sir, but I suppose the plain English of that experience *dosas*; and truly, unless the party have had *dosas* enough of experience lately, my friend cannot long stay with them! So much for that.

But the gentleman from Exeter does not like the preamble, though assenting to the resolution. He is like the man who found no fault with the entertainment at a public table, but could not relish the trimmings. The statements of this preamble are trimmings—and are they

not all true? The gentleman objected to the declaration that the purpose of government, in annexing Texas, was to strengthen and perpetuate human slavery. It is not true? There are some things, sir, to be taken for granted—so obvious as to need no attempt at proof. Circles, for instance, are not squares, and squares are not circles; and, if this be an axiom in mathematics, there are in ethics and politics, other things equally axioms. This declaration is one such thing, and I really had not supposed that one man could be found with mind sufficient to comprehend the position, who would venture to doubt its entire truth. Is all that to be gone over again? Has it come to this, that in the Legislature of New Hampshire, on the 25th of June, 1846, we are called upon to prove that the express purpose—not the sole purpose as had been erroneously quoted, though the statement would be entirely correct even to that extent—that the express purpose of government in the annexation of Texas was to extend and perpetuate slavery? If it has, then I don't know what we shall not be called upon to prove! Why, sir—will gentlemen admit the existence of Texas? Will they allow that there is any such country? That there are different shades of color among its inhabitants? They may deny it if they choose, but it is true for all that, and the assertion in this preamble is just as true.

How, Mr. Speaker does government act in any question, (except through its regular constitutional organs: And when the Secretary of the United States speaks by direction of the President, and when Congress passes its official action, upon the Secretary's communications, then I say that government speaks and acts—or else we have no action of the government. The resolution does not say that Mr. Woodbury, or Mr. Buchanan, or Mr. any one else sought this annexation for that purpose, but that the government so sought it—it speaks of the government. GOVERNMENT desired to have Texas for the sake of extending slavery! And let any gentleman stand up if he dare, and deny the truth of this! Why, sir! this extension and perpetuation of negro slavery was the prominent feature, the great merit of the whole affair. It was avowed and declared plainly, boldly, and unequivocally—and, till to day, I had supposed the matter to be plain—to be questioned. Look at what is said by Mr. Upshur, then Secretary of State, in a letter to Mr. Murphy, dated August 8th, 1843.

"Few calamities could befall this country more to be deplored, than the establishment of a predominant British influence and the abolition of domestic slavery in Texas."

Here we have it. The greatest calamities the United States could experience are, says Mr. Upshur, 1st, "the establishment of a predominant British influence;" and 2d—"the abolition of domestic slavery in Texas." Can this be misunderstood? And again, the same Secretary says, Jan. 16, 1844

"I will only add, that if Texas should not be attached to the United States, she will in a short time be a [slave] ten years, probably not half that time."

Is that plain? Do gentlemen understand that? Upon Texas were annexed to this country, she could not maintain slavery ten years, and probably not five—and to prevent the abolition of slavery this project of annexation has been urged again and again, till at last it is rejected.

Turn now to the declarations of Mr. Secretary Calhoun. In his letter to Mr. Packenham, April 18, 1845, he holds this language:

"Without, then, controverting the wisdom and humanity of the policy of Great Britain, so far as her own possessions are concerned, it may be safely affirmed without reference to the means by which it could be effected, that, could she succeed in a complete annexation of Texas, she would be a complete slave. Let us see what she avows to be her object in the last of her communications to the Secretary of State."

world [the abolition of slavery,] so far from being wise or humane, she would involve in the calamity the whole country, and especially the rich which it is the avowed object of her exertions to benefit."

And to Mr. Green, the next day, he says—

"The step [annexation] was forced on the government of the U. S. States in self-defence, in consequence of the policy adopted by Great Britain in reference to the abolition of slavery in Texas. It was impossible for the United to witness with indifference the efforts of Great Britain to abolish slavery there. They could not but see that she had the means in her power, in the actual condition of Texas to accomplish the object of her policy unless prevented by the most efficient measures; and that, if accomplished, it would lead to a state of things dangerous in the extreme to the adjacent States, and the Union itself. Seeing this, the government had been compelled, by the necessity of the case, and regard to its constitutional obligation, to take the step it has, as the only certain and effectual means of preventing it."

Why, this covers the ground all over. "The only certain and effectual means of preventing it." Preventing what? What but the abolition of slavery, which Mr. Upshur had before designated as one "of the greatest calamities that could befall this country!" Nothing else in the world but this. Why, then, does any gentleman—how can any gentleman, in view of these official declarations, say that the government has not sought the annexation of Texas for the purpose of maintaining and extending slavery! I am utterly astonished at it; and the more so because, in all the diplomatic correspondence on the subject, the candor with which this object was avowed is worthy of all praise, whatever be the character of the object itself. Then if this be so, as is clearly shown, why not say so? Why not declare it? Gentlemen say it is not expedient. Sir, I know nothing of that expediency which seeks to—speak it boldly—suffice it not. I have been in the habit of speaking out, and I think it is expedient.

Here Mr. Hale gives a number of quotations from leading Democratic papers and a series of resolutions adopted by Congress in 1839 showing the Democratic party to be rank proslavery throughout.

"Here we have it solemnly declared that the immediate abolition of slavery by whatever means effected—whether from motives of benevolence or principles of philanthropy, from the operation of christian love or the holy influence of the christian religion—would be productive of calamities to be deplored by every friend of humanity! These resolutions passed the House by a vote of 137 to 69, and among the acts are the very *sacraments* of the party. Such is the doctrine of the democratic party, as formally announced and proclaimed by the leaders, under their own hand and seal. And yet we are accused of great injustice in regarding the party as a slavery party. With what pretence of reason this accusation is made, every candid man will judge. And we have only to cast our eyes back from year to year to see how faithfully and fully these principles and doctrines have been acted up to and carried out. Take for example a single instance, the case of the printing establishment of the Free Will Baptist Society in Dover. It is an extensive concern, publishing religious periodicals, and printing a large number of bibles and missionary tracts. Some years since the principles were applied to the Legislature for an act of incorporation, the better to enable them to carry on their object. The request was favorably entertained, every thing was going on awfully, and the desired charter was almost granted—when a sudden and sudden change took place—when the paper had been a long time in the hands of the Legislature—The Times was for the first time the bare idea! The bill was rejected on a vote of 17 to 100. That time till the present day, the establishment has



the last gentleman I named;

"I think then I may safely conclude, and I firmly believe that American Slavery is not only not a sin, but especially commanded by God through Moses, and approved by Christ, through his Apostles. And here I might close my address, for what God ordains and Christ sanctions, should surely command the respect and obedience of man."

I like that. Gov. Hammond thinks so and he says so boldly. There is no evasion, no dodging, no skulking here. He marches up to the line, and lays that doctrine right down, without quibbling or reservation. And the gentleman from Fanborough too must march right up and see the mark, or he will be excommunicated and driven out of the party.

"I endorse without reserve the much abused sentiment of Gov. McDuffie, that Slavery is the corner stone of our Republican edifice; while I repudiate as ridiculous, absurd, and much talked but so where accursed dogma of Mr. Jefferson, that all men are born equal."

Togo, sir, right! What wretched nonsense for the Democracy of New Hampshire to resolve that the abolition of slavery would be a public calamity, and at the same time pretend to have anything to do with the address of Jefferson. Gov. Hammond throws it entirely aside, and under his management the car moves on but how are our northern democrats to reconcile these two Jeffersons, the one with the other? They acknowledge the authority of both, how are they to be made to appear consistent? Sir, the party is sadly in need of some powerful apparatus, some grand alembic in which its discordant components may be brought together, and by some patent process of political alchemy transformed into a harmonious, beautiful, pro-slavery, pro-Texas, conglomerate and aggregate democracy! Mr. Speaker, gentlemen cannot reconcile their actions with their professions, their conduct with their creed—nor can they defend their course on any ground of consistency. It cannot be done. If God be their God, let them serve him, but if Baal let them serve Baal. But do not let us, the legislature of New Hampshire, be guilty of the miserable inconsistency of professing to abhor slavery, and yet striving for its perpetuation: \* \* \*

There is another topic, sir, connected with this, on which the people have a right to know the sentiments of their public men. I mean the present war with Mexico. I had occasion to say something about that the other day, and the gentleman from Weare seems to think that I have got into an embarrassing dilemma because I denounced the war and its authors, while at the same time my friend from Keene (Gen. Wilson) had volunteered for it. As to that I tell the member from Weare, and ever body else, that I am sure my friend from Keene does not want me to stand up here and attempt any defence of his course. He is able to protect his fully and amply; and it would be an insult to him and the House, for me to offer a syllable in his aid.—Whenever and however he may be assailed—whether in the legislative hall or upon the field of battle, whether by the tongue of an opponent in debate or the sword of an enemy in conflict—the creative arm of the Almighty has never yet made that man on whom the gentleman from Keene would call for help.—I shall say nothing concerning him. But I will say, that as regards myself—and I say so with all due humility—I am able to take care of myself on this war question.

I am neither unable nor afraid to speak out upon it.

I said before, that this war—the result of Texan annexation—was "unparalleled in infamy in the annals of modern history."—That was my expression, and were some dispensing power now to proffer me the chance to retract that declaration, I would not do it. I repeat, sir, the war is unparalleled in modern history. I care not who fights its battles or who strives to vindicate its origin. The pen and quill denunciations against federalism not at all but, which more than thirty years ago were hurled at the Hartford Convention, may now gild the name of me—I care not. I repeat the declaration—I abide by it—the war is unparalleled in infamy! I never can or will admit the contrary. And, sir, if it

shall so happen that when I am called from me, I shall have behind me a man who may think me of importance enough to have a stone to mark my grave, I am entirely willing to let it be recorded upon it—"the man who denounced the Mexican war." The sentence to an execution and the consequent war are unqualified in their infamy, and will be so regarded by future ages.

Some may look upon the parallelism of Poland as a parallel to this case. Sir, it is no touch to it. There is this difference between the two. Russia, Austria, & Prussia never pretended to be more than vassals; but our sovereigns said that rulers were responsible to heaven for the government of the earth, and as they did not much like the then government of Poland they cut her in pieces and shared her territory between them. But they made no lying pretence about the matter—their deed and not their hypocrisy. They did not come before the nation or the world with long faces and canting tongues, to talk about respecting the area of freedom? No, sir, they came out boldly and avowed their real object and motives—they said what they meant, and because they did so, they will occupy a higher place in history than we shall—at least in regard to this transaction.—Mr. Calhoun indeed was bold enough to sit in the chair. He took Texas in order to extend the area of slavery, and he honestly says so.

If his friends at the North had been equally candid they would not have rendered themselves liable to the charge of contemptible hypocrisy. No man could have mentioned with them on that score. \* \* \*

Mr. Benton, in the Senate of the United States, has ably related this matter, and it were to be wished that some of his political allies were half as honest in regard to it. Before the treaty of annexation was ratified and the present war had arisen, he assumed these four positions and he proved them, too:

- 1st—That the ratification of the treaty would be, of itself, war between the U. S. and Mexico.
- 2d—That it would be an unjust war.
- 3d—That it would be a war unconstitutional made.
- 4th—That it would be a war upon weak and groundless pretenses.

This was what Mr. Benton declared.—Well, sir, we have the war now—a did not me ask if it be not all he said it would be. Is it not unjust. I think so, and many of the people think so likewise. Was it not made inconsistent with the provisions of the Constitution? If these provisions mean any thing at all, or have any force whatever, it certainly was. Was it not made upon a weak and groundless pretext? Sir I was a fool to say it was, but I should have been wrong. The administration had not ingenuity enough to get up even a groundless pretext! They couldn't raise one, and therefore they resorted to an absolute and barefaced falsehood in the preamble of their declaration. \* \* \*

Sir, if God were to night to judge the people for the sin of Slavery, New Hampshire would drink more deeply of the bitter cup of retribution than South Carolina herself. Last year N. Hampshire was a greater bar of Liberty, stood more in the way of freedom than South Carolina. And why? I will tell you why.—When the subject of Slavery is introduced on the floor of Congress a member from South Carolina rises and addresses the House. He goes, of course, in favor of slavery—he speaks for it, and votes for it—upholds it in all its relations—and supports, in order to sustain it, the gag-rule—the Mexican war, a a every thing else which tends in its favor. But of what avail is all this? He exercises no influence—not a particle—except so far as his own individual vote goes—because he is pleading his own case. Slavery is his peculiar institution. He must support it—he cannot do otherwise. But next rises a member from New Hampshire. Every eye is fixed upon him—every ear is opened wide to hear what he may utter.—Here—this is the feeling—here comes one from the "Chamber of Democracy"—the metropolitan home of liberty—where winds breathe of liberty as they sweep through the valleys, where eagles serenade Liberty as they soar above her rocky heights. What has he to say? The panting breaths of the oppressed throbb high with

hope that now at least some truth will be told that shall strike conviction to the mind of the oppressor, some considerations urged that shall lighten the galling yoke of bondage. He speaks, and what is the place. He is in favor of what? Why of liberty in the abstract—until the assertion of liberal doctrine touches the democratic party, when he turns around, and votes side by side with the member from South Carolina, just exactly, and just so far as the slavener wishes him to vote. Do you not see that this man exercises far more influence in favor of slavery than the other? Is it not plain that his voice is ten thousand times more potent than any voice from the South, to perpetuate the accursed institution and rivet still more tightly the fetters on the thrall-bowed slave? Let any gentleman deny it if he can. Would to God it could be denied!

But, say gentlemen, we should confine our action to our own State. Well, sir, that is precisely what this resolution does. It is the good old doctrine, sir, to confine action on this subject to the States themselves, and I wish it had remained to this day. Because, then, the present state of things would not have occurred. This new experiment of annexing a foreign country to the Union for the purpose of perpetuating slavery, would not have been tried. But because this state of things does exist, and because this experiment has been tried—this is the very reason why the people of the free States should rise up in their might within those States, and declare their will that the experiment shall go no further. Let us do so here. And when the second Texan state shall come to ask admission into the Republic, do not let it be a member from New Hampshire that shall rise in his place and object to the very entertainment of discussion on the question of slavery within the limits of the new-comer. That was the case in the last Congress; let it never happen again! It is our duty to prevent it, and when we remember that it was left to a New Hampshire Representative—to the everlasting honor or disgrace (I will not attempt to say which, gentlemen can judge for themselves) of the State—to object to the reception of a resolution concerning a portion of free territory in Texas—when we recollect this, I say, we are called upon by every consideration to take a full care, within the constitutional sphere of action that such a thing shall not again occur. \* \* \*

Sir, I stand here to speak, not to parties but to men. Yet I will tell both Whigs and Democrats that, if they attach themselves to the principles of slavery, there is no salvation for them. The car which has started on its progress will crush to atoms, beneath its ponderous wheels, whatever obstacle may intervene. The Democrats have already experienced a part of the effects, and let not the Whigs flatter themselves that efforts can avail to stop that onward progress which has ground their rivals to powder. I do not pretend to be advised of the course of the Whigs on this measure, nor of the Democrats, (except in so far as they say they never change,) but I say to them both that the force of freedom will be too strong for both of them. The great hosts in favor of liberty are marshaling for the contest—and they will conquer, whatever be opposed.

To be successful, all parties must join with them. There is ground enough—higher ground than has yet been occupied, though destined soon to be taken up; there is room enough in freedom's ranks for all soldiers that may come—work enough, faces enough.

For those anxious to shine as party leaders, indeed, there are but a few places. Every man in the battle of liberty is, of himself, a leader as well as a soldier.

Each and all are fighting for the den—not for individual power or place—and freedom will be their reward.

Mr. Speaker, I tender my most grateful thanks to the House for the indulgence they have vouchsafed to me. I trust that our action will be such as favorably to commend itself to all our future reflections, to coming generations and to God. And if this sort of evil of slavery should be stayed, if the seeds of its root be exhausted, and we re-appear in our fields—as rays of light from a stormy sky—on the day of joyful remembrance, my native State, New Hampshire, may

s and credit, an I call God to witness that he is innocent of the sin. If the blood of equity must continue to flow from the lacerated bodies of those held in bondage, may New Hampshire, at least, keep the hem of her garments uncontaminated by the pollution.

## THE NEW JERSEY FREEMAN. BOONTON, OCTOBER 8, 1846.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity winers. *Accep.*

We warmly recommended to our readers a careful perusal of the speech of John P. Hale in the N. Hampshire Legislature. We thought we could not do better than get as much of it in the Freeman as we could though regret very much that were compelled to leave any part out. We shall print an extra quantity of this number and hope our friends will purchase them for distribution. Let them be handed about to the Democrats and the Whigs. This speech is calculated to do great good and should be circulated extensively. Be it remembered that John P. Hale takes his seat next March in the U. S. Senate for six years, and we doubt not that it will be to the great terror of the Slaveocracy of this country. Let whigs and democrats take warning, the same revolution that have taken place in N. Hampshire & Maine must speedily follow in other states and let abolitionists every where remember that this has been brought about by voting.

**MILLBROOK** According to appointment we held a meeting in this place on Saturday evening Oct. 3d assisted by Messrs Sayre, Martin & More, and were gratified with the attention and good deportment of the audience. The school house was very well filled, and we are satisfied that there are thinking heads and feeling hearts at Millbrook. They are to have another meeting there in two weeks (Saturday evening Oct. 17th.)

The New Jersey Election is to be Nov. 3d. and we hope to see the abolitionists of the state every where awake. We have not heard from our friends in Essex and some other Counties in the state where we know there are liberty abolitionists enough to organize and by a little effort give a respectable vote. An increased vote in our State will have a good effect this year and a diminished vote will be very discouraging to those who are laboring in the cause. Now friends why not get together and make our a Ticket and get all those to vote if that are willing and see that the votes are counted and returned. We hope this may be done in all the Counties even if there be but one man that will vote for liberty, let him vote, it will count one, and one vote has often decided the scale and accomplished great things. The cause of Liberty is gloriously victorious in Maine and New Hampshire, states that we thought a short time since would be bringing up the rear. Other states no doubt will follow soon Massachusetts, N. York and Ohio are preparing to give a mighty vote for Liberty this fall. Let us throw our vote into the scale: whatever value we may set upon a few votes they are highly valued by our opponents. Slave holders and proslavery men know what votes are worth, and nothing will frighten them so much as a few independent votes. The signs of the times show the mighty influence of liberty votes and it would be treason to the cause to shrink or grow cold at this time.

**LOOK OUT.** Some whigs are very busy endeavoring to make out that the liberty party elected J. K. Polk, and are thus responsible for the annexation of Texas, the Mexican war, the repeal of the Tariff and all misdeeds which ossage every politician have committed upon this nation. Will these whigs tell us how many whigs voted in favor of Texas, the War, against the tariff and all the other acts which they condemn? We invite those whigs to come

to the meeting on Saturday evening as published in another column.

### ELECTIONS.

**MAINE.** There has been a great revolution in State of Maine this fall. There is no choice for Governor and there are about 40 vacancies in the Senate and House. Several Liberty men have been Elected. The vote according to the last returns which are nearly complete stand thus Whig 29,357, Democrat 34,327 Liberty 9,250 and about 500 scattering which may with few exceptions be put down with the Liberty vote.

The Bangor Gazette & Hallowell Standard, both excellent Liberty papers are with great reason exulting over the triumph of Liberty in that State. It is indeed a triumph, a great and glorious triumph. The Slave power is forever broken in that State. Some of the Whig papers are crowing over the result why we cannot tell unless it be that the loco focus are defeated for it will be seen according to the returns the Whig vote is nearly 5,000 behind the democratic.

**ILLINOIS** The Liberty party has a great gain in Illinois, and we may look forward to a much greater gain in the future. The Citizen, the able Liberty paper at Chicago has a circulation greater than any other paper in that city. The Liberty vote of this state is 3,147.

**INDIANA.** They have had a Liberty gain in this state of over 600 votes and are preparing for great advances to come. The Liberty vote this year is nearly 3,000.

**VERMONT.** The Liberty vote of this State is between seven and eight thousand. In this state the whigs have always had a large majority and yet the cause of freedom is progressing a great deal better in the states of Maine and New Hampshire than in Vermont notwithstanding the whigs call the whigs the "only true antislavery men in the country."

Let them look at the democracy of Maine and New Hampshire and take warning. All parties that do not come up to the true genuine Anti Slavery democracy of the abolitionists will come to naught very soon.

**OHIO, MASSACHUSETTS & MICHIGAN.**--will no doubt give a large vote for liberty this fall. The cause is not dying away and will not while slavery remains in existence.

Some of our subscribers have complained that they have not received their papers lately. We have made some inquiry about this matter, and have found that some Post Masters have been in the habit of concealing the Freeman and keeping it back--if we hear any more about this we shall take some measures that will not be very pleasant for some individuals.

The MORRIS COUNTY LIBERTY CONVENTION was held agreeably to appointment in the Free Church in Boonton Sep. 29th.

B. Sayre was appointed Chairman and J. Grimes Sec.

The following resolution was adopted.

Resolved. That we will not vote for any but the true fearless, faithful, outspoken advocates, of Temperance.

A ticket was agreed upon for the November election, which not being complete it is thought best to defer the publishing of it, until filled out.

B. Sayre and J. Grimes were appointed a committee to fill vacancies.

We shall give the whole ticket for County officers and candidate for Congress to the people of Morris County in a few days.

We could not attend the Fourth District Convention for the nomination of a member of Congress and cannot say what was done there.

There is nothing doing for or against which the touch of a man's sin will not take and transmit into its own dears and image.

It is the peculiarity of a selfish man to suit the profession for the practice.--*Accep.*

Don't forget the County Temperance meeting on the 15th. Oct. at Boonton.--

We shall issue another number of the Freeman as soon as the 25 of Oct.--and if our friends in the adjoining counties have anything to published, we shall be very glad to do it if sent on by the 20th inst.

A LIBERTY ALMANIC for 1847 has just been published by William Harned No. 5 Spruce street New York--In addition to it a variety of interesting and useful matter it contains an account of slavery and the slave trade in the District of Columbia which should be carefully read and understood every where, we hope this almanic may have an extensive circulation.

The TEMPERANCE ADVOCATE is the title of a new Temperance paper started in Newark. It is published by William A. McCam at 281 Broad Street.

### LIBERTY MEETING.

THE BOONTON LIBERTY ASSOCIATION will hold a meeting in the Free Church on Saturday evening, (Oct., 10,) at half past seven o'clock---

Question for Discussion,

Is the Liberty Party responsible for the election of James K. Polk, and the consequent evils of his Administration?

LADIES & GENTLEMEN of Boonton and vicinity are invited to attend.

### TEMPERANCE MEETING.

The Annual Meeting of the Morris County Washington Benevolent Society will be held in Boonton on Thursday Oct 15th 1846 at 10 o'clock A. M. Meetings will be held in the afternoon and evening. Able Speakers will be provided. Temperance Societies and the friends of Temperance generally are requested to attend. Business of importance will be brought before the meeting:

John Grimes Sec.

Sept 10th 1846.

MODERN PROTESTANT CHURCH COURTS UNMASKED, is the title of a Book by the Rev. George Bourne, exposing some of the iniquitous proceedings of Ecclesiastical bodies in the Protestant church. It should be read by every body.

For sale at this office, price 31 cents.

CONGREGATIONALISM AND CHURCH ACTION Is a small book published by JOHN KEEP Pastor of a Congregational Church in Ohio. It should be read by every body. A few copies for sale at the Freeman Office, Boonton, N. J.

ANTI SLAVERY BOOKS For sale at the Office of the Freeman, Boonton, N. J.

### LIBERTY MINSTREL.

A few copies of Clark's Liberty Minstrel are for sale at this office.

This is superior to any thing of the kind we have seen and should be in the possession of every one that loves good music, and loves to make a good use of it.

Price, 41 cents.

Boonton Washington Temperance Benevolent Society,--meets every Monday evening in the Free Church Thomas H. Key President, Marcus Everts Secretary.



# NEW JERSEY FREEMAN.

VOL. 2.

BOONTON OCT, 24, 1846.

NO. 18.

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### TERMS.

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### THE RIGHT SPIRIT.

A private letter from a friend in Pittsburgh, contains the following good paragraph:

"I am deeply interested in the Tariff question, as I am largely engaged in the Iron manufacture, but I go for Liberty and the abolition of slavery, first. The Tariff is a secondary matter. If slavery were put down the whole country would adopt some permanent policy, in order fully to sustain itself. I cannot say what our vote will be but I hear every person, of all parties, denounce the slaveholder in unmeasured terms. I suppose Hampton and McCandless, both avowed friends of Clay and Polk are sufficiently anti-slavery for all these men, that denounce the southern slave breeders as the cause of all the distress.—Well, we Liberty men denounce them at the right spot, at the ballot-box. If the good people of this district understood their true interests, all parties would unite and vote for our candidate for Congress, John A. Willis, and Washington and Beaver for Dr. Lemoyne. Lemoyne and Willis in Congress would do the northern states more good, than any thing else that could happen."

This is the right way to talk, and if any one in this county is disposed to abandon the true issue, and bow down to the golden calf, we commend to him the example of our worthy correspondent, who, as far as money invested goes is more deeply interested in a protective tariff than any man we wot of in this country.

And here we take occasion to warn the friends against placing any belief in reports that come to them about the desertion of men from our ranks. Some over-anxious, over-easily persuaded Whigs about town here, have diligently circulated through the country reports that certain prominent Liberty men, who are largely engaged in the wool business, have determined to vote the Whig ticket, to 'save the country,' their rumored defection is urged as an example for others to follow. Now we do not say that these Whigs circulate reports they know to be false, but we do say that they have framed them upon the slightest possible foundation. Some wool dealers and wool-growers, exasperated at the repeal of the Tariff, have probably spoken their mind against the Democrats in such a way as to lead the over-confiding Whigs to hope for their suffrages, and hence the reports: but they are deceiving themselves. The individuals named have no notion of voting the Whig ticket. We have made direct inquiries, and we are assured that the reports are untrue. Our advice is, *don't believe these floating rumors*. When you hear a Liberty man say that he will vote the Whig ticket, believe, it, but not till then. [Wash. Pa. Patriot.]

From the Boston Chronotype.

### THE SISTERHOOD OF REFORMS.

WE want one reform to establish the principle of self-ownership, now violated in the persons of one sixth of our countrymen. We want another to conform the tenure of land to the obvious intentions of the Almighty and prevent the mass of mankind from being crowded

off from the earth. We want another to establish the honor of labor and an equitable distribution of its profits.

We want another to deliver mankind from poison and give supremacy to the laws of health. We want another to chase the fiend war from the race and beat all the swords into ploughshares. We want another to deliver government from kingcraft, and another to deliver religion from priestcraft. We want another to give to woman a social position which will establish purity as a reality. We want another to equalize the distribution of knowledge, or in other words to admit all to the treasures which are laid up in the world's history and the records of art.

These reforms are all so connected that we defy any man to advance one of them sincerely without advancing others. To advance one and oppose others is absurd.

He who is diligently laboring to promote one of them is to be considered favoring all whether he so expresses himself or not, and just so fast as he becomes wise he will so express himself without reserve.

From the Bangor Gazette.

MASSACHUSETTS SLAVEBY. A case of doughfacism which may well cause New England faces to mantle with shame is thus recorded by the Chronotype as having occurred during the last week in the Boston Harbor.

We stop the press to announce one of the most aggravated cases of *hounding* for the slaveholders that we ever had the misery to record, and one which, if successful, will wrap Boston in fouler disgrace than rests upon the coast of Guinea, Charleston or New Orleans.

There arrived, secreted in the Brig Ottoman, of John H. Pearson's line of New Orleans packets, on Tuesday, a fugitive slave from the "peculiar institution."

The captain having become aware of the fact, sent him in a boat to Spectacle Island to be detained till the sailing of the next vessel for New Orleans, that he might be returned to his owner," our sovereign masters. The boat having reached the Island, while the keepers of the fugitive were off the guard, on shore, he put off, set sail and made for South Boston. They procured another boat and pursued him. But so skillfully did he manage his vessel, that he reached the shore and ran for life.

By the time he had nearly reached the bridge his pursuers overtook him, and charging him with having stolen a pocket book bore him off from a great crowd.

But instead of taking him to court they took him back to the boat and put off. And they have kept off cruising out of sight waiting for the sailing of the Barque Niagara in which their poor victim is to be sent back.

Four boats with power writs were out all night in pursuit of the piratical boat named the Warren, to bring the kidnappers before the proper authorities. Thus far the search has been in vain.

A later number the same paper thus registers the closing up of this scene of the tragedy:

THE SLAVE CASE. It is truly mortifying to have to say that the poor fugitive who reached our harbour in the Ottoman and who actually trod our soil, has been shipped back to his bondage. The mercenary agents of the slaveholders, John H. Pearson and their tools, fairly beat the friends of humanity and the officers of Massachusetts justice.—On Saturday the bark Niagara had not sailed and the steamer Gen. Lincoln was chartered to carry down Deputy Sheriff Pratt and an armed posse. The Deputy Sheriff was half an hour too late!

By whose fault we do not pretend to say. He overhauled the sail boat *Niagara* after she had put her cap-

tive on board the Niagara, and found Capt. Hannum, the supposed kidnapped on board of her but had no warrant for him. By this time the Niagara was under full sail with a stiff breeze, and the Gen. Lincoln could not gain upon her.

We have a number of communications on hand in regard to this affair which may appear hereafter. The only comforts we can derive from this disgraceful defeat are these two.—It will be the last of its kind. If it don't give birth to a Vigilance Committee nothing will. It will also show how much *heart* there is in the anti-slavery which is now pretty plentifully professed.

JAMES G. BIRNEY.—Mr. Birney has written a letter addressed to the liberty party in which he declines being a candidate for the Presidency in 1848. The whigs & their auxiliaries in the defamation of this good man, the non-voting abolitionists are endeavoring to make great sport for themselves and others over this letter. They say the party is tired of him and have rejected him.

In short the papers of these party co-workers in the defamation of one of the best men in the country are filled with low, vulgar, contemptible slang which would better become the atmosphere of billingsgate, than the characters of men putting forth the claims of decency. The truth is, their aspersions are false. Mr. Birney has not been rejected. There has been no convention to reject him, neither is he rejected in the hearts of liberty men. He is the man of their choice above all others. They are not tired of him, and had he not withdrawn, would be their candidate in 1848. Liberty men are too honorable to reject him because his enemies have lied about him. We do not know a liberty man that would not feel outraged if he were not made the candidate at a convention for a nomination, if he had not declined and we believe Mr. Birney stands strong in the affections of liberty men every where. We have only room for the following very small part of his letter.

LOWER SIGNAW Michigan, }  
September 1, 1846.

To The Liberty Party:

It would be affectation in me, to say, that a large number of you were not looking forward to my renomination. But this cannot be. God has been pleased to make me incapable of serving you in the capacity referred to, were I ever so well-disposed. My voice is weak—my enunciation, indistinct; and my bodily powers are not so active as they lately were. I cannot now address popular assemblies, so as to be well heard by them—nor do I soon expect to address them, or to mingle with them, as I once did.

Knowing that one ought not to stand for the Presidency, for any party, with suddenly diminished powers.

I have, long since, made up my mind, from the consideration above set forth, if there were no other, that I may not be in the way of any nomination, which you may think proper hereafter, to make Very truly yours,

JAMES G. BIRNEY.

James K. Polk has again offered for sale to the speculators (notwithstanding the pretension of the message) TEN MILLIONS OF ACRES of the people's lands, mostly (mark it, Abolitionists!) In the slave States! and the Union sets off with eloquence the beauties and capabilities of the contraband property as a Southern auctioneer would describe a human carcass he was helping to steal from his owner! James wants money, no doubt, to meet war expenses; (flour, \$50 a barrel, and other things, especially officers' wages, in proportion,) and if he called on the people directly they might inquire what the war was about; but, for his own credit's sake, he ought not to offer more of the people's lands to the speculators, after telling the people what he did, concerning their villainous operations in his message.—*Liberty Press*

Mounted.

On the 31st. at Schoharie, in Schoharie County N. Y. by Rev. Mr. Chase, Mr. Richard B.isal of Orange Co. N. Y. to Mrs. Harriet Feeck daughter of Jabez T. Thompson of the former place.

Fate of the Leading Alton Rioters.

1. John Francis, the one who ascended the ladder and fired the warehouse of Godfre. & Gilman, and at whom Lovejoy was aiming to fire at the moment he was shot, is now in Missouri penitentiary for attempt to murder, burglary, and robbery: sentenced for forty years.

2. Jennings, (known as Dr. J.) supposed to be the one who shot Lovejoy, was killed in New Orleans in a bowie-knife fight across a table at a drinking-house; being horribly mutilated in the affray.

3. Dr. Beals, a leader of the mob, and who claimed the credit of killing Lovejoy, flourished for a while as surgeon-general in the Texan army, though all the while grossly dissolute and extremely intemperate. He finally accompanied a hunting party to Santa Fe, and was murdered while on the excursion by a company of Comanche Indians.

4. Roche, one of the most wicked and ignorant of the mob, but possessed of great strength, is now either in the Kentucky or Ohio penitentiary, for some crime—unknown.

The above named were among the distinguished of the scoundrels. The remainder of them are either dead, in prisons, or travelling vagabonds. Not one of them, to my knowledge, has since succeeded in any respectable business, or attained any reputation, except for crime or villainy.

We might give the fate of some other rioters as bad as those at Alton, but forbear. Let any one look over the list of those who have figured in the riots which brought disgrace upon our own city, and he will see distributions quite as striking as those set out in the above extract. If he has not an old paper, let him look over the names of those business men who were so anxious to protect the slaveholders, and prevent the city being ruined by the withdrawal of their trade, and he will find that more than half of them are bankrupt; some have become drunken sots, and the balance are ashamed of their conduct; while there is hardly a case of Anti-Slavery man that has not prospered and done well.—Standard & Whig of 76.

Yes, and let him think of the Rev. Joel Parker and others of that stamp who figured conspicuously in one part of the mob, and are justly chargeable with acting a criminal part in the murder of Lovejoy, and let them be marked. Full justice has not been meted out to them yet. Ed. Freeman.

SELECTED.

CLEAR THE WAY.

Men of thought! be up and stirring  
Night and day:  
Sow the seed—withdraw the curtain—  
Clear the way!  
Men of action, aid and cheer them,  
As ye may!

There's a fount about to stream,  
There's a light about to beam,  
There's a warpath about to glow,  
There's a flower about to blow;  
There's a midnight blackness changing,  
Into gray;

Men of thought, and men of action,

CLEAR THE WAY.

"Do your duty, God will aid;  
Dare to vote as you have prayed;  
Who e're conquered, while his blade  
Served his open foes.

TRIAL OF JOHN M. O'CONNOR

At a late meeting, Mr. O'Connell, M. P. made the following appalling statement:—'I defended,' said the honorable gentleman, 'three brothers named Cunningham, within the last three years: they were charged with murder. The evidence was most unsatisfactory, but the Judge had a leaning for the Crown prosecution and almost compelled the jury to return a verdict of guilty.

I sat at my window as they returned to the jail after sentence of death was passed upon them. A strong military guard took them back, who had strict orders not to permit any communication between them and the people; but their mother was there, who, armed with a strength which her state imparted, broke the guard that was strong enough to resist any male force. I saw her clasp her eldest son, aged 22; I saw her embracing her second son, aged 20, and saw her fainting as she clung to her youngest son, aged 18; and I ask what could compensate her for such agony? They were executed, and they were innocent.' Indiana Freeman.

KEEP'S CONGREGATIONALISM.

CHAP. III.

SEC. I.

CONGREGATIONALISM is a system of ecclesiastical organization, in which the Scriptures are recognized as the only infallible guide, respecting church order and discipline;

Associated believers should agree in fundamental points of doctrine, but no church has the right to force the conscience, or in the least degree to infringe the right of private judgment.

A member has the right to withdraw his connection with the Church.

No church covenant should trespass upon inalienable rights.

STANDING AND AUTHORITY OF CHURCH OFFICERS.

SEC. IV.

Minister, Elder, Pastor, Teacher, Overseer, Bishop are different Scripture titles of the same officer. The chief officer is the Deacon.

A Church includes all who are associated for the maintenance of religious worship; and, on Congregational principles, is complete in her organization to do all that appertains to her discipline, and is not permitted to delegate any portion of her powers or church authority to others. The members are a brotherhood of acknowledged equals, joining hands for a common object. These are required to watch over each other in love.

They need a residing officer, but this officer cannot be clad with the power of the body. They may need a committee, but this committee cannot be invested with the full power of the Church. This responsibility is not transferable. The Churches of the Apostolic age were independent, and the bishop, pastors of local congregations. Among Ministers there is an entire ecclesiastical equality. The Ministers has no power in the Church except what arises from his single vote, and from his weight of character. Equality is the order of Christ's Church: authority is shared equally.

Congregational principles do not justify the distinction between Clergy and Laity as having distinct claims and separate interest, or grades of power.

All the early disciples considered themselves authorized to preach, and, if necessity required, to baptize, and in all probability to administer the Lord's Supper. This state of things continued down to the opening of the third century.

The marked veneration for Ministers, under the title, the Clergy, which formerly existed in this country, has very much subsided. Powers and privileges claimed by the Clergy, and by the Ruling Elders, where they are regarded as church officers, have turned public sentiment to the other extreme, and contributed much to lessen esteem for the ministry and churches. Clerical usurpations have created a deep and extended disgust in very many minds.

By long usage, the licensing of preachers, public teaching, and the administration of the ordinances, have been considered as appertaining to the office of the Ministry.

But the right and the power to direct and regulate these matters are inherent in the churches. In several respects, the usages among Congregationalists are a marked departure from strict, genuine, and pure Congregationalism as practised in the Apostolic period, and in the early days of New England.

Sound Congregational principles and doctrines subject every Pastor to the watch and discipline of his church; amenable, like any other member, to the Church, the Court of trials—the ultimate appeal in all cases of difficulty; and possessed of the undoubted right to perform all necessary acts of discipline. In his official station only is the Pastor a superior, and even this office makes him but the chief among equals.

FACTS FROM TENNESSEE.

The following facts are from a citizen of Tennessee, whose name we will withhold for an obvious reason:

A slave woman belonging to F. H. W., Esq., an elder in the Br. B. church, became hopefully a Christian, and was admitted to full fellowship in the church some time in February, 1835. In a few days after, the elder sold her to a drover, and she was immediately hurried to New Orleans, and there sold to a planter, to labor night and day, and in all probability never to hear the gospel preached again. It is supposed that the elder could not afford to keep a praying slave on his plantation, lest the services of the day should be curtailed by devotion, and for this reason he sold her, and has bought another, who will not take up so much time in this way.

Gov. R., of—county, was informed that one of his slaves was becoming very religious, and had appointed night prayer meetings among the blacks. The colonel, on hearing of this fact, immediately went to his servant, and told him if he ever heard of any more of these night prayer meetings, he would tie him up, and give him one hundred lashes on his bare back; and if he continued the practice, he would double the dose, &c.

This put an immediate stop to the poor black's prayers in a public manner. This information was received from an elder in the church mentioned above, who highly applauded the colonel's conduct. Anti S. Record.

A MAN in Cincinnati, who had formerly been a slave in Virginia, was asked if he had not rather be the slave of a kind master in Old Virginia, where he had plenty to eat and drink and light work and no whippings, than to live in Ohio, where the laws were so severe, and he had to work hard for a living. He replied, "I had rather be a free man, and own my own body, and call my wife and children mine, and be compelled to beg my bread from door to door, and go to the Ohio river to drink, than to be a slave in Virginia, where I used to hear the cries of my perishing brethren, as they were daily beat and whipped by the cruel overseer." Anti S. Record.

TESTIMONY OF A KENTUCKYAN.

"Slavery is the parent of more suffering than has flown from any one source since its existence. Such sufferings too! Sufferings inconceivable and innumerable—unmingled wretchedness from the ties of nature rudely broken and destroyed, the acutest bodily tortures, groans, tears, and blood—lying forever in weariness and painfulness, in watchings, in hunger and thirst, in cold and nakedness.

"Brethren of the North be not deceived. These sufferings still exist, and despite the efforts of their cruel authors to hush them down, and confine them within the precincts of their own plantations, they will, ever and anon, struggle up and reach the ear of humanity."

**THE NEW JERSEY  
FREE MAN.**  
BOONTON, OCTOBER 22, 1846.

Parts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on ground where humanity withers. *Keep.*

**THE MEXICAN WAR.**—Our readers do not all know that this war is progressing and that a severe battle has just been fought at Monterey at which nothing like ONE THOUSAND of our fellow men have been slaughtered. The Slaughter of so many of our race is horrible to think of under any circumstances, but when we reflect that this war is one unprovoked aggression on our part, infamously unjust toward Mexico, & carried on for the sole purpose of perpetuating the Slavery of the human race; we are unable to think of it with composure, & are led to enquire who are the authors of this war? We cannot lay it to Clay, Polk or Tyler any more than we can to any other slaveholder. The wicked scheme of Texas annexation was concocted among the slaveholders twenty years ago, & has been pursued ever since with a steady and single eye to its final accomplishment. In order to bring it about was necessary that a slaveholding and proslavery public sentiment should be infused into the heart of this nation.

Each of the individuals above named has given his influence in his own particular sphere towards making and securing this public sentiment. They have all advocated Texas in their own way, according to the circumstances in which they have been placed; and the respective parties to which they belong have always regarded the interest of party far above that of every other interest, and have always yielded a hearty acquiescence to the demands of slaveholders in reference to this and every other matter. The claims of the whigs to a different position are unfounded. When prominent Tex-men and Slaveholders have been proposed to fill the cabinet officers to represent us abroad, to officer our Army and Navy &c. a Whig Senate has always been ready to sanction these propositions. When the interests of the Slaveholders demanded the repeal of the tariff, & whig votes were needed to accomplish it they did all they wanted, and so they always will have until the party sees that its own dissolution is inevitable. The slaveholders have always been united in the determination to extend the area of slavery and they have thus far always succeeded, and this gives them confidence to believe they will be successful for the future, hence their continued efforts to secure California and Mexico. The South never could have accomplished this without the aid of the North. They have made the political parties at the North bow the knee, they have by their bullying threats frightened some, and by their sophistry deceived others; by getting up Texas scrip and selling it to northern people, and threatening to withdraw their patronage from northern merchants and manufacturers, they have secured the influence of those who always carry their souls in their pockets. They have secured the influence of the church South, and the silence of the church North with few exceptions. The Political and religious press of the North have bowed down in a humble & obedient servility to the slaveholders. They secured the public sentiment referred to, and have brought into their actual service the great majority of the people of the north, and made them their willing slaves. Under this influence they got Texas, and are now at the point of the Bayonet wresting California & Mexico from its rightful possessors, and almost the whole north, whigs and democrats are setting on the dogs, & exulting over the infamous butcheries which our troops are perpetrating in Mexico. Polk is only the willing instrument which slavery is using for the accomplishment of its base purposes. He issues his infamous proclamations full of lies, and calls for troops to go into Mexico, and whig Govern-

ors and democratic Governors promptly and heartily respond to the call and prominent whigs as well as democrats are found volunteering to go and fight the battles of slavery; and when a bill is before the senate providing that all territory acquired by treaty shall be free territory we find a whig senate from Mass. defeating the bill.

Yes more than twenty years have been spent in proslavery maneuvering with a eye on the final consummation of this wicked work and now the abolitionists have labored to prevent it, none but these have taken up their warning voice before this nation. They have been faithful in their opposition this Texas scheme of which this Mexican war is a part through persecution and abuse of every sort. Whigs and Democrats have done every thing to oppose them that the interest of the party required. They have voted our positions under foot, sustained gag, stifled free discussion and cast all the odium they could on the opposers of Texas annexation. The whigs can claim no credit for what some of them have said again of Texas, for they never said any thing of the kind until they thought the interest of their party demanded it.

To the voters of New Jersey, the 3d of Novr next is the day on which we can give our testimony at the Ballot box on the side of Liberty—We trust our friends will not be deluded with the cry that votes are thrown away when we do not elect our men—A greater falsehood never was uttered—The liberty votes have already aroused whigs and democrats and made many of them think that slavery is the greatest evil on earth, and the first thing that should be attended to. It is our voting that has made them think of this, and if we keep on, we shall either make them abolish slavery or stand back and let us do it—Let us keep on then—If we set half the value on votes that, our enemies and the enemies of the slave do, there would not be a man of us away from the Polls on the third of Nov. As small in number as our votes are, they are looked at, & talked about a great deal, and our opponents would like very much to have them—Let us give them to the slave.

**FIFTH DISTRICT CONVENTION**

This Convention was held at Orange on the 19 inst. Richard Kelsall *Chairman*, and A. H. Freeman *Sec.*

JOHN A. PAYNE

was nominated for Congress and recommended to the liberty voters of the District.

**ESSEX COUNTY CONVENTION**

At a Convention of the liberty voters of Essex County held in Orange Oct. 19th 1846 John Lee was chosen *Chairman* and Richard Kelsall *Sec.*

The following Ticket was recommended to the voters of the County.

*For Assembly,*

Thomas V. Johnson,  
John Lee,  
Aaron B. Harrison,  
Jonathan Parkhurst,  
James Bal,  
Richard Kelsall,  
William Patterson.

*For Sheriff,*

Frederic Reims

"The vote, the vote, the mighty vote,  
Though once we used a humbler note,  
And prayed our servants to be just,  
We tell them now they must, they must.  
The tyrant's grapple by our vote,  
We'll loosen from our brother's throat,  
With Washington we here agree,  
The vote's the weapon of the free."

**ENGLAND.**

The Rev. Dr. Smith a Slaveholder of Charleston S. C. while attending the world's Convention at London; took it upon himself to say something derogatory to the character of Frederick Douglass the fugitive slave who is lecturing on the subject of American Slavery in England. We do not know where the Rev. D. D. thought he was, but it appears that Mr. Douglass knew he was not in the U.S. for he took legal advice on the subject and his attorney addressed Mr. Smith calling on him to retract or abide by the consequences. The Rev. gentleman found that men with colored skins were protected by law in England as well as others, and very promptly retracted all he had said.

This was no doubt very humiliating to the haughty aristocrat, but just as it should be.

**MILL BROOK.**—We held an other meeting according to appointment on Saturday evening last at this place with the help of Messrs Sayer, Moran and Stone. The citizens desired another appointment in two weeks which we agreed upon. This will be Saturday evening the 31st Oct. inst. There is a good work going on at Mill Brook.

**A TRUE MAN**—Gerrit Smith of New York has made out 2,000 deeds for about forty acres each which he gives to honest industrious colored men in the State. It is said he intends to make out about 1,000 more. Gerrit Smith perhaps believes that every landless man should have a piece of land, and he intends to do his part in bringing that order of things about.

Such benevolence is a rare thing and he is deserving of the highest praise.

**KEEP'S CONGREGATIONALISM & CHURCH ACTION.** We give some extracts from this truly valuable book, but would rather the people would get the book, and read the whole for themselves. In these days of clerical dictation and usurpation, and ecclesiastical tyranny; it is important that people should know their rights, in order that they may escape a return to the dark ages of despotism and blood, which is more chargeable to the dominating, priestly rule of those ages than to all other causes combined. We have a few copies of this book for sale at this office.

**MORRIS COUNTY**

**LIBERTY TICKET.**

*For Congress.*

Frazer Marsh.

*For Assembly*

Daniel C. Norris,  
Benjamin B. Griswold,  
James B. Grimes,  
Joseph Moore

*For Sheriff*

Charles B. Norris.

*For Coronets.*

Joseph O. Hedger,  
John Grannis,  
William Kingsland.

"Vote on! vote on, we hail the Liberty flag,  
That lead us on our way;  
We'll boldly vote, our country saving,  
And bravely conquer while we may.  
The world is up—for freedom moving,  
The thunders distant roar we hear—  
From land to land the free are calling,  
And slaves with joy and rapture hear.  
Vote on! vote on!"

## POETRY.

### STEPHEN'S DREAM.

By Geo. Burleigh

Published by Request.

When a fellow is drunk he'll dream queer things,  
For the mind cut loose from its leading strings,  
Goes wandering around as its will may law  
From the southern pole to Labrador.  
And oft, as it reels like a staggering sot  
O'er the dust and rubbish of the things forgot,  
It will turn up a fact in its random dashes,  
Like a half pistareen kicked out of the ashes.

Once, in the good old days that are gone,  
When I used to suck at the stiff blue horn,  
And sleep in the gutter with the mud for my bed,  
With the Patriarch's pillow laid under my head.  
And a rag of sily, not half of tucked up,  
For blanket and coverlet over the top—  
I dreamed a dream, which if no one will quarrel,  
I'll venture to tell, for the sake of the moral.

Ben Ham was a grogger, and sold new rum,  
To every sot that was able to come;  
If they had money he'd take it, if nought but a coat on.  
He would strip that away to the very last button,  
Then turn them out doors without money or clothing  
For drunkards he held to be a very great loathing.

It was there I swallowed my cash one night,  
Till head and pockets had grown quite light.  
Though the heavier heart sunk down like lead,  
As he sent me into the gutter to bed.  
And I lay and thought on a plan to mend,  
But was fast asleep ere I come to the end  
And all at once it seemed I stood  
In a lonely path and a far off wood.

While musing there on my evil ways,  
The sin and folly of all my days,  
And night to boot:— behold there came  
A man with eyes that shone like flame.  
With a small rough brow like a rock whose edge  
Had been deep scared by the stoneman's sledge,  
Black locks whose ends were crisp and Brown,  
Hung o'er his brow's perpetual frown,  
And his fire seamed cheeks, so sharp and thin  
Were tortured into a dismal grin:  
Small rough and keen like the face of a rasp,  
He looked as he gave my hand a grasp,  
"Ha, ha!" said the fellow "my little chuck Stephen  
I'm glad to see you, how are this even?  
My lad, they say you are a bright true blue,  
At least I've heard such stories of you,  
For they tell me, wherever I stop to inquire  
You are smart as a steel-trap and keen as a brier.

Now come my ducky just let's have a clinch  
At wrestle, and plague on the one who'll flinch."  
"No, no, said I, you are alone and a stranger,  
And I fear you are putting yourself into danger;  
Besides I reckon that men have enough ill  
On earth, without breaking their necks in a scuffle."  
"You darsent," said he, "your a coward thats flat;  
"No not by a 'jugful' you need'nt talk that.

"I can throw you," said he, "no you cant" I replied  
He louder asserted, but still I denied.  
"What's more," said he, "if you recollect right,  
I've thrown you before, and have done it to night."  
"You've thrown me?" said I, what devil are you?"  
"At your service," he replied, and his breath burned  
blue.

Oh ye powers! 'Twas old nick, as the hoof  
Just seen in the smoking grass gave proof,  
And I marked the horns in the curls of his hair,  
Sticking out from the stragling locks half bar,  
And plainly perceived by a thick heavy wave  
On the seat of his breeches, the kink of his tail.

Now for life or death! no room to pause  
For he seized me firm with his vice-like claws.  
I planted my heel and pressed my lip

And quick closed in with an answering grip;  
I laid one hand on his shoulder hard,  
Bony and rigid and lightning scarred,  
Bent o'er his right and my left arm plied  
Like a tough oak wythe to his burning side:  
And we bowed and bent and writhed and wrung  
And harder and harder we huggged and clung.  
Till the steam of his nostrils rose like a mist,  
And the sweat of my brow on his hot brow hissed.

My heels tore up the green grass sod  
But it blackened and withered wherever he trod:—  
The struggle was stern, and the struggle was long,  
The fiend grew fierce and my arm grew strong,  
And we bowed and bent—till by chance a root  
Cooled round the demon's cloven foot.  
Whence I bore him down with a furious shock  
Twixt a fallen oak and a jagged rock.

Oh; now; the old devil so ready to curse a  
Poor fellow before, cried stoutly for mercy,  
"Let me up, fair play, 'twas the root which threw,  
Let me up, my lad is no credit to you!"  
"No, not till you swear by the heat of your den,  
That you never will offer to throw me again."  
But the fellow was spongy and gave no pledge,  
So I held him sung to the log and ledge;  
And he yelled and roared and reared yelled,  
But the louder he shouted the harder I held.  
Till, wo for the thought his wits came back,  
(For the devil has wit, though his servants may lack)  
And, as a last hope to escape from his jam,  
He began to cry out for his old friend Ham.  
"Ben riam, Ben ham?" did the old rip yell,  
"Come quick o' this Steve will make orphans in hell,  
I've stood by you, through thin and through thick  
Now just lend a hand to your dear old 'Nick."

The voice went forth to the ears of Ben,  
And out he rushed from his blood red den,  
His grateful bosom all worked to a flutter,  
As on he sped o'er field and gutter,  
And rock and fence and wall to lend  
A helping-hand to his good old friend

I caught one glimpse of the coming foe,  
As I bowed to hold the Demon low  
"And now," thinks I, "I'd better be off,  
For one of these chaps at a time is enough,  
I can stand my hand with a dozen of de'ls  
But you, good faith, I must take to my heels."  
So I seized the log with all my strength,  
And rolled it over the fiend at length,  
And left him writhing beneath its weight  
As I ran from the fear of a far worse fate

On came poor Ham, in filial wrath,  
Foaming and cursing along his path,  
And the last I saw as I glanced o'er the track,  
He was rolling the log from the devil's back.

"I challenge any who understands the nature of ardent spirit, and yet for the sake of gain continues to be engaged in the traffic, to show that he is not involved in the guilt of murder."—*Lyman Beecher.*

"I am deeply convinced that the evils of intemperance can never cease, till the virtuous in society shall unite in pronouncing the man who attempts to accumulate wealth by dealing out poison and death to his neighbor as infamous."—*John Pierpoint.*

"The argumen appears to me irresistible. To make or sell ardent spirits for common use, is as wicked as to make and sell poison for the same purpose— It being admitted that the use of this article is destructive to health, reputation and property, (and the proof of this fact is overwhelming,) it follows conclusively, that those who make it and sell it, do it with a high hand, against God, and the interests of their fellow men. The blood of murdered souls and bodies will be required at their hands."—*Hon. David Daggett.*

### THE SECOND ANNUAL MEETING OF THE MORRIS COUNTY WASHINGTON TEMPERANCE BENEVOLENT SOCIETY.

The Meeting convened in the Free Church in Boonton Oct 15th 1846 at 10 o'clock A. M. Marcus Evarts was appointed Chairman, and John Grimes Secretary.

The following individuals were appointed a business committee— J. Grimes, D. C. Norris, M. Evarts, J. Grannis, Geo. Dobbins and Thomas Riley, and the Meeting then adjourned to 3 o'clock P. M.

3 o'clock P. M., Mr. Evarts resumed the chair and the business committee presented the following Resolutions.

1st. *Resolved*, That inasmuch as it is a universally admitted fact, that Alcohol is a poison, that is manifestly doing the work of a poison, not only to man's physical, but to every thing that appertains to his intellectual and moral being, that in this age of light none can be so blind as not to see the truthfulness of these declarations and must necessarily follow that rum-selling is a crime and the rumseller a criminal that we can no more reconcile this business with honesty than we can theft, murder or any other crime and therefore it becomes the duty of all true temperance men to hold this business up before the world as a criminal business

2 *Resolved*. That as the members of our State Legislature, even those who profess to be Temperance men have heretofore paid little or no attention to the subject although numerous memorials have from time to time been presented to them for consideration and action;— therefore it is the duty of all Temperance men to give their votes to none but those who will speak out on all proper occasions, who will act up to their principles at all times, and who will not think more of mere party interests than the real welfare of the community.

3 *Resolved* That the result of the election in N. Y. on the license question showing so large a majority of votes in so large a majority of the Towns in favor of no license, is highly encouraging to the friends of temperance every where and proves the steady onward march of the cause.

4 *Resolved* That we believe New Jersey should follow the example of New York and some other States and give the license question to the Towns and that we recommend the friends every where in the state to petition the next legislature to that effect.

5 *Resolved*. That in our opinion a law prohibiting the sale of intoxicating drinks on Sunday would be an indirect sanction of the sale of such drinks on other days and inasmuch as we consider sale of them a crime, we can no more ask for such a law, than we could ask for a law prohibiting theft, murder, or any other crime on Sunday.

After Considerable discussion the resolutions were laid over till evening.

The Committee presented the following list of officers for the ensuing year. which was adopted.

BAXTER SAYRE. *Pres.*

Silas Tuttle, Daniel Dehart, G. W. Esten, G. L. Woodruff, S. A. Condit, Geo. Dobbins Vice Presidents

John Grannis. *Cor. Secretary.*

John Grimes. *Rec. Sec.*

Marcus Evarts. *Treasurer.*

Executive Committee E. L. Blything, B. B. Griswold, S. A. Condit, F. Stone, Edward Howel, H. P. Green, Henry Phillips, T. Riley, J. Maxfield, J. Grannis and J. McGee.

The Meeting then adjourned to half past seven in the evening.

Half past seven o'clock Mr. J. Grannis took the chair and the Meeting was addressed in an able and interesting manner by Mr. Wm. P. Miller of Newark.

The resolutions were then adopted and the Meeting adjourned.

"Touch no dram it is liquid fire." Wesley

# NEW JERSEY FREEMAN.

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## THE FREEMAN

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### THE LIBERTY PARTY.

Is the only Party in the Country which is the advocate of UNIVERSAL SUFFRAGE.

It is the only party which is in favor of diffusing the blessings of equal and impartial legislation to all.

It is the only party in favor of universal education.

It is the only party which estimates the rights of persons above those of corporations.

It is the only party which has the welfare of Humanity—the Freedom of mankind—for its great object and leading idea.

Why should not such a party be supported by the wise and good, the true and generous, throughout the land? Why should not every christian republican give it his countenance and aid? The Party of just Reform and real Progress—the Great Free Party of the Future—the realization of the hopes and wishes of the best minds in the country, and of the World, what shall hinder its final triumph? Join with us then, all who love freedom, who reverence the Gospel of the Redeemer, & who would have his Kingdom come on Earth, & liberty & righteous law become universal. Join in the DEMOCRACY OF FREEDOM; lend your hands and hearts to the noblest of all tasks, that of breaking off chains from your fellow men, and lifting up to light and liberty, the millions in darkness and bonds.—*Granite Freeman.*

### From the Spirit of Liberty.

A Working Man.—A friend handed us a letter from a young glass blower, formerly of this city, but now residing in St. Louis, from which we make the following extract. We prefer the tale of such a man to the nice dainty epistles of the "upper crust loafers." He speaks his own honest impressions of men and things. They are too often mere parrots—repeating what they hear from others, and are too nice to feel for the wrongs of a "nigger" or even a white laboring man. The letter is dated St. Louis, Sept. 13th.

"Morals are in a bad state here; the city is kept up by the fines of the loafers, houses of ill-fame, fights, &c. Mr. Parsons preaches here. I go to hear him every Sunday. I like him well as a preacher, with the exception of his Colonization views. The poor negroes I pity from my very soul. I used to hear them say that if Abolitionists would go to the Slave States they would cease to declaim against slavery. If seeing negroes work like the beast they drive, bare-footed and bare-headed, with scarcely enough of rags to hide their nakedness, with no hope to make life desirable, would turn me, then I would be a monster. I had a chat with a slave, that is the best blacksmith in this end of the city.

He is forty years old, has three children, has worked at his trade all his life, is now hired out for ten dollars per week and boarded; he never sees any money, is often but half-clad, his sprits are worn out, hope has left

him, and the tenderness of his wife is but adding more sorrow to his soul; the carcases of his children, with their innocent sports but sinks the poisoned arrow deeper into his manly heart—while a fiend in human shape is growing rich on his earnings. But enough—'tis nearly dark—the bells have done chining—the hymns are now ascending in praise to the great I Am. Good bye."

### EXTRACT OF A SERMON BY WILLIAM GOODELL, PUBLISHED IN THE CHRISTIAN INVESTIGATOR.

The right to use our own faculties, to direct our own industry, to dispose of our own earnings and products, to chose our own teachers to form and express our own opinions to worship God according to the dictates of our own consciences, to teach those who will receive our teachings; these are personal rights, essential to our moral agency, in the free exercise of which, in any manner not inconsistent with the equal rights of others, civil government, which involves compulsory restraint, cannot intermeddle without impairing and infringing them thus becoming an aggressor instead of a protector.

Just in proportion as the government of God is kept out of sight, does the sphere of civil government become enlarged, approximating to ubiquity, and unlimited control. And just in proportion as God's government is kept in view, do the functions of civil government become narrow, and circumscribed.

This we see, every day. Those who forget God, imagine that they are bound to obey the commands of civil government, "right or wrong;" but those who remember and honor God, understand their duty of judging for themselves whether or no the mandates of civil government ought to be obeyed. A limited civil government is the necessary result of the fear of the Lord. And as to the complaint that civil government cannot be preserved, nor its ends reached, without invading the original personal rights that have been mentioned, it may well be diminished. If civil government cannot exist or reach its ends without the evident subversion of those very ends, then let it cease to exist. Let us never resort to so miserable expedient as that of sacrificing the end for the preservation of the means.

Similar remarks may be made in respect to church government. The end is of more importance than the means, & the rights of the individual members of Christ's body are not to be sacrificed for its preservation or benefit.— The right to teach, to select our own teachers, to form and express opinions, and to follow the dictates of conscience, are to be preserved unimpaired.

The True Wesleyan gives the following letter from a correspondent residing in North Carolina.

NORTH CAROLINA, Oct. 25th, 1846.

Dear Sir,—I learn from other sources that you publish a paper in New York City, called the "True Wesleyan," the organ of an order of Wesleyan Methodists, that holds no fellowship with slaveholders. I have, however, not been able to learn the terms of publication; but if you will forward the paper to me, as soon as I can ascertain the price, I will remit it to you.

I also wish you, if you possibly can, to forward to me a copy of your Church Discipline, by mail, with as little delay as possible, stating the price on the book or other-wise, and I will remit that also.

One reason, with others, why I wish to procure a copy of your Discipline, as there are many Methodists with whom I am partially acquainted, who together with myself, feel so conscientiously scrupulous on the subject of slavery that we cannot hold fellowship with the M. E. Church South. Neither are we willing longer to acquiesce in that government which granted a separate organization, and a transfer of our rights in membership and property therewith, without our consent, or without

our having any voice in the matter. Hence, some 40 or 50 individuals—members of the church, met in convention, and resolved to withdraw from the church South, and either unite with some other branch or order of the church, or organize ourselves into a separate body, on such principles, and under such government as we may think accords best with our views of church polity; and best calculated to promote the cause of true and vital religion. We wish therefore to obtain a copy of your Discipline, and should it be such to which we can conscientiously subscribe, we wish to connect ourselves with you.

Yours respectfully

From the Cincinnati Herald.

### Twenty-Four Years Ago.

The Tribune gives the following account of a fugitive slave, that occurred twenty-four years ago. These Southern slaves, well treated as they are said to be, happy and contented, and too degraded withal, to appreciate the blessings, always had a passion for freedom. Such privation suffered by a white man, in consequence of his unconquerable devotion to liberty, would be heralded over the world, enlist the sympathies of all christendom and elevate the sufferer to the rank of a martyr. Alas! how contemptible does heroism become in the shade of a black skin.

The following interesting account of the escape of a slave is copied from the Commercial Advertiser of some day—we know not what—in the year 1822. The Editor of that journal at that time did not hesitate to express the opinion that the slave who had endured so much in order to escape from bondage "should surely never again be brought under the eyes of a task-master." We believe the present Editors of the Commercial have not yet expressed any opinion respecting the outrageous proceedings in the case of the slave George Kirk!

The captain of a vessel from North Carolina called upon the Police for advisement respecting a slave he had unconsciously brought away in his vessel, under the following curious circumstances: Three or four days after he had got to sea, he began to be haunted every hour with tones of distress, seemingly proceeding from a human voice in the very lowest part of the vessel. A particular scrutiny was finally instituted, and it was concluded that the creature, whatever or whoever it might be, must be confined down in the run, under the cabin floor; and on boring a hole with an auger, demanding "Who's there?" a feeble voice responded: "Poor negro, Massa!" It was clear enough, then, that some runaway negro had hid himself there before they sailed, trusting to Providence for his ultimate escape. Having discovered him however, it was impossible to give him relief, for the captain had stowed even the cabin so completely full with cotton, as but just to leave room for himself and the mate to eat on; and as for unloading at sea, that was pretty much out of the question. Accordingly, there he had to lie, stretched at full length for a tedious interval of thirteen days, till the vessel arrived in port and unloaded, receiving his food and drink through the auger hole.

"The fellow's story is, now he is released that being determined to get away from slavery, he supplied himself with eggs and biscuit and some jugs of water, which latter he was just on the point of depositing in his lurking place, when he discovered the captain at a distance, coming on board, and had to hurry down as fast as possible, and leave them; that he lived on nothing but his eggs and biscuit, till discovered by the captain; not even getting a drop of water, except what he had the good fortune to catch in his hand one day, when a vessel of water in the cabin was upset during a squall, and some of it ran down through the cracks of the floor over him."

We have heard it stated that this slave was allowed to go free, the Police of our city at that period not being enabled to play the part of blood-hound for the slaveholders. Of this however, we cannot speak positively.

FROM THE ANTI-SLAVERY STANDARD.

*The Value of the Union.*—Mr. Brinkerhoff, a Democratic member of Congress from Ohio, tells the following good story in a note to letter to his constituents. Mr. Grover, one of the parties in the conversation, is also a distinguished Democratic Congressman from this State:

Directly after the vote upon the amendment of Mr. Wilmot to the two Million bill, Mr. W. of South Carolina, came to Mr G. of New York, and began to talk about a dissolution of the Union. By the by, this cry of a *dissolution of the Union*, by the South has long ceased to be even a respectable bugbear. In reply Mr. G. said—"I am now discharging the duties of the first office I ever held; and I shall endeavor to discharge them conscientiously—at least to be as honest as the times will admit—what ever may be the consequences. Now I do not profess to be a very sharp-sighted man, but I can see some things; and from what I have seen here and elsewhere, I have come to the conclusion that the *Union is of a different sight more importance to you, than you are to the Union.*" Mr. W. left.

NATIONAL REFORMERS.

The Liberty State candidates of New York with one exception returned affirmative answers to the following inquires of the National Reformers:

"Will you if elected, use whatever influence you may possess to sustain or carry into effect the following measures:

1. To prevent all future traffic in the public lands of this State and of the United States, and cause them to be laid out in farms and lots for the free and exclusive use of actual settlers not possessed of other lands?

2. To limit the quantity of land any individual may hereafter possess in this State?

[The National Reformers concede the expediency of the present holders of land remaining in possession thereof until death; and then, after portioning the heirs with the legal limited quantity, that the surplus, if any, should be sold, and the proceeds distributed among the heirs.]

3. To exempt the homestead from alienation on account of future debt, mortgage, or other inability?

4. To limit the hours of daily labor to ten on all public works, or in establishments chartered by law?

5. To adjust salaries to the average compensation of useful labor?

6. To liberate from prison indiscriminately the remaining victims of the anti-reform difficulties?"

John Thomas, candidate for Canal Commissioner after answering affirmatively, turns upon them in the following style:

"Now, gentlemen having answered your question fully and frankly, permit me to ask you how it happens that you have overlooked a question infinitely more important than them all? Your purpose seems to be a purpose of humanity and mercy—how could you overlook the claims of three millions of American citizens who are not only hopelessly imprisoned, but daily whip to unrequited toil, without "homestead" or "lands," deprived of their wives and children and friends, kicked and cuffed, and insulted, and bartered away as mere brutes, and ruthlessly deprived of every right of common manhood; without letters, without a Bible, without a Saviour, and without a ray of hope but that which springs from the compassion of mankind, or the vengeance of the Almighty? Especially, how could you overlook the case of this amazing mass of your innocent and suffering fellow creatures, when you reflect that the whole power of this government is wielded to hold them in their misery, mainly at the expense of the North, and (as I regard it) at the expense of the very wrongs which you are seeking to remedy."

We should like to know how the Reformers, in this regard, could answer the catechism of Mr. Thomas.—*Liberty.*

NATIONAL LIBERTY PAPER AT WASHINGTON.

The Committee appointed at the Anti Slavery Convention held at Chicago in June last, to take measures for starting a Liberty Paper at Washington, have made a report favorable to the project, from which we extract the following.

1. That the advancement of the Anti-Slavery cause imperatively requires the establishment of an Anti Slavery paper in Washington, which may be regarded as the organ of the Anti-Slavery people of this nation.

2. That the expenses of such a paper will necessarily be great, more than will be met for a year or two from the income of the establishment; and that it may be enabled to move on with energy and without pecuniary embarrassments, the committee recommend the raising of \$5,000 by voluntary contributions from all parts of the country, which sum shall be placed in the hands of Lewis Tappan, Esq. of New York, as Trustee, subject to the order of the editor and proprietor of the said paper, as his necessities may require, any time within three years from the first of December next, after which time, if there should remain any funds uncalled for, that the balance be expended in the free circulation of the said paper among the non-slaveholders in the slave States.

3. That it is advisable that the paper be placed in the hands of an efficient and competent persons as his individual property, trusting for its final success in the energy of private enterprise; and that so much of the above sum as may be required for the establishment of the paper, be considered as a gratuity to sustain the burden of the publication at its commencement.

4. That Dr. G. Bailey, of Cincinnati the editor of the Philanthropist and Morning Herald, has consented to take the responsibility of the establishment, as editor and proprietor, on these terms, and with the subscription list of the Philanthropist, if the required amount be raised in season, will commence the publication of a *National Liberty Paper at Washington, in the District of Columbia, on the first of December next.*

5. That John G. Whittier of Mass., and Rev. Amos A. Phelps of New York, have given encouragement that they will act as assistant editors the former in the Literary and the latter in the Religious department of the paper.

6. That subscriptions of the amount of \$5 and upward, be solicited from friends in every part of the country, to make up the sum of \$5,000, and that the following individuals are appointed as agents for their respective states, to receive, collect, and forward to the Trustee, Mr. Tappan, at New York, whatever may be paid, for this purpose: and that Mr. Tappan be requested to acknowledge the amounts received weekly in the Emancipator, until the first of December, and after that time monthly, until the full amount be made up, and that other Anti-Slavery papers be requested to copy.

STATE AGENTS.

- Maine, Austin Willey, Hallowell.
- New Hampshire, Hon. Joseph Cilley.
- Vermont, Rodney V. Marsh, Brandon.
- Massachusetts, Jos. F. Carter, Lancaster.
- Rhode Island, Wm. Alpin, Providence.
- Connecticut, Francis Gillet,
- Eastern N. York, Lewis Tappan, N. Y.
- Western, N. F. O. Sheppard, Arcade,
- New Jersey, John Grimes, Boonton.
- Eastern Pennsylvania, Wm. Elder, Phila.
- Western, Penn. John A. Wills, Pittsburg.
- Northern Ohio, L. L. Rice, Cleveland.
- Southern Ohio, Thomas Heaton.
- Northern Indiana, E. B. Crocker, S. Bend.
- Southern Ind., H. W. De Puy, Indianapolis.
- Illinois, Oiano Davidson, Chicago.
- Michigan, Chas. H. Stewart, Detroit.
- Wisconsin, E. D. Bond, Milwaukee.
- Ohio, B. D. Bond, Columbus.

- Iowa, Aaron Street, Salem, Henry Co.
- Dist. of Columbia, J. Bigelow, Wash.
- Maryland, J. E. Snodgrass, Baltimore.
- Kentucky, Henry Needham, Louisville.
- Eastern Tennessee, John Aiken, Cloyd's Creek, Blount Co.
- Western Tennessee, Wm. Wyatt, Fayetteville, Lincoln Co.
- North Carolina:
- South Carolina, Hugh M. Nisbet, Torbit's Store.
- Alabama, J. Caskey, Gaston. Sumpster Co.
- Missouri, Henry Smith, St. Louis.
- Georgia, John R. Dow, Augusta.
- Mississippi, John Caughey, Storkville.

7. That the Anti-Slavery papers throughout the country are requested to copy this report, and keep the subject before their readers, and urge the importance of liberal action and prompt payment, until the requisite sum be obtained. And that the State agents attend promptly to this business, and take upon themselves the responsibility of appointing sub-agents, and using the best measures immediately to enlist the liberality and the energy of their respective states in behalf of this subject. It should be remembered, that if our paper is to be issued on the first of December, the funds should all be in by the 10th. November, and at latest by the first of December.

- CHAS. V. DYER, Ch'n, Chicago.
- Z. EASTMAN, do
- C. DURKEE, Southport, W. T.
- J. J. DEMING, Milwaukee, Ia.
- G. BECKLEY, Ann Arbor, Mich.

SOLD TO PAY HIS DEBTS!—We noticed, a short time since, the sudden disappearance from Charleston, S. C., of a certain Alderman and Bank Director, on account of debts which he could not pay, and who was married to a mulatto woman who had six children. It turns out now that this mulatto woman was a slave! and consequently the six children are slaves also!—The result is, that the creditors of the absconding alderman have made arrangements to seize the wife and children and sell them for her husband's and their father's debts!

Think of that, ye pious and Christian people, in this republican and Christian country! a man's wife and children—bone of his bone and blood of his blood—are to be sold to pay his debts! Here is one of the legitimate fruits of Slavery; it first encourages a man to libidinous habits with his slaves, and then when misfortune overtakes him with a group of his own begotten slave children around him, he sees the remorseless creditor come and seize upon the issue of his loins, and the wife of his bosom, and sell them in the shambles like beasts.

There will be a fearful account to settle some day, for this horrible state of things; and every man who does not lift his heart and voice against it will have some share in that account.—*Washington Patriot.*

INCONSISTENCY. In this age of light and progression it is folly of the most ridiculous sort, to labor for the redemption of the body from bondage, while we are riveting fetters upon the conscience and enslaving the immortal mind. This is what may be called elevating downwards.

NATIONAL LIBERTY PAPER.

Our Friends will see by a notice in another column preparations are making to start a Liberty paper at Washington. This is an important movement and should be carried through. Let every one having the means see to it that this is carried through. It will accomplish great things.

The Mexican War has already cost the nation three thousand men, (including those slain in battle and by sickness,) and about one hundred and fifty millions of dollars. ALL FOR SLAVERY.

**THE NEW JERSEY  
FREEMAN.**  
BOONTON, NOVEMBER 28, 1846.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

**THE ELECTIONS.**

We have not as yet received any returns of the liberty vote in New Jersey, but presume that our state has fallen off from last year like Pennsylvania, not from any turning back on the part of Liberty men but from an apathy which has been general among all parties. Fourteen Liberty men did not go the Polls in Boonton alone, some from sickness and others for various reasons which we do not consider good. The falling off from the vote of 1844 among the whigs & democrats has been immense. In Penn. each of these parties have polled about 75,000 votes less than they did in '44, nor has this falling off been confined to Penn., it has been the case in nearly all the states, and we have the cheering reflection, that while other parties have had a vast falling off in their aggregate vote, the Liberty Party has had a very decent gain in all the states except Penn. & Jersey, and in some of them a very large gain. This is very encouraging indeed. Let us hold on, our votes are a terror to evil doers every where.

We shall give the result of the elections together in a future number of the Freeman.

THE ANNUAL MEETING OF THE NEW JERSEY ANTI-SLAVERY SOCIETY will be held in Trenton in Jan. 1847. Further notice will be given in time of particulars.

**THOMAS CLARKSON.**

The Oct. Number of the British and Foreign Anti-Slavery Reporter brings the information of the death of this venerable Philanthropist.

He died at his residence, Playford Hall, on the 26 Sept. in his 87 year.

His whole life has been devoted to the relief of down-trodden humanity, and his name will occupy a conspicuous place in the world's history, among great, good and self-denying men; and millions of the poor and persecuted of the human race will pour out their hearts in thankfulness to a kind providence for making his life a long one. His death is lamented by all who had a knowledge of his history, and is spoken of by the unshackled of the Press and Pulpit with a becoming regard. As depicted as he was in body, he was vigorous in mind, and his loss is regarded as a great one by all who love the cause of the suffering poor. The Executive Committee of the American and Foreign Anti-Slavery Society immediately on receiving the news of his death, held a meeting and passed appropriate resolutions for the occasion and such other meetings have been held in various parts of the country. Our space will not permit us to copy any of them.

We suppose without doubt, his life will be published which will make an interesting book for all the lovers of humanity.

MEXICO.—We cannot give utterance to our detestation of the infamous invasion of Mexico by the troops of this Nation under the Sanction and by the direction of our government. To say nothing about the horrors of war, this movement is so uncalled for, and so unspeakably unjust, that it will not admit of anything in the shape of an apology, and stands out in bold relief before the world as a movement of unmitigated wickedness, involving in disgrace all those who participate in it either directly or indirectly. No man or set of men can say their skirts are free from deep and damning guilt in this matter if they voted to raise troops and money for the base purpose of carrying on this war, or who give sanction to it. It is not sufficient for men to say they disapprove of the war;

that it was wrong to begin it, if they go for it after it is commenced, even to prevent the Mexicans from beating us. This only involves them in deeper guilt. We believe it is the duty of all parties, to demand at once a discontinuance of this war and the withdrawal of our troops from the Mexican territory. Let us cease to be aggressors in the matter. If Christians, Politicians, all, through the free states were to do this in tones of thunder we believe it would be done. Who will remain silent?

Progress in Maryland.—A Baltimore Correspondent of the Anti-Slavery Standard says "Clagget, who made himself notorious in the Legislature last winter by offering a bill to suppress the Saturday visitor; Hook, who seconded him, and Reeder who offered a bill to sell the free blacks to pay the State debt, have all been defeated in their respective districts; while Mr. Ege from one of the upper Counties, who stood up so nobly for the freedom of the press last winter in opposition to Clagget's bill has been reelected by a large majority; and we flatter ourselves that his liberal views had much to do in his election." Votes tell some-times.

The Lawlessness of Slavery.—The following which we copy from the Newark Sentinel, shows how much protection slaves have at the South. A company of blacks cannot be found together, but they are fired upon and as many of them killed as can be, and their murderers are not punishable by law. They are not even required by law to enquire whether they are free negroes or slaves, or for what purpose they are convened. Yet our time-serving priests and politicians are silent, or telling that the slaves are contented and happy. It is false, they are not contented or happy nor can they be. Contentment would be crime under such circumstances.

A NEST OF RUNAWAY SLAVES.—The N. O. papers of the 30th report with perfect coolness that a company of 15 were surprised huddled in a neighboring swamp, in an old shantee, eating their supper.—They took to their heels, whereupon a volley was fired at them, killing a man and woman and badly wounding two women. The rest escaped. The slaves had a number of muskets, but did not fire them. The two women were brought up to town the same night, and it is not known whether their wounds were mortal or not.

A LIBERTY ALMANAC for 1847 has just been published by William H. Ford, No. 5 Spruce Street N. York in addition to a great variety of useful and interesting matter, it contains an account of Slavery & the Slave Trade in the District of Columbia, which should be carefully read and understood by every American. This Almanac should have an extensive circulation. It contains 48 closely printed pages.

The Newark Temperance Advocate is out upon the Morristown Jerseyman for accusing it of favoring the Democrats. This is an old trick of the whigs and whig editors especially of calling all locofocos, who refuse to sustain the time-serving and corrupt course of the whigs. The Temperance Advocate has spoken in favor of carrying Temperance to the ballot box, and this is reason sufficient in the estimation of these honest, sapient whigs why they are helping the democrats, although they know at the same time, that these Temperance voters regard the democratic party as a mass of corruption that they would not touch with a ten foot pole. We repeat this is an old whig trick practised to slander and frighten honest and independent men.

**COME TO THE FAIR.**

The Free Church Ladies Society will have a *Fair* on Christmas day in the Large Carpenter Shop near the Factory.

A Dinner will be provided for all who wish. A great variety of refreshments and an assortment of useful and Fancy articles for sale.

N. B. The Public are invited to attend.

Dec. 28 1846.

**MISCELLANEOUS**

"WE ARE THE SAINTS."—Most of our readers have probably heard the story of the founders of Connecticut who, in order to furnish themselves a justification of dispossessing the Indians of the soil they had set their hearts upon, met in solemn council and passed the following resolutions:

1. Resolved, That God's heritage belongs to the Saints.
2. Resolved, That this is God's heritage.
3. Resolved, That we are the Saints. *Wash. Patriot.*

THE PROGRESS OF FREE TRADE.—The Czar of the Russias has already relaxed his tariff, and to mark his appreciation of the Free Trade movement in England, he has caused the great speech made by Sir Robert Peel in the house of Commons, in favor of commercial liberty, to be translated into the Russian language, for the purpose of dissemination. *Western Citizen.*

Rev. Joseph C. Style, of Richmond, Pastor of the United Presbyterian Church (N. S.) has declined the title of D. D., conferred by the Transylvania University, considering it a bauble unworthy the dignity of a servant of Christ. *Sentinel.*

TO SNUFF TAKERS.—It is said that the stubs of cigars are gathered up from the streets and around the doors of the grogeries and other filthy places, and sold to snuff makers.

**WHICH IS THE MOST PERFECT  
POPULAR GOVERNMENT?**

"That," said Bias, is where the laws have no superior." "That," said Thales, "where the inhabitants are neither too rich, nor too poor." "That," said Anacharsis, the Scythian, "where virtue is honored and vice detested." "That," said Pittacus, "whose dignities are always conferred upon the virtuous, and never upon the base." "That," said Cleobolus, "where the citizens fear blame more than punishment." "That," said Chilo, "where the laws are more regarded than the orators."

But Solon said, "That, where any injury done to the meanest subject, is an insult to the whole community."

Solon is right.—And that man is not possessed of a true, generous, noble & Christ like heart who does not feel himself injured when his poor neighbor is run over. *Ed. Freeman.*

It has been stated in the House of Commons by the Solicitor-General (Sir Fitzroy Kelly) that, since the year 1800, nearly twenty innocent persons have been sentenced to death. *A. S. Standard.*

Corporal punishment has been abolished in the Danish army, except in cases of flagrant delinquency.

THE FRATERNITY.—A society has been formed in Paris under this name, composed of laboring people of both sexes for the purpose of mutual insurance against illness and accidents. It is to be up on the largest scale and admits persons of all ages and conditions as members. *Ex.*

This Fraternity leaves Sons of Temperance, Rechabites and Odd Fellowship a good ways in the rear.

The Evangelical Alliance seems to be an object of universal contempt, as it should be, both on account of its doctrinal basis, and its action on the slavery question.

## POETRY.

§ The following lines are from the pen of Dr. Snodgrass, of Baltimore. They speak the spirit of LIBERTY, and therefore we publish them.

"We will speak out—we will be heard,  
Though all earth's systems crack;  
We will not spare a single word,  
Nor take a letter back.

We speak the *Truth*—and what care we  
For hissing and for scorn?  
When some faint gleamings we can see  
Of Freedom's coming morn!

Let liars fear, let cowards shrink,  
Let traitors turn away;  
Whatever we have dared to think,  
That dare we also say.

Whate'er we deem the prop of Wrong,  
Time-honored though it be,  
We break—nor fear the heavens will fall,  
Because the earth is free.

The only chain we dare not break,  
Is our own plighted word,  
To plead for our poor brother's sake,  
And perish or be heard."

From the Liberty Standard.

### TAKE IT EASY.

Take it easy! Life at longest  
But a lengthened shadow is,  
And the brave as well as strongest,  
Dare not call to-morrow his.

Take it easy! *for to-day*  
All your plans of wisdom lay.

Take it easy! done with fretting,  
Meet your neighbor with a smile,  
From the rising sun to setting  
Live the *present* all the while!  
Take it easy! every vow  
Make in reference to *now*.

Take it easy! what is hidden,  
Or is wrong, or seemeth so,  
Leave it as a thing forbidden,  
Out of which a curse may grow!  
Take it easy! never pry  
Into what will cause a sigh.

Take it easy! daily turning  
To the monitor within,  
On its altar always burning,  
Keep an incense free from sin?  
Take it easy; never fear  
While you keep a conscience clear!

Take it easy! ever leaning  
To the side of truth and right;  
Happiness from virtue gleaming,  
Peace of mind from wisdom bright!  
Take it easy! for at best,  
Life is but a sorry jest.

We are totally opposed to the mixture of religion with politics.—*Bennett's Herald*.

And we are totally opposed to all politics which eschew Religion, and all that Religion which does not make itself felt in politics, and with every other legitimate field of human activity. If a man's Religion leaves him when he enters upon the discharge of his political duties, we apprehend it very rarely finds him again.—*N. Y. Tribune*.

§ It is said the Pope intends to substitute perpetual imprisonment, for the punishment of death, which he desires to abolish entirely.

## TEMPERANCE.

From the Green Mountain Spring,  
COLD WATER.

What makes the birds in woody bowers,  
Sing far more sweetly after showers,  
When brighter smile the leaves and flowers?  
Cold Water.

What makes your teeth so clean and white  
As Indian ivory polished bright;  
You sure may show them with delight?  
Cold Water.

What, when the scorching sun is high,  
Our burning thirst doth satisfy,  
And leave no longer "more to try?"  
Cold water.

What gives to maiden's cheeks the hue  
That to the rose is given by dew,  
And decks each grace with beauty new?  
Cold water.

What gives to youth its joyous mien,  
Its active limbs, and relish keen  
For various sport, and varied scene?  
Cold water.

What gives to age youth's nimbleness,  
And takes away its weariness,  
And maketh ALL life's trouble less?  
Cold water.

What cleanses our corporeal frames;  
From foul diseases and dead'ning pains,  
And pours new life into our veins?  
Cold water.

Brattleboro, April 28, 1746.

BETA.

It is said of two hundred and three prisoners in Auburn Prison, all but one were addicted to drunkenness.

TENNESSEE.—On the 19th ult, at Overton Tenn., Edward O'Neill, an habitual drunkard, murdered his wife and five children, set his house on fire, and then committed suicide, falling upon the pile of murdered victims. A daughter of his escaped. What fiends rum makes of men. *Sig. Lib.*

John Young, the Whig Governor elect, in N. Y. it is said voted for "License" in his Town last spring.

Rum's Dornes.—At Cincinnati, on the evening of the 25th ult an elderly man named Philip Ellbrink was seen to pass the Dennison House in a state of intoxication. He was found next morning dead, lying behind a mortar box; his neck was broken, as is supposed by the all. When discovered the rats had eaten off his nose and some of his fingers. What a terrible lesson to rum drinkers. *Newark Temperance Advocate*.

One Daniel Gibler, in a fit of intoxication, inhumanly murdered his wife on Wednesday week, in Rose township, Carroll co., Ohio. He cut her open with a knife until her entrails come out.—She survived about twenty-four hours after the attack. Gibler is now in jail at Carrollton. *Sig. Lib.*

TEMPERANCE.—We understand that there is but little doubt that the Legislature will enact a law authorizing the people of New Castle County to hold election in each Hundred to determine whether taverns shall *sell intoxicating drinks* or not. *Blue Hen's Chicken, Wilmington, Delaware*.

The Mexican war has in six months destroyed about 500,000 lives perhaps, yet it has not done quite as bad as it has in the same time intemperance has destroyed more than twice that number for this nation alone.

§ No man having a becoming respect for himself and the comfort of others, will chew or smoke tobacco, or take snuff. They are filthy, disgusting practices offensive to friends, and often puts power into the hands of enemies.

## NOTICES.

THE LIBERTY ALMANAC FOR 1847—Is a pamphlet of 48 closely printed pages prepared with great care by a master hand, and illustrated by several engravings designed and executed expressly for this work. In order to give the widest possible circulation to this valuable Anti-Slavery document, the wholesale price has been reduced to the following rates:

250 copies or upwards at \$30 00 per 1,000.

100 or 200 copies " 3 50 " 100.

50 copies for \$2—25 for \$1, &c.

All orders must enclose the Cash, and should designate the conveyance by which they are to be forwarded.

Also, for sale, Rademacher's German Liberty Almanac for 1847; with a large variety of Anti-Slavery books, tracts, engravings, &c. at the Depository of the American and Foreign Anti-Slavery Society, No. 5 Spruce-st. by WILLIAM HARNED.

§ The "AMERICAN MISSIONARY," is a new name given to the Union Missionary, which is published at No 5 Spruce Street N. Y., and is the organ of the American Missionary Society, organized in Sept last at a convention held in Albany. The Society refuses donations from Slaveholders. Lewis Tappan of New York is Treasurer.

§ THE PRISONER'S FRIEND, is the title of a weekly periodical devoted to the abolition of Capital Punishment and the Reformation of the Criminal, published at No. 40 Cornhill, Boston, Mass., by Charles & John M. Spear. Terms, one dollar in advance.

§ CHRISTIAN INVESTIGATOR.—is the title of a small monthly paper by William Goodell at Honeoye, Ontario County N. Y. at 50 cents per annum. It is an excellent paper, and Mr Goodell is abundantly qualified to do justice to its name.

### SHOWER BATHS.

A few shower Baths, ready for immediate use for sale low at this office. Persons knowing the value of such articles are not willing to be without them.

BLANK DEEDS for sale at this Office.

LIBERTY Minstrel.—A few copies of Clarks Liberty Minstrel for sale at the Office of the Freeman. Every singing Abolitionist should have one of these books.

### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

- Memoir of Lovejoy,
- Emancipation in the West Indies,
- Anti-Slavery Record 3 vol.,
- Slave's Friend 3 vol.,
- Mrs. Child's Appeal,
- Slavery As It Is,
- Life of Granville sharp,
- Jays Inquiry,
- Duxton on the Slave Trade,
- Channing on Slavery, &c.



# NEW JERSEY FREEMAN.

VOL. 2.

BOONTON JAN. 7, 1847.

NO. 0.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25. cents per annum, or for 12. numbers  
10. copies to one address for two dollars.  
All communications must be post paid.

**GREAT DOINGS IN MISSOURI.**—A great mass meeting of the citizens of St. Louis has been held recently, to take measures to keep the slaves from walking away and preferring liberty at the north to bondage among the christian "Patriarchs" of the south. They have adopted a constitution and recommended such organizations all over the state. They adopted a series of resolutions among which are the following. Who can doubt that the slaves are contented and happy or that slavery is a divine institution?

*Resolved* That the president of this association request in the name of this meeting, the city authorities to adopt such ordinances as may be necessary to prevent all negroes from leaving the home of their masters after dark, whether with or without permission of their employer or owner, and proper signals be given, in at least three points of the city, announcing the hour for negroes to retire.

*Resolved*, That this meeting consider all "negro preaching," and "negro teaching" dangerous to the happiness, quiet and safety of our slave population; in view of which, we earnestly request the city authorities to enact ordinances, effectually to prevent the continuance of these evils.

They also adopted a memorial to the Legislature, from which we extract the following.

"Your memorialists father present: That the existence of negro churches, managed and controlled by negroes, is a great injury to the value of slave property, as affording to evil disposed persons an opportunity to instil the poison of fanatical principles without the possibility of detection, into the minds of our slaves.

That negro schools, under existing circumstances, are evils that should be abated.

In view of these facts your memorialists pray your honorable body to enact laws—

To prevent all free negroes or mulattoes from coming into or settling in this state, upon any pretext whatever, and we refer to the 20th section of the 2d article of the constitution of this state, as requiring such laws to be passed.

That all free negroes or mulattoes, not born in this state, who are residing here, may be removed from this state.

That the law allowing the emancipation of slaves, to reside in the state, may be repealed; and that all slaves hereafter emancipated shall be removed from the state by the person setting such slave free.

That all assemblages of negroes and mulattoes may be prohibited, except during the day time on the sabbath, for religious worship—such worship being conducted by some regularly ordained or licensed white minister or priest.

That all schools for the education of negroes or mulattoes be prohibited; whether taught and kept by whites or blacks."

We take the following from the Pennsylvania Freeman.

"Judge Krum of the Circuit Court at St. Louis, Mo., has decided that the laws of that State restricting the right of colored citizens of other States to come within its limits are Constitutional, and this in the face of the

provision of the United States Constitution which declares that "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States." The St. Louis Republican of the 12th inst. says, that under this decision "five negro men and two negro women, professing or claiming to be free, were whipped and sent out of the city!" The Republican (a Whig paper) adds; "If the County Court will follow up this decision, they will soon free the city of a nuisance and give greater security to slave property." What is justice, what is Humanity, what are constitutional provisions, when they interfere with the security of slave property.

Do not facts like these show the necessity of adhering to our doctrine of "no union with Slaveholders."

In connection with the following, we give the following from the National Intelligencer published at Washington. The same despicable means are necessary to sustain slavery every where. These tyrannical laws are no new things, they have existed in the old slave states for scores of years, and must be enacted in the new or slavery cannot be established or continued. Can an institution be right that requires such infamous legislation to sustain it.

### LAW OF MARYLAND CONCERNING FREE NEGROES

"The article below from the Marlborough Gazette contains information which must interest the people of this District. It is desirable that the acts of the Maryland and Virginia Legislatures which affect the interests of the District should be published in the papers of Washington and Georgetown as soon as they are passed.

Of the law referred to below, I was wholly ignorant till I read the paragraph in the Gazette; and I must say, though a slaveholder, that I have read it with surprise and indignation. Indeed, I question whether a law like that referred to is constitutional. I presume the consequence of an inability to pay the second fine (five hundred dollars) is the sale of the person off and he is thus though free, to be made a slave perhaps for life.

Can any state, by a legislative enactment, reduce a free man to slavery without being guilty of felony or some high crime? It is, moreover exceedingly unjust to the free colored population, and injurious to the white citizens of the District. A poor free negro, for instance, who happens to have a slave wife and children in Maryland, is absolutely prohibited from visiting his family under the penalty of being reduced to slavery, and a citizen is prevented from sending his free servant into that state on his necessary business or to carry one there as a nurse or a laborer. What would Maryland say if the Corporation of Washington were, by way of retaliation, to enact a law declaring every slave who comes to this city from that State on his master's business or otherwise a free man? The Maryland law is not less unjust and iniquitous, and must be regarded as a wrong to the free black, and an injury and insult to the white population of our District.

JUSTICE

**FREE NEGROES.**—Two free negroes from the District of Columbia were arrested in this village on Sunday last for coming into the State of Maryland in violation of a law of the last legislature. They were fined \$20 each, which sum being secured to the informer, they were discharged. The fine under law for the second offence is \$500, one half to the Colonization Society, and the other to the informer. Under the law of 1839 these restrictions were confined to free negroes coming from other States; but the law under which these negroes were arrested subjected free negroes from the District of Columbia to all the penalties of the law of 1839. Several arrests have been made under this law, and, as few of the parties interested are persons to know of its existence, it would be well for the District papers to publish this article.—*Marlborough Gazette.*

[A very grievous occurrence lately took place under color of the above law. A very worthy free negro was returning to the city, in company with his employer, (Mr. Tucker, pumpmaker of this city,) on their way from Mr. Calvert's, near Badensburgh, whither they had been to repair his pump. After passing through Badensburgh, and being on the high road on their way to the city, they were pursued by some men from Badensburgh, and the negro forcibly taken from the cart of his employer, on which he was journeying peaceably homeward, and carried back to Badensburgh and put in confinement; and what aggravated the injury was, that because he would not submit quietly to be bound and carried off, he was beaten and otherwise maltreated—his employer and master, a white man, standing by all the time and remonstrating against the arrest and ill usage of his servant—*Nat. Intelligencer.*

Hear what the South says concerning the conquest of this Government in Mexico. We take the following extract from the Charleston Courier. How much longer will the North continue to do the dirty work of slaveholders.

### THE OBJECTS OF MEXICAN CONQUEST.

"Besides, every battle fought in Mexico and every dollar spent there but insures the acquisition of Territory which must widen the field of Southern enterprise and power in the future. And the final result will be to readjust the whole balance of power in the confederacy, so as to give us control over the operations of the Government in all time to come. If the South be true to themselves, the day of depression is gone and gone forever."

"This is perceived in other quarters, and the danger now is from such a combination at the North as may overawe the Administration and Congress. A combination may be made upon the principle of opposition to the Mexican war upon anti-slavery feeling, and in favor of restoring the high tariff under a pretext to meet the increased expenditures of Government. It is this that has swept Pennsylvania and Ohio in the recent elections, and it may do the same in New York and Maine. If the Democratic party be overthrown in those States, it will bring into power a strong combination deeply hostile to the South. The first development will be, a movement to prohibit the introduction of Slavery into any territory to be acquired in Mexico, and then restore to a great extent, the high duties that have been recently abolished. These two points are well calculated to rally the most powerful interests against us, and to give to agitators and demagogues their brightest prospects of triumph."

"If they succeed in restricting Slavery one inch below the Missouri compromise, then if we submit to it, we shall deserve our degraded destiny. When this issue is tendered us, let the consequences be what they may we must meet it as become men and freemen. It will be no time to argue. Not that we should care to reserve acquired territory merely as a habitation for slaves, but if they succeed in fixing restrictions against that institution specially, it will be moral degradation and insult to us which if we bear in peace, will make us the fit subjects of despotism."

And yet the "North has nothing to do with Slavery. No, nothing to do against it, but all to do for it; to fight and conquer free Territory that it may be peopled with Slaveholders and slaves; to vote for Slaveholders; catch and return runaway slaves, that's all. With, in the Southern dialect means against, and our Northern dough faces understand it well, and bow down to the most obedient and meanest of all slaves, doing voluntary homage to the meanest despotism. *Ed. Freeman.*

THE NEW JERSEY  
FREEMAN.  
BOONTON JANUARY 7, 1847.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

The publication of this paper has been delayed for the sake of particulars respecting the State Meeting. The arrangements are committed to a committee in the neighborhood of Trenton. This committee has already settled the time and some other matters, and are in a fair way to do up the remainder of the arrangements in a satisfactory manner. There are some business matters of importance to come before the meeting, among which the cases involving the freedom of the New Jersey slaves under the new Constitution, which are still lying in our courts undecided, are the most prominent.

At the last Annual meeting it was decided to carry them forward to the court of Errors, and a committee was appointed in the vicinity of Trenton to conduct the matter. A committee was also appointed to raise the necessary funds, \$250 being required for the purpose. How much of this money has been sent in to the committee, we know not, but are afraid not enough to indemnify the committee for the liabilities they have incurred. This committee consisted of 25 persons, in different parts of the state who it was thought might raise in their respective towns \$10, each. If some could not raise as much as that, we are certain that others might raise more so the sum requisite might be made out. We here give the names of that committee.

Thomas V. Johnson of Newark; Jonathan Parkhurst of Springfield; John Grimes, of Boonton; Isaac Van Blarcom and Benjamin Crane, of Paterson; Jacob L. Brotherton, of Dover; Dr. C. Allen, of Deckertown; James Howe, of Jersey City; Alex. H. Freeman, of Orange; T. D. Weld, of Belleville; B. Rush Plumly of Trenton; Enoch Middleton and Peter Ellis, of Crosswick; Samuel Albinson, of Sandhill; Charles Stokes of Morristown; Dr. Joseph Parish, of Burlington; Jacob Ford, of Allentown; George T. Atkinson, of Mullica Hill; Alexander Black and D. C. Ogden, of Swedesboro; Dr. C. F. Clark and Wm. E. Cooper, of Woodbury; Henry Keep, of Madison; Joseph J. Fitzgerald, of West Milford; and Samuel Hackitt, Woodtown.

Let no friend of Liberty think it not worth while to contribute because he is not one of the committee. Funds will be wanted to pay arrearages for business transacted in these cases at the first trial. The society yet owe Alvan Stewart about \$70 for his expenses while engaged in the suit, and this should be paid by the New Jersey people for he gave his services. What the society owes him is for money he paid out of his own pocket. We hope the committee of 25 will do what they can before the state meeting at which time the society will be pleased to see, hear, and feel their report.

We expect the committee appointed to conduct the Cases in the Courts will make a full report of the progress made, at the annual meeting on the 29 inst. at Trenton.

We hope the friends will not fail to publish this Meeting in all possible ways and it would be matter of great rejoicing to see a great gathering of the true friends of Liberty on the occasion.

PROGRESS.—In Ohio, the Whigs have lost since 1844. 31,277 votes. The democrats, 32,345; the Liberty party has gained 2,257. The Liberty party is the only rising cause, though the whigs may carry State after State by the default of the democrats.

We are totally opposed to the mixture of religion with politics.—*Benct's Herald.*

Mr. Bennet and most of our D. D's agree exactly in his predicament.—*L.A.*

THE ANNUAL  
MEETING.

The next ANNUAL MEETING of the NEW JERSEY ANTI-SLAVERY SOCIETY, will be held in the city of TRENTON on Friday the 20th. day of January, inst. at 10 o'clock in the forenoon.

Meetings will also be held in the afternoon and evening.

A committee is appointed in that vicinity to secure a house for the accommodation of the society of which due notice will be given in Trenton to those who attend, on their arrival.

Eminent advocates of Liberty from Philadelphia and other places are expected to be at the meeting.

Jan. 7th 1847.

A. H. Freeman Sec.

THE NATIONAL ERA.

This is the title of a new Liberty paper to be started at Washington, by Dr. Baily of Cincinnati as editor assisted by John G. Whitner and Amos A. Phelps. Dr. Baily has left his post at Cincinnati and we suppose is now at his new post in Washington. L. P. Noble is publishing agent. They are all genuine Anti Slavery men. The subscription price is two dollars per annum. It is to be of large size, printed on good paper & issued weekly. The Press has gone on to Washington and the first number may now be out.

The Slaveholders are in a great panic about it, and are calling for mob aid to put it down. A good large subscription list will do much to convince the folly of such measures it will certainly greatly encourage those concerned in the publication. Let every man having the means to spare, patronize this Paper.

Subscriptions for this paper will be received at this office.

THE WAR.

The wicked invasion of Mexico is progressing still and we believe all honest men should unite their efforts to bring it to a termination. The Am. Peace Society has sent an appeal to the friends of peace in the nation to unite in such efforts. One thing recommended is to send in Petitions to Congress for a speedy discontinuance of that war. The only way for our government to do this honorably is to immediately withdraw our troops from Mexican Territory. Let the petitions be sent in; and let our Senators and Representatives know what we expect of them. The immense cost and sacrifice of human life in this matter is nothing when compared with the unspeakable wickedness of the whole transaction. The Peace society has proposed the following form of a petition to be used for this purpose.

TO THE HONORABLE SENATE AND HOUSE OF REPRESENTATIVES OF THE UNITED STATES. The undersigned, inhabitants of \_\_\_\_\_ in the State of \_\_\_\_\_, respectfully petition your Honorable bodies to use all your constitutional powers for terminating as soon as possible the present war with Mexico, without any further effusion of blood.

CONSISTANCY.—While Mr. Webster was exerting his magnificent powers in Philadelphia to prove Mr. Polk a traitor for making war upon Mexico, his son was exerting "able bodied men" in Boston to march with him to fight Mr. Polk's battles, in obedience to his father's advice.—*Pa Freeman.*

GETTING HIS PAY.—Rev. Mr. Slicer, Methodist Episcopal Minister of Baltimore, has been elected Chaplain to the U. S. Senate. This is the same Mr. Slicer who preached a sermon to the Baltimore volunteers some time last summer, exhorting them to serve their God faithfully, by an unserved devotion of their strength to the slaughter of the Mexicans! *Lib. Press.*

IT IS NONE OF YOUR BUSINESS.

When any of the true friends of truth and justice undertake to reform any popular abuse, or resist any encroachments upon human happiness, they are sure to be met with the above declaration, "it is none of your business." This has always been the case. Indeed it seems to be the settled belief of selfish, arbitrary and designing men, that it is their privilege to ride over every principle of right un molested, whenever their interests, prejudices or passions prompt them to do it, and always meet those who oppose them, with the cry, "it is our business, you have no right to meddle."

If any one undertakes to oppose the progress of drunkard-making and the incalculable train of crime and misery which follow as the unvarying results of rum drinking; and the rum-seller tells him, "it is none of your business," though he is covering the earth with ignorance, profligacy and crime; producing untold misery, disease, death and even damnation itself among the inhabitants of the earth.

Talk about the injustice of slave-holding, and all its concomitant evils; its auction sales; its separation of families; its universal concubinage; and all its untold and untellable cruelties; and the slaveholders will tell you "it is none of your business," and "if you come among us we will hang you, in spite of all the governments on earth, including the federal government," and will shoot down the slaves that betray any genuine aspirations for freedom.

The Priest of the dark-ages would put the innocent victims of their spite upon the rack, and extort confessions of heresy from them in their intense agonies; and then pile the burning faggots around them because they did confess; and in all their blood guiltiness tell the people "it was none of their business," and silence their murmurings by threats of similar treatment.

The priests of the present day, with a few noble exceptions, will put a man's soul upon the rack, torture his mind, and practice every act of injustice the civil law will allow towards those who have the temerity to deviate from popular Orthodoxy, and then answer the remonstrances of others with "its none of your business." "we have a right to do our own business."

The priest of the dark ages exercised all the power he had; he of the present day does the same. They both cried out to the innocent victims of their malicious rage and their sympathising friends, "it is none of your business."

Now we pronounce it false; it is our business; it is our business to meddle with every thing that concerns humanity. He who will remain silent when his fellow man is outraged, is doing violence to all the holy sensibilities of his nature. Man is not so constituted, that he can look on with indifference when his neighbor is injured, and not be injured himself; indeed he must lose some of the noblest attributes of his manhood before he can so look on. Can any one look on and see his neighbor sink to rise no more in the watery element, or perish in the flames, without an effort to save him, and feel after it that no violence is done to his own soul? No he cannot; neither can he witness any sort of injustice done to the meanest of his race in silence, without being guilty before God and Man.

It is our business. The meanest and most insignificant member of the great brotherhood of man has claims upon us, and we are bound to extend to him our sympathies and support when unjustly assailed, either in his person, his peace of mind or his reputation.

The cry, "it is none of your business," has in all ages been used by wicked men to hinder the efforts of the good to benefit the human race. It is of the devil, and should be hurled back whence it came.

Only let men feel, (as all noble souled men will feel,) that an injury done to one man, is an injury done to the whole community, & he will not be frightened from duty by the stereotyped cry, "it is none of your business"

SLAVERY AND THE EPISCOPAL CHURCH.  
We learn by the New York correspondent of the *National Intelligencer* that the subject of slavery is

breaching to agitate the Episcopal Church. On the 20th inst. a motion was made in the Episcopal Convention, sitting in New York, to admit St. Philip's Church a colored congregation. It was immediately passed that the motion lay upon the table, and the vote stood—

Clergy, 54 ayes. 98 noes.  
Lay, 70 " 58 "

The Clergy voting one way, and the Laity the other the motion to lay on the table was lost, and the subject was then referred to a Committee. The correspondent of the *Intelligencer* adds—

"If this church should be admitted, it will open and bring up for discussion the whole question of slavery; not perhaps at this Convention, but at some future session; and it is greatly to be apprehended will distract and divide the church, as it has every church where the subject has been debated with any of that fanatical zeal which has taken possession of the Abolitionists. As an Episcopalian, I deplore the event; and, I regret to add, this movement may be considered as the apple of discord, for which the opponents of the proposed measure should prepare themselves, as it will, if the proposition is adopted, undoubtedly lead to a division of the church."

And so to admit a colored congregation into the Episcopal Church, will lead to its division! If so, God grant that it may be divided! Men who would split an ecclesiastical organization because of the admission of a colored church, are too mean to be in the church or out of it—that is to say, they are to mean to be anywhere.  
Lib. Standard.

"TINKERS."—Much has been said about "Yankee tinkers," "currency tinkers" and many other sort of tinkers. Of late a new order of tinkers has risen, which they old-fashioned paper the *New York Observer*, calls "TINKERS IN MORALS AND PHILOSOPHY;" the prospective reign of which it deprecates as inevitable though it result in "the ruin of many souls." We will not return this "tinkering compliment," but simply submit whether it is not high time that somebody else should try their hand at moral and religious tinkering. Ever since the Puritans leaped on Plymouth rock, that clique which the *Observer* so faithfully represents has done up the entire moral and religious tinkering for our nation—have first formed and then altered and moulded our institutions from beginning to end. Yet according to their own showing, society, religion and morals are growing no better very fast. If these brand new kettle made with the puritanical tin of their own selection and impertation leaks already and keeps leaking worse and worse, threatening, as they say the entire subversion of the whole Westminsterian code and practice—is it no high time this tinker master's office passed into other hands? We go in for improvement; and all we ask is a twentieth Part, you Messrs. Observer, Puritan, Recorder & Co., have enjoyed for more than 2 centuries—and centuries too in which our national character was formed. The world can never again witness such another opportunity to try an experiment in morals as you have had trusted in your hands. And since according to your own confession, you have after all utterly failed to make mankind better—have not even held your own—why is it high time you resigned—not as now, grudgingly, forboding all sorts of religious calamities in consequence, but cheerfully, with a "There now, I've tried my best and can't, now try yours."

The *Observer* is quite right in saying that this new doctrine "WILL BE TRIED AND ADOPTED." Yet not if the *Observer* & Co. could help it; for it opposes all advance, and clings with might and main to the skirts of antiquity, practically repudiate all progression. But it is shorn and weak like other men, and must stand on its own merits, where Phrenology cheerfully rests its deserts. TRUTH WILL PREVAIL.—*Phrenological Journal*.

The *Journal* is right. Messrs *Observer* and Co. have had the field long enough. They are unprofitable servants, lumberers of the ground, and have befooled

the world long enough to satisfy sensible men of their incompetency. It is high time they stood back and give more honest and sensible men an opportunity to try their hands.

## TEMPERANCE.

### BLACK-EYED JOE.

Two or three years ago, I went into a town in the State of New Hampshire, to give a Temperance lecture. There were many persons in the village who drank intoxicating liquors. But many came to hear me, and I noticed, just as I commenced speaking, a little black-eyed boy, just about your age who came into the hall and sat down near the door. He listened very attentively; and when I spoke of the cruel treatment of wives and children from intemperate men I saw him more than once take his handkerchief & wipe away the tears. I told them the pledge would prevent all this and make men kind and pleasant; and I had the children to sign it if they would prosper and be happy in the world.

This little fellow was almost the first to put his name down; and when I asked who he was, they told me he was called Black-eyed Joe, and that his father was one of the worst drunkards in town.

It was his custom every morning to mingle rum and sugar with water, and pass it round to every one of the children, who took a little as well as their father and mother. He would drink again at eleven o'clock, at noon-time, at four o'clock, and at supper, so that when evening came he would always be intoxicated, cruel and revengeful, sometimes he would beat his wife, and sometimes his children, or shut them out of doors in cold storms. It was this that made Joseph weep, when I told of cruelty to children, and it was this that induced him to sign the pledge.

He went home from the meeting and determined to keep his resolution. The next morning, as usual the father took out the brown jug, mixed the pitcher of poison, and handed it to Joseph first. He shook his head and declined taking it.

"Drink, Joe!" said his father.

"I do not wish any again, sir," replied Joseph.

His father looked at him for a moment, and then said roughly:

"Did you go to the Temperance meeting Joe?"

"Yes, sir," he replied.

"Did you sign the pledge?"

"Yes, sir."

"What did you do that for, Joe?"

"Because, father," said Joseph, hesitatingly, "if ever I am a man, I do not want to be as you are."

His father blushed, turned pale, stood confused a moment, and then opened the door and dashed both jug and pitcher to pieces, saying:

"You shall have a father that you won't be ashamed to be like."

From that hour he has never taken anything that can intoxicate; and is happy himself, and renders his family happy besides; and I will venture to say that Joseph will have an answer ready for any one who asks him "what good it will do to sign the pledge?"

"Uncle Edward, you may put my name down," said Henry, "and I thank you for telling me that story."

So saying he put on his skates, and went upon the ice, with a swift motion, to tell the story of Black-eyed Joe to his companions. (Cold Water Army.)

Smoking and chewing tobacco by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking cigars has, in every part of our country, been more followed by a general use of brandy and water as a common drink, more especially by that class of citizens who have not been in the habit of drinking wine or malt liquors. Dr. Rush.

The license question is to be submitted to the people of Vermont on the first Tuesday in March next.

### From the Christian Commonwealth Direct Taxation

A Washington correspondent of the *Journal of Commerce* says, "that the debt of one or two hundred millions that will be the consequence of this Mexican war will either drive us to direct taxation, or render impossible the permanent amelioration of the tariff system." We shall hold up both our hands for "direct taxation." If that had been the mode of collecting the revenue, we should never have got into this abominable contest; and when that system shall be adopted by the people they will be sure never to get into such another.

Tell the laboring men of the country that in order to support the Government, they must pay a few cents a pound more on their sugar, or their molasses, or their tea and coffee, and a trifle more a yard for the cloth for their coats, or the silk for their wives and daughters—though they will growl a little and cry hard times, they won't mind it much; but submit to be plucked that way as gracefully as swans. But make out their bills in due form, let them see the charges against them in the Government ledger in this wise:

|                                                                                   |        |
|-----------------------------------------------------------------------------------|--------|
| Mr. Constant Harddigger to Uncle Sam Dr. For his prop, civil expense for the year |        |
| 1846                                                                              | \$0,33 |
| " " of cash pd. to pensioners of the Mexican war                                  | 20     |
| " " of cash pd. for cannon, shot, and shells                                      | 1,50   |
| " " of cash pd. for muskets swords, and camp equipage                             | 1,50   |
| " " of cash pd. for army and navy stores                                          | 1,00   |
| " " of cash pd. to officers, soldiers, mariners, and sailors                      | 50     |
| " " of cash pd. on acct of sundries stolen                                        | 50     |
| Total                                                                             | \$5,53 |

Will Mr. Constant Harddigger, or any other working man, be very likely to be so foolish again as to vote for measures and men that will get up a war that has no other effect than to injure his business, and tax him besides Five dollars and seventy cents towards supporting it; more than ten times as much as his due proportion, for all the civil expenses of the government?—We think not. Then how shall we ever be able to get up another war?

A COME-OUTER.—In a letter from a friend, which was received a few days since, he says: "I made a visit to Indianapolis last week, and had the pleasure of hearing Rev. John Rankin preach in Dr. Beecher's church, to a large and respectable congregation. His discourse was a very able one, and I think produced a very favourable influence on the audience. He is a 'come outer,' and stands disconnected from any proslavery Church, and is now, as I understand, beating up for volunteers with a view to the formation of an Anti-Slavery Presbyterian Church. He is doing a good work in Indiana. Come outerism from Babylon is God's order, and is fast becoming the order of the day."—*Liberty Almanac*

### INFIDELITY AND RED HERRINGS.

In one of his recent Anti Slavery speeches, Mr. G. Thompson, in referring to the imputation of infidelity brought against him by his opponents, said that in every struggle in which he had been engaged, he had always found his opponents imitate the tactics of the sportsmen. Sportsmen, when they wanted to draw the dogs off the scent, tied a red herring to a string and crew it over the ground. He had always found in controversies plenty of red herrings, and this charge of infidelity was nothing but a red herring. Let them beware of red herrings.  
*Indiana Freeman*.

The love which the poor manifest, to follow in the footsteps of the rich, is the great cause of the wealth of the one and the sufferings of the other.

After all, there is a melancholy integrity in the employment of war chaplains. What is the duty of a minister of the gospel? To inculcate meekness, moderation, patience, forbearance, peaceableness—to stand his face against self-love, ambition, violence, pride, revenge, the shedding of blood—to teach implicit and paramount obedience to the laws of God in all cases. But if he perform his duty faithfully, what becomes of the soldier? Let a man be a Christian, honest and enlightened, and he refuses to be a soldier—he can not consent to be an instrument in the hands of Government to stab, mangle, or hew in pieces his brother man. The chaplain must make up his mind to withhold an essential part of the truth, or preach the whole truth, and—be cashiered. He may plead, however, that the chief task he has assigned is the caring of the wounds of the sick, the wounded, the dying—a ministering to them, their greatest need, the consolations of religion.

This is a rare case. The chaplain is a companion of the officers. It is expected that he tacitly sanctions, and not openly vindicates, any war in which the Government may choose to embark, that he shall pray the "God of Battles" to crown the arms of his country with victory, and, in his position, he may possess more moral courage than belongs to ministers generally. He does not disparage this expectation. He has been thus found to a farmer, and ministered to a regiment to save them from the flames. Let the Government provide an abundant supply of chaplains for the war service; let them all be perfectly trained and fearless—urging the cause of God on all the requirements of the Christian religion—and army and navy would soon cease to be. As it is religion is perverted to the support of the principles and practice of war. Its ministers recognize the profession of arms, as one on which they may ask the blessings of God, and the camp as a not unfit place for the institutions of the church. Prayers and psalm-singing, in their estimation, are in entire harmony with the battle shout, death-shout, and horrid curses of an engaged soldiery. And yet, as Douglass Ferris says, "The very idea of an army, fresh recruits from the throne of grace issuing forth to slaughter a host of brother sinners, or even of fellow sinners, seems scarcely admissible into any brain that is not already taken care of in Hanwell or Bedlam."

From the Ram's Horn.

#### COWARDICE IN HIGH PLACES.

Who can doubt that the existence of slavery in this country is corrupting the manners and perverting the judgment of all those who come in contact with it. Hear what the Governor of Virginia said a short time ago:—

"I regard our free negro population as one of our greatest evils—and to get rid of it, as one of our highest duties. Great as may be the apparent difficulty of accomplishing this desirable measure, it would dwindle into insignificance, under a bold and decided treatment."

But all I now propose, is the passing of a law providing that each county, at our next annual election shall have the right to vote upon the question of removing the free negroes, within their respective limits, beyond the Commonwealth; that all counties voting affirmatively, shall communicate the fact to the Executive, who shall be required to remove the free negroes within such counties after six or twelve month's notice, and that such population shall not thereafter be permitted to reside therein.

This is one of the fruits of the recent retrocession of a portion of the District, by Congress. We understand that the movement has been foreseen and feared by some of the free colored people of Virginia.

151 Baptist ministers in Maine have signed and published a strong protest against Slavery.

The New Hampshire Election takes place in March. The Friends of Liberty are wide awake there.

## THE NEW JERSEY FREEMAN.

BOXTON FEBRUARY 20, 1847.

Hearts dead to the claims of man, cannot be alive to the commands of God; and religion cannot nourish on the ground where humanity withers. *Leop.*

NEW JERSEY.—The friends of the anti-slavery cause in New Jersey were disappointed in their anticipation of a good meeting on the 20th ult. because a place could not be obtained in Trenton to hold it in, and consequently no notice of the meeting was given in that vicinity. The city hall, which is always open for almost any sort of public uses was refused, no church would be available, and the Court House could not be opened for the purpose, as the people did not approve of anti-slavery. It is a pity to the world, that the Capital of a free and civilized country is so completely pro-slavery that a public meeting of the friends of Liberty, for the promotion of the cause, is held in the city hall, and a place to hold it in.

Which of its churches and other public places of meeting, without its professed Christianity, would be able to rival the fanatical and laws of the hierarchy? A new very appropriate monument on this subject had been found in the columns of the excellent Temperance Register printed in Trenton. In the midst of a prevalent, dark spirit of Dispotism, it is cheering to meet with such expressions, as they show that there is some thing remaining which may yet shake up and remove the whole mass. Non-fire being given to the Anti-Slavery meeting in Trenton and its vicinity, a few individuals only were present from the more remote parts of the State, and organized in a private room kindly offered to them, and situated on bars of metal, bases of goods, boxes, &c. a little business was made and the meeting adjourned. But Trenton is a pretty fair specimen of what the rest of the State is. The Legislature, composed of men from all parts of the State, a large majority of whom are Whigs, regard themselves the only true Anti-Slavery party hostile to our cause, as any men to be considered let us have patience still on, and wait for the good time to come.

#### NOTICE TO READERS.

NATIONAL ERA.—This paper is now issued regularly at Washington every week. It is a large sheet, well executed on good paper and is well worthy of extensive patronage, which it will no doubt receive. It is under the management of genuine abolitionists who are able to make it what it should be. They have made an excellent beginning and are the right sort of men to do a long work.

The subscription price is two dollars a year in advance. Those who wish to subscribe can address, L. P. Noble Washington City.

LIBERTY ADVOCATE.—This is a new Liberty paper just started in Providence & Woonsocket, Rhode Island. It is an excellent paper and is published every week at one dollar and fifty cents a year. Good men all over the State rejoice to see papers of this sort, entering the field. True to Liberty and every good cause, it announces to do good.

RAM HORN. This is the title of a new Anti-Slavery paper just started in the City of New York for the benefit of the free colored people of the state. It is published by colored men and is calculated to do much good. The paper we have received has been mislaid and we do not remember the names of the Editors.

BOXTON FREE DISCUSSION SOCIETY.—The question of Discussion next Tuesday evening, 23 inst., is, Do the principles of any Country require a duty on imported goods?

#### STATE ANTI-SLAVERY SOCIETY.

The annual meeting of this Society was held on the 20th January, 1847, at 2 o'clock, in a room over the Store of Messrs Plimley and Idell in Trenton.

The meeting was called to order by ALEXANDER BLACK one of the vice Presidents, and J. GRIMES was appointed Secretary pro tem.

The Committee appointed to take charge of the slave cases in the Court of Errors reported that they would probably come on at the next session of the Court, and with encouraging expectation of a favorable issue.

T. V. Johnson, C. F. Clark, and Alexander Black were added to the committee having this case in charge, which now consists of B. R. Purney, Enoch Aldredson & Jonathan Parkhurst with the three first names.

It was resolved to hold conventions in different parts of the state the ensuing year.

The following individuals were elected officers for the coming year.

|                                                                   |                         |
|-------------------------------------------------------------------|-------------------------|
| Jonathan Parkhurst,                                               | President               |
| Edward Weed, John D. Mills, Charles F. Clark and Alexander Black, | vice Presidents.        |
| John Grimes                                                       | Corresponding Secretary |
| Alexander H. Freeman,                                             | Recording Secretary     |
| George W. Estlin                                                  | Treasurer.              |

#### Executive Committee

John Grimes, George W. Estlin, William Kingland, B. A. Condit, James S. Norris, George Ackinsen, Richard Wixson,

The following Resolution was unanimously adopted.

Resolved That we hail the successful establishment of the NATIONAL ERA, an anti-slavery paper in the District of Columbia, conducted by men long publicly known as thorough-going abolitionists, as evidence of great and glorious progress in this cause, and believe that a few more years of discussion will result in the accomplishment of the great objects we have had in view; the redemption of the slave from his degraded condition as a beast of burden, to the dignity of a man, a being stamped with the image of our common Creator.

The Society then adjourned.

For the Freeman.

Mr. Editor.

Of all known comprehensive and convenient terms, none can be out done by the non-script appellation, "Humbug." Ours have I sat by, listening with pleasure to the efforts of men of erudition and science to account for some new fact in Philosophy or recent discovery in science, when all at once the whole question was disposed of by the exclamation of some prescient ex-sander, "it is all a Humbug."

How often does the would be Philosopher and village oracle cover his retreat, when cornered by syllogistic conclusions, by exclaiming, "it is all Humbug."

Who has ever defined the term? Who has not been amused at the various attempts to define it? The most recent is as good as any, namely, that of the Irishman at the battle of Montery when a whizzing cannon ball took off his comrad's head, "Sure Jim," said he, "and was it not a Humbug did that?"

For ever nagging ignorance and staving off examination, no term has been more convenient or more frequently employed. Let a Fulton suggest the novel idea of steam navigation, and the cry is "Humbug." If a Daguerre intimates the possibility of fixing a shadow, or a Morse suggest the possibility of simultaneous communication being given in all places between Maine & Mexico, how ready are the educated as well as the ignorant, to join in the cry "Humbug." If a Clarkson or a Wilderforce speak of the possibility of the abolition of Slavery by a British Parliament, and pseudo-philanthropy cries out, "what a monstrous Humbug." But all these "Hums" have been hatched, and have increased the busy world with their consequences.

Let none then be drawn from careful examination, or patient waiting for further developments of truth, on the subjects of the materiality of Soul, Materialism, or Phrenology, or any other new thing or idea, by the outcries of the big or the ignorant, that they are all "Humbugs." W. M. G.

From the Maine Liberty Standard.  
A TIT BIT FOR "DEMOCRATS."

We commend to our readers the following letter from a female millary who is engaged in self-sacrificing labor for the Canada fugitives. For our own part we see no reason to doubt the truth of the poor fugitive's story. It is in entire accordance with saving character, and, if known to be true, would not injure the fair fame of our "Democratic" President with his equally democratic neighbors. The working men of the North can see in this incident the kind of democracy which has been palmed upon them by their corrupt party. The working-man who will, knowingly, vote for such a man or for a party to which such a man can belong, much less of which he can be the head, had better emigrate to Russia. Nicholas himself is much more of a "Democrat" than James K. Polk, and better deserves the applause and support of the laity sons of toil. Yet Polk is without doubt not, as mindful of the "rights of man," as most slave holding democrats.

NARRATIVE OF A DISTINGUISHED  
FUGITIVE.

AMHERSTBURG, Canada, Sept. 2d.

Some time since, a young man, extremely dejected and worn out in a pearance, called at our house to solicit aid, and information relative to employment, and the means for obtaining a livelihood in Canada.

He was almost white, nor should we have recognized his African descent, but for the slight curl we observed in his hair. He was agreeable in person, and we found him unusually intelligent. We assisted him to some articles of clothing, advising him to seek employment where he might obtain board and attend school. He stated that his skull had been fractured by a wound he had received in bondage, and so seriously injured as probably to unfit him for close application, and he was on the whole quite distrustful of his own abilities to learn. We questioned him as to the manner and how the wound had been inflicted. He stated that he had been in the hands of several employers, engaged as a coachman, that he was owned by James K. Polk, who inflicted the blow on his head. He was then seventeen years of age; was building fire in the room where his master was sitting; was carrying some wood, when it fell accidentally upon the ashes with such violence as to throw them upon his newly blacked boot, which so enraged him that he flew into a passion and seized the poker, with which he gave him such a blow as to render him for a time senseless. The wound was so serious that a physician was called to repair the injury which he had availed to do by supplying the fracture with some substance he knew not what, but he thought it was a piece of silver. In another fit of passion he threw his sword at him, leaving an angular shaped wound just below the knee, which we examined, of three inches in length. And to aggravate the injury, this same James K. Polk, now President of the United States, his mother tells him is his veritable father. Some time after he was sold to another master with whom he remained until the period of his escape from bondage. He is now 21 years of age. There is a truthfulness & simplicity about his language and a pearance which carries irrepressible conviction, amounting in our minds to a moral certainty of the truth of his story. SARAH A. RICE,  
Missionary among the Fugitives.

From the Chronotype.

THE NEXT PRESIDENT.

Our neighbor the Whig had an elaborate leader on on this topic the other day, which we looked over without discovering for what man or sort of a man our really anti-slavery Whig friends are going. They put down their foot that their party must not make another compromise of principle, in which was intended that they think it has heretofore done so, and in expounding the nominating Clay. What our anti-slavery Whig friends will do if the party comes to the compromise principle the Whig does not inform us.

We cannot believe they intend to follow

their part in that case. If they do, they are spending money uselessly in sustaining the Whig, an putting a more diligent thought than are contained in all the other Boston Whig papers put together.

But we appeal to the enlightened judgment of the conductors of the Whig if such is not now the position of the Whig party, and its nomination of even the best known abolitionist adhering to it, would not be a pretty conclusive evidence that he was a man would compromise principle on the subject of slavery. For our part after watching the movements, to be a dupes of the Whig leaders in Congress and elsewhere at this important crisis, we are confident that if a Whig convention were to nominate for Governor Seward, or Charles Francis Adams for the Presidency it would rather prove that the individual so nominated had given the party a secret pledge to compromise his principles, than that the party had changed its. We should not dare to vote for our most familiar names so nominated. It is perfectly absurd to suppose that a party which is ashamed of the little and mean position it has made to slavery's war, should intend an opposition to slavery itself.

But nobody knows better than the Boston Whig that the Whig party will not nominate any man who has ever publicly taken ground against slavery. The idea of nominating Seward, Caddells, or Adams, or Palfrey, or S. C. Phillips, or any man like them, would be hooted out of a Whig Convention, or rather screamed out, as a live rat would be from a corbie of woman. There seems to be hanging about the minds of some of our Whig friends the vague, unpractical, misty, mooney idea that the party will call out some great man of the North who has thus far been so busy with law cases, check books, or some other great interest, that he has never opened his head against slavery, but whose heart abhors it, and who, on being placed in the White House, will enter upon a course requiring more firmness, soul and energy than the training of Monterey—to wit, that of rescuing the country from the domination of the slave power, by putting down slavery itself. This is all dog Washingtons, Napoleons, and for emergencies, are no found in obscure corners and cobwebby judgments called to life and death during by votes of Conventions. The men for emergencies are made by emergencies. They wrestle with serpents in their cradles. Greater and greater emergencies have they met all the way up. He who killed Goliath had killed a bear. Washington when he was made a generalissimo, was a young man who had not done much, but what he had done, he had done wonderfully well. The old Generals and the old men of the land, thought this appointment rather ridiculous.— But the Revolution was set on foot, you will see if you look sharp, by rather youngish men.

Now we undertake to maintain, if there is in the United States a man fit to be nominated as an anti-slavery, or anti-slavery-power, if you please, President, he is a man who has already tried his hand against the power, he is a marked man, he is not a man that has quietly fled from the hand of the slave power up till now.

He is, perhaps, a man who has dared in Congress to raise his voice against the slave power, and been flouted from his party, and who without quailing has taken up the gauntlet for a direct and independent fight with slavery, and has won the first battle, sending a paroxysm of downright ache through the slavery, in both parties.

It makes no difference what party he comes from. The voter who comes a pin for old parties in this war has not the first particle of preparation for it. The man who has drawn the sword upon a scabbard and already dealt the heaviest and manliest blow, is THE MAN.

THE MAN.

The Bostonians have passed a law requiring that wine, brandy, and rum should be sold in bottles, and that the labels on the bottles should be printed in the English language, and that the proprietors should be liable to a fine of \$100 for each bottle found to be sold in violation of the law.—*Journal of the*

TEMPERANCE.

From the Washington Patriot.

LICENSE ELECTION.

The citizens of Pittsburgh held their election for constable, &c., on Tuesday last, the 5th. In doing so, at the same time voted on the license question—it being understood that the Court would be guided by the vote of the people, notwithstanding the defect in the law.

The vote is as follows:

| Wards.     | For License. | Agst License. |
|------------|--------------|---------------|
| 1st. Ward, | 191          | 237           |
| 2d. "      | 40           | 224           |
| 3d. "      | 220          | 361           |
| 4th. "     | 111          | 276           |
| 5th. "     | 177          | 333           |
| 6th. "     | 40           | 269           |
| 7th. "     | 19           | 48            |
| 8th. "     | 130          | 117           |
| 9th. "     | 37           | 94            |
|            | 865          | 2970          |
|            |              | 865           |

Majority for Temperance, 1214

It will be seen that every ward in the city gives a majority against License.

COST OF LIQUOR.

It is estimated the cost of intoxicating drinks to the people of the United States is one hundred and eight Millions of Dollars, annually.

France, two hundred and thirty-four Millions.

Great Britain one hundred and seventy-six Millions for all liquors besides Beer of which is consumed about five hundred and ten Millions of gallons.

It is said that a single Brewery in London covers ten acres of ground and pays to the government \$800,000. A friend told us a few days since that in some of these London Breweries, are Beer vats that would hold a very good sized church, and that one of them once burst, and washed away a small dwelling house. The number of drunkards in Great Britain is estimated at 600,000 and the deaths by drinking to 60,000 annually.

The cost to Sweden is six millions a year

To Prussia, for y millions.

Who can wonder why men are poor, vicious, ignorant, miserable, wretched, diseased and dying.

The New Jersey State Temperance Society at its late Annual Meeting held in Trenton resolved to petition the Legislature to give the License question to the people. There is nothing like trying; it is important that the people know what members of the Legislature are not advocates of temperance, so that they can stay at home another year.

§ The Liberty Press gives the names of 21 "runnicks" in Ulster who were fined a few days since for selling besides the costs for a breach of the license law. The Temperance men of N. Y. are true to the cause and if they persevere the "runnicks" will have to give up.

§ The people of Ohio are moving on the License question, & 28 out of 32 Towns in Rhode Island have voted no license.

§ Over forty persons were fined \$5,000 each in Rochester for a violation of the License law. They of course had good bills of cost.

The stockholders of the Fall River Fall Mill, nearly 200 percent, have voted that no alcoholic liquors should be carried over the Railroad.

## POETRY.

From the Liberty Press.  
THERE MUST BE SOMETHING WRONG.

When earth produces, free and fair  
The golden, waving corn,  
When fragrant fruits perfume the air,  
And fleecy flocks are shorn,  
Whilst thousands move with aching head,  
And sing the ceaseless song—  
"We starve, we die, Oh! live us bread,"  
There must be something wrong.

When wealth is wrought as season roll,  
From off the fruitful soil,  
When luxury from pole to pole,  
Reaps fruit of human toil;  
When from a thousand, one alone  
In plenty rolls along,  
The others only know the bone,  
There must be something wrong.

And when production never ends,  
The earth is yielding ever,  
A copious harvest oft begins,  
But distribution—never,  
When toiling millions work to fill  
The wealthy coffers strong,  
When hands are crushed that work and till,  
There must be something wrong.

When poor men's tables waste away,  
To barrenness and drought,  
Then there is something in the way,  
That it's worth the finding out,  
Which surfeits one great table bends,  
Whilst numbers move along.  
While scarce a crust their board extends,  
There must be something wrong.

Then let the law give equal right,  
To wealthy and to poor,  
Let freedom crush the arm of might,  
We ask for nothing more.  
Until this system is begun,  
The burdens of our song,  
Must be, and can be, only one—  
There must be something wrong.

[From the Columbian Washingtonian]

MY HUSBAND WHO USES TOBACCO.

He sits in his chair from morning till night,  
'Tis smoke, chew, smoke,  
He rises at dawn his pipe to light,  
Goes puffing and chugging with all his might,  
Till the hour of sleep. 'Tis his delight  
To smoke, chew, smoke,  
The quid goes in when his pipe goes out,  
'Tis chew, chew, chew,  
Now a cloud of smoke pours from his throat,  
Then, his mouth sends a constant stream afloat,  
Sufficient to carry a rull or a boat,  
'Tis chew, chew, chew,

He sits all day in a smoke or a fog,  
'Tis puff, puff, puff,  
He growls at his wife, the cat and the dog,  
He covers with filth the carpet and rug,  
And his only answer when I give him a jog,  
Is puff, puff, puff,

Such a room, I'm sure was ne'er seen before,  
'Tis pipes, quids, pipes;  
Quid-ear scattered from door to door,  
With pipe stems the mantle covered over,  
Pig tail and fine cut strewn over the floor,  
'Tis pipes, quids, pipes.

The house all o'er, from end to end.  
'Tis smoke, smoke, smoke,  
In whatever room my way I wend,  
If I take his old clothes to patch and mend,  
Ungrateful perfumes will ever ascend  
Of smoke, smoke, smoke,

At home or abroad, afar or near,  
'Tis smoke, chew, smoke,  
His mouth is stuffed from ear to ear,  
Of puffing the stump of a pipe so dear,  
And his days will end, I verily fear,  
In smoke, smoke, smoke,

Young ladies beware, live single, indeed,  
Ere you marry a man who uses the weed,  
Better that husband you ever should lack, O,  
Than marry a "husband who uses tobacco."

## NOTICES.

### PROSPECTUS OF VOLUME IX. FOR 1847, OF THE AMERICAN PHRENOLOGICAL JOURNAL.

O. S. FOWLER, Editor.

To reform and perfect Man—to develop, by culture, the original beauties and capabilities of his nature—is a work the most arduous and exalted that can possibly engage human intellect or effort. To do this effectually however, his nature must be known; and since PHRENOLOGY and PHYSIOLOGY embody his entire constitution, there is no way by which we can so easily become acquainted with ourselves, or for what occupation in life we are best qualified, as by the aid of these sciences. To these subjects and their various applications, will this Journal be devoted. It will present,

#### PHRENOLOGY.

Each number will analyze one or more of the Phrenological organs, both singly and in their various combinations, illustrated by engravings showing their location. Each number will also contain the Phrenological development and character of some distinguished individual, accompanied, by their likenesses. This department will give just that practical view of Phrenology which is required in order to fully understand its proper application.

#### PHYSIOLOGY.

To know and obey those laws of life and health, unfolded by these sciences, constitutes the main basis and superstructure of talent, virtue, and happiness. This department will also be illustrated by engravings.

#### ANIMAL MAGNETISM

Will receive its due attention; and our readers will receive through this medium, all that is new, interesting, and important.

#### WOMAN,

Her character, influence sphere, and consequent duties to the government and education of children, &c.—will also be presented in this Journal.

Our field is indeed the world, Physical, Intellectual, and Moral. Human improvement and happiness we shall endeavor to promote. These, therefore, who are interested in the advancement of our race, and would ameliorate their condition, may do so perhaps more effectually by circulating this Journal, than by any other means; for it will embody the principles of all reform.

This work will be issued monthly, containing thirty two or more pages, on good type and paper, at the extremely low

PRICE OF \$1.00 PER YEAR, IN ADVANCE.

Subscriptions should, in all cases, be addressed, post paid, to  
FOWLERS & WELLS,  
PHRENOLOGICAL CABINET, 131 Nassau St. New York.

BOONTON WASHINGTON TEMPERANCE, BENEVOLENT SOCIETY meets every Monday evening in the Free Church, THOMAS RILEY Pres. STEPHEN GRIMES. Sec.

THE LIBERTY ALMANAC FOR 1847—Is a pamphlet of 48 closely printed pages prepared with great care by a master hand, and illustrated by several engravings designed and executed expressly for this work. In order to give the widest possible circulation to this valuable Anti-Slavery document, the wholesale price has been reduced to the following rates:

250 copies or upwards at \$30 00 per 1,000.

100 or 200 copies " 3 50 " 100.

50 copies for \$2—25 for \$1, &c.

All orders must enclose the Cash, and should designate the conveyance by which they are to be forwarded.

Also, for sale, Rademacher's German Liberty Almanac for 1847; with a large variety of Anti-Slavery books, tracts, engravings, &c. at the Depository of the Am. and For. Anti-Slavery Society, No. 5 Spruce-st. by WILLIAM HARNED.

The "AMERICAN MISSIONARY," is a new name given to the Union Missionary, which is published at No 5 Spruce Street N. Y., and is the organ of the American Missionary Society, organized in Sept last at a convention held in Albany. The Society refuses donations from Slaveholders. Lewis Tappan of New York is Treasurer.

THE PRISONER'S FRIEND, is the title of a weekly periodical devoted to the abolition of Capital Punishment and the Reformation of the Criminal, published at No. 40 Cornhill, Boston, Mass., by Charles & John M. Spear. Terms, one dollar in advance.

CHRISTIAN INVESTIGATOR.—is the title of a small monthly paper by William Goodell at Honeye, Ontario County N. Y. at 50 cents per annum. It is an excellent paper, and Mr Goodell is abundantly qualified to do justice to its name.

#### SHOWER BATHS

A few shower Baths, ready for immediate use for sale low at this office. Persons knowing the value of such articles are not willing to be without them.

BLANK DEEDS for sale at this Office.

LIBERTY Minstrel.—A few copies of Clark's Liberty Minstrel for sale at the Office of the Freeman. Every singing Abolitionist should have one of these books.

#### THE LIBERTY ALMANAC

for 1847, for sale at this office.

#### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

Memoir of Lovejoy,  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As It Is,  
Life of Graville sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery, &c.

# NEW JERSEY FREEMAN.

VOL. 2.

BOONTON APRIL 7, 1847

NO.

## THE FREEMAN

WILL BE PUBLISHED MONTHLY BY

JOHN GRIMES, EDITOR AND PROPRIETOR.

Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers

10 copies to one address for two dollars.

All communications must be post paid.

From the Albany Patriot.

### GLIMPSSES AT THE SOUTH.

ALBANY, Feb. 10, 1847.

RESPECTED FRIEND CHAPLIN,—The following extracts I have taken from a letter sent to me by a personal friend, who is also, I believe, a warm friend of humanity. He is a brother minister, with whom, some years since, I labored, and one who, I know, has often sacrificed *interest for principle*. Such men I love and esteem them very highly for their work's sake."

The writer, it will be seen, has been visiting a place which, from the scenes enacted there, one would suppose it next door to perdition. He has beheld some of the works of darkness perpetrated by the actors in that system of complicated villainy called slavery, or perhaps more appropriately, "Satan's masterpiece."

A portion of these extracts I have read to my people; many of them wept—some were surprised to hear of such dark deeds, and all I think were convinced that, though Judas "went and hanged himself," his ghost still lives in the prison of the auctioneer, who sells Christ in selling his representatives for money.—J. MILES.

"The auction sale to which I refer took place at St. Louis, Missouri, to which place I went on business, and as the rivers were soon closed by frost, I staid there three months, and had an opportunity of seeing American Slavery as it is.—As I noted down a few leading incidences of the scene, I can do no better than send you a transcript."

"Yesterday I was a witness of one of the most revolting features of the 'sum of all villainies.' I saw men, women and children irrespective of age, morals, kindred or complexion, exposed for sale. A platform about eight feet high had been previously erected by politicians, for the use of their speakers, which was the stand for the auctioneer and the wretched victims of his profession.

"Weeks ago bills were posted in the public places of the city, stating that between thirty and forty slaves were to be sold on the first of January, consequently from ten o'clock till noon people of all sorts could be seen coming together and forming themselves into groups about the Court House.

"At twelve o'clock the sale commenced. When I joined the crowd, a young girl stood on one of the seats of the platform before the eyes of the gazing multitude. Oh! how my heart bled.

"The auctioneer cried lustily, 'who bids, who bids?—two hundred and thirty—two hundred and fifty, fifty, fifty. Two hundred and fifty is no money for her—she is well worth six hundred; two hundred and seventy-five—three hundred.' Thus he proceeded until he knocked her off for six hundred and ten dollars.

"The poor creature stood motionless as a statue, until the hammer fell for the last time. She then threw herself on the seat in the rear as if in despair—hid her face in her handkerchief, and sobbed most bitterly. She well knew into whose hands she had fallen. One *Pattison*, a notorious slave dealer, had bought her. He visits this market yearly, from New Orleans; he is well

known among the slaves, and when they stand to be sold, they have an instinctive dread of him. As soon as he buys them, they go to prison, and are there confined until his purchases are all made.

"This youthful female was apparently about sixteen years of age, and were it not that her hair curled a little, it would be difficult to decide whether she did not really belong to the Anglo-Saxon race, rather than the African, her skin being so fair.

"The sale of one human being was as much as I could endure at once. I turned away in disgust, and being more than ever convinced of the evil of slavery, I resolved to be more than ever opposed to it. On my return to my temporary residence, my friends informed me that the girl just sold was a member of the Bethel, the name of the Church of the colored Methodists here; that she professed a few months ago to have experienced a change of heart, and is highly esteemed among her friends.

"Here then is evidence that one of Christ's representatives has been sold for money, but what adds to the horror of this and the like transactions is, that persons professing the same faith and claiming to belong to the same spiritual head, are engaged in this nefarious traffic. I heard it said that the auctioneer is a Presbyterian—that the Presiding Elder of this district of the M. E. Church owned five or six slaves, and a lady, a member of the same Church, assured me she knew for certain that Bishop Soule was a slaveholder, as well as Bishop Andrews. These revered (?) gentlemen don't trade in slaves, of course; they simply carry out the golden rule.

"To buy, own, or sell slaves, is in no degree disputable among professing Christians here, and more than this the slaves generally consider them, of all task-masters the most cruel.

"After a short interval I joined the crowd again, and my attention was attracted by an aged woman pleading her case with much energy to a circle of about twenty persons. She said, 'My name is Roda. I am now fifty-six years old, the mother and grandmother of children, and no person can show a stain on my character; my old master promised me my child should never be sold from me, and my master told me the same, and now my youngest boy is sold to the trader. Gentlemen, I have no education; if I had I might speak more genteelly, but my feelings are the same as if I was white. I always served the white people faithfully, and am willing to serve the white people still, if they would leave me my last child.'

"This and much more she said with such earnestness and deep feeling, that every one who heard her seemed by their attention to assent to the fact that she was a much injured mother.—The case of this woman excited the sympathy of her fellow slaves, for when she left off speaking, one of them endeavored to set forth the many aggravated circumstances of it, but he was evidently too much excited, as in a moment his soul caught fire his passions were rashed into fury, and with all the vehemence he was capable of he cried out, at the same time whirling one hand over his head, bringing it down and beating against the other—'By and by, if all the niggers were like me, not another would serve a white man if he had to go to hell for it.' Thus maddened by wrongs he continued to imprecate the vengeance of heaven on those who robbed mothers of their children.

"This is the spirit that makes families keep daggers and fire-arms in their bed-rooms, and they may well fear insurrections. A few rods from him was a mother weeping with her weeping daughter. I went near to them, and while I listened, was moved to tears. The mother was condoling, and trying to assuage the grief of her child: 'My child, my child, don't cry my child. God will take care of us, my child.' The peculiar tone

and emphasis with which this was spoken were such as none but a mother with broken heart and gushing tears can imitate.

"During my stay I visited and conversed with several slave families, and thus learned more of the practical workings of slavery than I otherwise should have done. The slaves generally appear happy and contented when they have their own homes, but they are not so in reality, for they live in perpetual fear of evil. You may inquire, how can they have homes of their own? Strictly speaking, they cannot, for all they possess, as well as their own selves, is subject to the professed owner, and their nominal homes are often broken up through mere caprice. However, in a sense, some of them have their homes, and are allowed to hire their time. We will suppose a man, his wife and child—these are allowed to take care of themselves, if the man and wife pay ten dollars per month each to their owner; they then seek their own work, and after toiling hard and paying twenty dollars per month for the privilege, they may earn as much more as they can to feed, clothe and warm themselves and little one till it is a certain age, when the slaveholder will hire it out to bring in more money. This is the way some of them obtain homes: first they take care of their lazy owners, and then of themselves.

One case I must mention, to show you how carefully those thieves look after the dollars.—A slave name Parker bargained for his wife with her owner, and she was to be free on a certain day, at a certain price. The poor fellow worked hard, and fulfilled the contract, but his wife, one day before her time of slavery expired was delivered of a child, and who do you think had the best claim to it? However, decide as you may, the fact is this: the slaveholder demanded one hundred dollars for the child, and the father paid it. This I learned from the father himself and it was corroborated by others."

Read the following which we copy from the Washington Patriot and ponder well.

### WHAT HAS THE NORTH TO DO WITH SLAVERY?

This question, so often asked and so often answered, finds a response in the annexed article from *Burrill's Christian Citizen* which we should think, ought to satisfy all inquirers. The title to those human beings of both sexes and of all ages, was derived from an officer of the United States, acting under a law of the Union, for which each voter in the free States is as much responsible as any slaveholder. Who can tell into what or how many directions these thirty men and women, girls and boys, are to be dispersed—how many families to be separated forever—how many of the dearest of earthly ties to be cruelly sundered, to be re-united only by death?

The last No. of the *Concordia (La.) Intelligencer*, besides the advertisements for fifty runaway slaves, contains the following notice of a

#### UNITED STATES MARSHALS SALE.

David U. Brown, } *In the Circuit Court of the*  
vs. } *U. States for the District*  
writ of seizure and sale W. } *of Louisiana, No. 1849.*  
P. Smith.

By virtue of a writ of seizure and of sale, to be directed in the entitled suit, I have seized and will expose at public sale at the residence Walton P. Smith, known as the Bodigowan Plantation formerly known by the name of the Pegan Plantation, on the Mississippi river, about six miles below Vidalia, in the Parish of Concordia, on Saturday, 21st day of November, 1846, at the hour of 12 o'clock P. M. all the right title and interest of Walton P. Smith—in and to the following described property, to wit:

|                   |                     |
|-------------------|---------------------|
| Joe, aged 50 yrs. | Kitty, aged 14 yrs. |
| Margaret, 45 "    | Ana, 30 "           |
| Lydia, 18 "       | Isaac, 50 "         |
| Isabelle, 15 "    | Harriet, 19 "       |
| Isaiah, 7 "       | Hannah, 60 "        |
| Edward, 25 "      | Mariah, 50 "        |
| Fanny, 25 "       | Ben, 14 "           |
| Jane, 30 "        | George, 6 "         |
| Susan, 15 "       | Bill, 18 "          |
| Hall, 35 "        | Rachael, 45 "       |
| Lucy, 80 "        | Martha, 16 "        |
| Ambrose, 22 "     | Jose, 25 "          |
| Linton, 12 "      | Susan, 20 "         |
| Rosetta, 15 "     | Martha, 12 "        |
| Charlotte, 10 "   | Henry, 14 "         |

Terms Cash.

For WM. F. WAGNOR,  
U. S. Marshall.  
J. H. RINEHART,  
Deputy U. S. Marshall.

Oct 17, 1846 12 5t.

We know any thing of the nature of the United States Marshall's sale, the price of the blood bones and sinews the thirty beings enumerated above from old Bay to little George, will be conveyed, not by a law of the State of Louisiana but by virtue of a UNITED STATES law from Smith to Brown. If the law under which this damning deed is to be done, is a United States law, then it involves a question in which the free States have something to do, and on which the most serious advocate of State rights cannot complain of our interference. If the South must be permitted to traffic in human beings, let it be done on their own responsibility, let not the free States be connected with the sin and shame of furnishing the license.—Let such a United States law be repealed.—T. D.

A correspondent of the Pennsylvania Freeman, speaking of the Mexican war, says;

We do not say half a enough, I am persuaded, in relation to the fearful responsibility of the clergy for the present atrocious war. Christ, in whose name they profess to teach, is presented to us by the prophets as the Prince of Peace; and yet they are generally either the advocates or the apologists of war. The church is full of generals, colonels, corporals and soldiers, who are trained to the work of human butchery under the sanction, express or implied, of the religion of the country.

The church furnishes men to act in the capacity of chaplains, to blaspheme the name of God by invoking his blessing upon a war of conquest, designed to extend the curse of slavery over regions now free from its debasing influence. Every shipload of volunteers leaves our shores with the blessing of the church, administered in the shape of Bibles presented under the sanction of religious ceremonies adapted to produce the impressions on their minds that in enlisting in this disgraceful and murderous war they are serving not only their country but their God.

NEW JERSEY FREEMAN.—We have received a racy sheet bearing the above title, published at Boonton, N. J. It is a very good collaborer in the cause of Liberty and moral reform. By the way we have one slight objection to it, if the number before us is a fair sample. [Feb 16] Its "head" is not quite up to the standard of a true "Freeman," according to the most modern notions about that title—it lacks an E of it.—*Liberty Advocate.*

Right, we stand corrected. Our "head" is now up to the true standard of a "Freeman" according to the most modern notions about that title. By the way, we have one slight objection to the "Advocate," not that it lacks anything, but that in designating the place we hail from, it goes beyond our notions of propriety a whole W.

Argument of Edward Livingston against Capital punishment for sale at this office; price 6c

## THE NEW JERSEY FREEMAN.

BOONTON APRIL 8, 1847

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. *Keep.*

**THE WAR.** We consider the war now existing between this country and Mexico as one of unmitigated wickedness on the part of this nation, one which for its injustice and meanness will scarcely find a parallel in the world's history.

"The Almighty has no attribute that can take sides with the Americans in this contest." The tide of victory seems to be turning in favor of the Americans and we find the American press almost without exception teeming with alarm and sympathy for our troops that were in slain in the contest. Now we shudder at the idea of men being shot down in war, or massacred in any way but we must confess that we have not that keen sympathy for them that we would have if they were engaged in a righteous cause. Nearly all the troops there are volunteers; they are there from their own choice. While they might have staid by their own fire sides in the enjoyment of peace and security, they have volunteered to go and fight the unoffending Mexicans for the sole purpose of extending the area of the "sum of all villainies," human slavery. It is very mortifying to find so little of sincere, unqualified condemnation of this war in the news-papers of the land. They are full of glory bestowed upon the officers and men for their achievements in Mexico. The political, moral and religious press of the land are pouring out praises without stint upon the plunderers of Mexico, for their valor and one would think that they were engaged in a noble business, even the N. Y. Tribune with all its horror for slavery and war, sings its loud Anthems of praise for the men who are engaged in the one for the extension and perpetuation of the other. Let our troops leave Mexico and return to their homes, and then we will have something to say in their praise, and not before.

We believe that all good men should hold this war, and all engaged in it, up to universal scorn, this will be the verdict of posterity; this would put an end the war, and teach all those an important lesson who think that true glory is to be found connected with human slaughter.

**THE HAMILTON STUDENT.**—This is the title of a semi-monthly Paper published at Hamilton, Madison County, N. Y. George G. Ritchie Editor.

It appears that Mr. Ritchie was a student in the Madison University, and had started this paper of which he was the proprietor, with the approbation of the Faculty some of whom contributed articles for publication, but soon concluded it would not do to let him publish what he thought best, and assumed the right to dictate to him in those matters, by insisting that certain articles which we cannot find any fault with should not be published in his paper. Mr. Ritchie not willing to submit to such arbitrary dictation was expelled from the University, although he had paid nearly a year's tuition in advance.

He takes his paper with him, and continues its publication at Hamilton. While the faculty in order to screen themselves from Universal scorn, are practicing plenty of that sort of quibbling which men are commonly guilty of when they have committed a very mean action. We see by the Liberty Press that the people sympathize so much with Mr. Ritchie that they have made him a donation visit.

This paper is well filled with excellent matter and is published for one dollar a year.

The publication of this number of the Freeman has been delayed on account of sickness.

The friends of the abolition of Capital Punishment throughout the U. S. are to have a great Convention in the City of N. Y. on the 10th of May. Many able speakers will be present.

From the Phrenological Journal.

LETTER FROM REV. G. W. FINNEY, brother of the President of Oberlin college, to the editor. He is a clear-headed, strong-minded, and uncommonly talented man, and neither believes nor thinks by rule.

"Could I see you, I could give you many facts that are laughable enough of my collisions with opponents. Your writings have done, and are doing, much good. Ministers ought to understand this subject—for, I insist upon it, a man cannot preach the gospel as he ought, without a correct knowledge of mental philosophy. I have recently had an interview with a learned Professor of Intellectual Philosophy in one of our New England colleges. He seemed almost totally ignorant of the nature of the subject. I remarked to him that the science, IF TRUE, was every thing to him in his department of teaching; THAT IF TRUE, no man could correctly teach mental science without a knowledge of it; and modestly suggested, that the teachers of our colleges ought to investigate it to the bottom, and if false, expose it and explode it—if true, they ought to adopt it, and insisted upon the point, that if true, all other foundations and theories of mental science were mere hay, wood, and stubble; that the science of mind was founded upon organization, was as evident as that the law of gravitation was founded upon matter. He is truly a great man, and an ornament to society. He treated my remarks with candor, but said but little. There is one insurmountable obstacle—"It is not popular"—is at the bottom of all this ignorance. Why, brother Fowler, you are grievously in the wrong and teaching nonsense, or our colleges are greatly in fault in their system of teaching. Some are aware of this, and very consistently denying the truth of the science. This is the fact at Oberlin. I do wish you would go to Oberlin, and fight the battle through with brother Mahan, and the professors. I should delight to see you measure swords. It strikes me you would do great good by going to colleges, and grappling with the professors in presence of the students. Certainly it ought not to be taught at all, unless it will stand fire. There is hardly a question that can be started of more importance to mankind than a correct and sound system of mental science. On it depend the truth in metaphysics, and of course a correct theology; for the Bible is to be explained in consistency with a true account of man's organization, and mental phenomena.

"In the name of God, then, (I speak it reverentially,) and for the hope of a world that has groped its way in darkness, let us have TRUTH. Let us explore the field of human responsibility in the light of his NATURE.

My soul is pained when I hear sentiments advanced from the pulpit that cannot stand a correct application of mental science! But we poor ministers are too conservative to meddle with this unpopular science; it is not taught in our college, and of course we must not get wiser than our teachers.

Truly your brother.

G. W. FINNEY.

### LIBERTY VOTE FOR 1846.

From the Washington Patriot.

We have compiled the following table of the Liberty vote cast in 1846, from the official statements:

|                |       |
|----------------|-------|
| Maine,         | 9377  |
| New Hampshire, | 10309 |
| Vermont,       | 7184  |
| Massachusetts, | 11159 |
| Rhode Island,  | 162   |
| Connecticut,   | 2249  |
| New York,      | 12844 |
| Pennsylvania,  | 2146  |
| Indiana,       | 2278  |
| Illinois,      | 5207  |
| Michigan,      | 2889  |
| Ohio,          | 10827 |
| New Jersey,    | 185   |
| Wisconsin;     | 793   |
| Iowa,          | 182   |

|         |       |
|---------|-------|
| Total   | 71791 |
| In 1844 | 61940 |

Gain, 16301



The following law has passed both houses of the Penn. Legislature we believe unanimously and become a law. Several other States have already passed similar laws. Man stealing will soon be at an end in the free States, when the whole moral force of the country will be concentrated upon the South.

AN ACT to prevent kidnaping, preserve the public peace, prohibit the exercise of certain powers heretofore exercised by Judges, Justices of the Peace, Aldermen, and Jailors, in this Commonwealth, and to repeal certain slave laws.

Section 1. Be it enacted, &c. That if any persons or set of persons shall by force or violence, take or cause to be taken or carried away, and shall by fraud or false pretences, entice or cause to be enticed, or attempt so to take, carry away or entice, any free negro or mulatto from any part of this Commonwealth, in any other place out of this Commonwealth, with a design of selling or of causing to be sold, or of keeping or of causing to be kept, such free negro or mulatto, as a slave or servant for life, or for any term whatsoever, every such persons, his aiders, &c., shall be deemed guilty of high misdemeanor, and on conviction thereof in any court of quarter sessions of this commonwealth shall be sentenced to pay at the discretion of the court, any sum not less than \$500 nor more than \$2000, one-half whereof to be paid to the person who shall prosecute for the same and the other half to this commonwealth; and moreover shall undergo a punishment by solitary confinement in the penitentiary, at hard labor for a period of not less than five, nor exceeding twelve years, and on conviction of the second offence, shall be sentenced to pay a like fine, and undergo a punishment by solitary confinement in the penitentiary for twenty-one years.

Section 2. That if any person shall hereafter knowingly sell or assign, or take a transfer of any free negro or mulatto, for the purpose of fraudulently removing such free negro or mulatto out of this State, with the design by fraud or false pretences of making him or her a slave or servant for life or for any term, every person so offending shall undergo a punishment by solitary confinement at hard labor in the proper penitentiary for a period not less than five, nor exceeding twelve years.

Section 3. That no judge of any of the courts of this commonwealth nor any aldermen or justice of the peace of said commonwealth, shall have jurisdiction or cognizance of the case of any fugitive from labor from any of the United States or territories, under a certain act of Congress passed February 12th, 1793, entitled, "An act respecting fugitives from justice and persons escaping from the service of their masters," nor shall any such judge, alderman, or justice of the peace of this commonwealth, issue or grant any certificate or warrant of removal, of any such fugitive from labor under said act of Congress, or under any other law, authority or act of the Congress of the United States; and if any alderman or justice of the peace of this commonwealth, shall take cognizance or jurisdiction of the case of any such fugitive, or shall issue any certificate or warrant of removal as aforesaid, he shall be deemed guilty of a misdemeanor in office, and shall on conviction thereof be sentenced to pay at the discretion of the court, any sum not less than \$500 nor exceeding \$1000, one half to the party prosecuting and the other to the use of the State.

Section 4. That if any person or persons claiming any negro boy or mulatto as a fugitive from servitude or labor, shall under any pretence of authority whatsoever, violently and tumultuous seize upon and carry away to any place, or attempt to seize and carry away in a riotous violent, tumultuously and unreasonable manner, and so as to disturb or endanger the public peace, any negro or mulatto before any district or circuit judge, the person or persons so offending, shall be deemed guilty of a misdemeanor, and on conviction shall be sentenced

to pay a fine of not less than \$100 nor more than 1000, with costs of prosecution and be confined in the county jail for any period at the discretion of the court not exceeding three months.

Section 5. That nothing in this Act shall be construed to take away what is hereby declared to be invested in the Judges of this commonwealth, the right, power and authority at all times, on application made, to issue the writ of habeas corpus, and to inquire into the causes and legality of the arrest or imprisonment of any human being within this commonwealth.

Section 6. It shall not be lawful to use any jail or prison of this commonwealth for the detention of any person claimed as a fugitive from servitude or labor, except in cases where jurisdiction may lawfully be taken by any judge, under the provision of this act: and any jailor, or keeper of any prison, or other person who shall offend against the provisions of this section, shall on conviction pay a fine of \$500, one-half for the use of the commonwealth, and the other half to the person who prosecutes; and shall moreover hereforth be removed from office, and be incapable of holding such office of jailor or keeper of a prison at any time during his natural life.

Section 7. That so much of the act of the General Assembly, entitled "An act for the gradual abolition of slavery," passed March 1st, 1780, as authorizes the masters or owners of slaves to bring and retain such slaves within this commonwealth for the period of six months, in involuntary servitude or for any period of time whatsoever, and so much of act as prevents a slave from giving testimony against any person whatsoever, be and the same is hereby repealed.

Section 8. So much of all laws of this commonwealth as are hereby altered, be and the same is hereby repealed.

From the Liberty Advocate.

"PERISHABLE PROPERTY."—In the *Etaw* (Ala.) Whig, we find the following advertisement.

NOTICE,

I will sell to the highest bidder, on the 25th day of January, 1847, at the late residence of Joseph Mayes, deceased, near Union, in Green county, all the *perishable property* of the estate of the said Joseph Mayes, deceased, consisting in part of.

*Ten Likely Negroes.*

Household Furniture, farming utensils, &c. &c. on a credit of twelve months, with bond and approved security.

R. LEACHMAN, Adm'r.

December 24, 1849 255 ads  
Perhaps Mr. Leachman may never upon this earth find out his mistake, in calling these ten likely negroes "perishable property," but at the day of judgement, it not before it is most probable he will. "Perishable Property?" freeman of America!—think over it, ponder on it, and be ashamed for the hand you have in the matter, that ten of God's likeness, ten immortal souls, for whom Christ died as much as you or me, were sold upon the auction block, like a cargo of damaged fruit, as perishable property, and no man dared to say aught against the accursed deed. The band will please strike up the tune of

"Hail, Columbia, Happy Land!"

A Bill has passed the United States Senate, *none dissenting*, to pay \$50,000 to Ruiz and Montez for the losses they sustained in the liberation of the Africans of the *Amistad*. Webster and Davis of Mass. and other northern Senators, if they did not vote for the Bill, suffered it to pass without opposition. We rejoice that this infamous proposition was defeated in the House by a vote of 112 to 40.

"A blockhead, dress him as you will,  
Will be at best a blockhead still."

## TEMPEANCE.

The constitutionality of the law of Massachusetts, New Hampshire and Rhode Island, prohibiting the License Laws has been sustained by the unanimous decision of the Supreme Court of the United States.

This is another glorious victory for the Cause of Temperance. We guess the human Slaughter Houses of the land will be closed after a while. "Wait a little longer."

The news of the decision of the Supreme Court on the License question reached Woonsocket Monday evening and operated like a thunder bolt upon the rum-sellers. It was what the ninepin gamblers call a perfect "ten strike." It instantly swept the boards of every rum shop in the village, and the *law-abiding* proprietors left the State in a body, and are said to be taking lessons on a subject to which they have heretofore been entire strangers—that of keeping a respectable public house; and are under the tuition of the accomplished proprietor of the Temperance Hotel at Blackstone, Mass. Wonder if the Supreme Court of this State sits next Monday!

We do not wish to see them hung; but we really hope they will feel the propriety of becoming good, and wholesome and respectable citizens, by pursuing some less piratical business than that of manufacturing drunkards. *Liberty Advocate.*

POLICE REPORT.—No FIGHT in rum-square this week. Reason—nothing to make one out of, since the rum shops closed. *Liberty Advocate.*

It is said that Rum-sellers in the city of New Y. are so *hard up* to get names to put on their petitions to the Legislature for a repeal of the Excise Law that they go to the grave-yards and take names off the tomb-stones! *Liberty Advocate.*

VERMONT—The vote on the License question was taken in Vermont on the 2d inst, and resulted in a majority for no license of 8,091, nearly two to one throughout the State. This is another great victory for Temperance, the result affects every town in the State alike, Rum-selling is therefore, not legalized in Taverns any where in Vermont.

Gen. Taylor is a staunch Te-totaller not having touched tasted or handled ardent spirits during the last twenty years of his life. Is it any wonder that he is a good soldier?—Temp. Enterprize.

Why is it not a wonder? nothing makes men fight like rum.

DELAWARE. The people of this state vote on the License question by Counties. No License will be the verdict without doubt.

The Legislature of Indiana has given the License question to the Towns.

The people of the city of New York spend annually \$730,000 for cigars. When the Legislature passed the law giving the license Question to the people, at the very urgent solicitations of the people, of this great city, this law was not allowed to extend its benefits among its population. Rum and Tobacco are kindred associates.

## POETRY.

SELECTED

### WORDS OF CHEER.

Be firm and be faithful,  
Desert not the right;  
The brave become bolder,  
The darker the night!  
Then up and be doing,  
Though cowards may fail,  
Thy duty pursuing,  
Dare all and prevail!

If scorn be thy portion,  
If hatred and loss,  
If stripes, and if prison,  
Remember the cross!  
God watches above thee,  
And he will requite:  
Sooner leave those who love thee,  
Than God and the right.

From the Hamilton Student.

### A Song for Reformers.

BY HENRY

On is our watchword—our motto **THE RIGHT**—  
We work for mankind in earnest and might;  
Stars teach us a lesson: they sparkle more bright,  
Peering from heaven through the clouds of the night.

Just is our cause, though the labor severe—  
That labor which tries, will bring the hour near  
When success shall burst forth like the star of the day,  
And dark disappointment shall hasten away.

Then labor, O labor! 'gainst hell and the world;  
Christ is our leader—the strong bolts He hurled  
At oppression and sin, will soon, soon bring low  
The powers that sink man in gloom and deep woe.

Then onward, straight onward! ten thousands the  
woes,  
Ten thousand the weals that hang on our blows!  
Ne'er let us yield to the forces of Error,  
While an arrow remains in Truth's goodly quiver!

As eternal as God His principle are,  
Defend them He will 'gainst the "powers of the  
air,"

The wreath that we court shall in heaven be found,  
By the hand of our God shall the laborer be  
crowned.

February, 1847.

### THE POTATOE.

Much anxiety exists every where about the future usefulness of the potatoe. It has become a very important article of food so much so that few people know how to dispense with it, and yet many feel that it can never again be cultivated so as to contribute as it has to the comfort of man. As the time for planting is near at hand a few thoughts as to the best manner of cultivating this vegetable may be of service.

1st. Select dry, elevated & somewhat sloping ground to plant on, and plant without manure in the hill. We know some who last fall dug good sound potatoes from a side hill, while those planted on flat portions of land in the same field were good for nothing.

2d. Instead of making a furrow to plant in as farmers usually do, plant on the top of the ground and by taking earth from between the hills to cover them with and to draw around them, thus a high hill will be formed which we believe will do much towards saving the potatoe from the rot. We know some farmers that practice this mode, who last year had abundance of excellent potatoes, while their neighbors lost all or nearly all by the rot.

3d. Some advise planting early.

## RELIGION.

Religion does not consist in a blind devotion to any particular tenet of creed makers, or in the observance of certain rituals, for there is as much idolatry in these as there is in bowing to blocks of wood and stone; but in the every day practical exercise of love to God and love to man; that kind of love which does not consist in *professing*, but in *actual doing*; not that love which exhibits itself in mere *feeling*, but in *acting*; the Pharisee gave good evidence of possessing the former when he said, "be ye warmed and filled;" but it took the good Samaritan to exhibit the latter, by binding up the wounds of him who had fallen among thieves & giving consolation to the distressed. He who loves God truly, will make his love to man be *felt*, not merely *talked about*; and he whose *heart and hands* are engaged in the *practical* service of man, cannot but love God.

## NOTICES.

### PROSPECTUS

OF VOLUME IX. FOR 1847,

OF THE

### AMERICAN PHRENOLOGICAL JOURNAL.

O. S. FOWLER, EDITOR.

To reform and perfect Man—to develope, by culture the original beauties and capabilities of his nature—is a work the most arduous and exalted that can possibly engage human intellect or effort. To do this effectually however, his nature must be known; and since PHRENOLOGY and PHYSIOLOGY embody his entire constitution, there is no way by which we can so easily become acquainted with ourselves, or for what occupation in life we are best qualified, as by the aid of these sciences. To these subjects and their various applications, will this Journal be devoted. It will present,

#### PHRENOLOGY.

Each number will analyze one or more of the Phrenological organs, both singly and in their various combinations, illustrated by engravings, showing their location. Each number will also contain the Phrenological development and character of some distinguished individual, accompanied, by their likenesses. This department will give just that practical view of Phrenology which is required in order to fully understand its proper application.

#### PHYSIOLOGY.

To know and obey those laws of life and health, unfolded by these sciences, constitutes the main basis and superstructure of talent, virtue, and happiness. This department will also be illustrated by engravings.

#### ANIMAL MAGNETISM

Will receive its due attention; and our readers will receive through this medium, all that is new, interesting, and important.

#### WOMAN,

Her character, influence sphere, and consequent duties; the government and education of children, &c.—will also be presented in this Journal.

Our field is indeed the world, Physical, Intellectual, and Moral. Human improvement and happiness we shall endeavor to promote. Those, therefore, who are interested in the advancement of our race, and would ameliorate their condition, may do so perhaps more effectually by circulating this Journal, than by any other means; for it will embody the principles of all reform.

This work will be issued monthly, containing thirty two or more pages, on good type and paper, at the extreme low

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FOWLERS' & WELLS,  
PHRENOLOGICAL CABINET, 131 Nassau St. New York.

BOONTON WASHINGTON TEMPERANCE BENEVOLENT SOCIETY meets every Monday evening in the Free Church, THOMAS RILEY Pres. STEPHEN GRIMES. Sec.

THE LIBERTY ALMANAC FOR 1847—Is a pamphlet of 48 closely printed pages prepared with great care by a master hand, and illustrated by several engravings designed and executed expressly for this work. In order to give the widest possible circulation to this valuable Anti-Slavery document, the wholesale price has been reduced to the following rates:

250 copies or upwards at \$30 00 per 1,000.

100 or 200 copies " 3 50 " 100.

50 copies for \$2—25 for \$1, &c.

All orders must enclose the Cash, and should designate the conveyance by which they are to be forwarded

Also, for sale, Rademacher's German Liberty Almanac for 1847; with a large variety of Anti-Slavery books, tracts, engravings, &c. at the Depository of the Am and For. Anti-Slavery Society, No. 5 Spruce-st. by WILLIAM HARNED.

The "AMERICAN MISSIONARY," is a new name given to the Union Missionary, which is published at No 5 Spruce Street N. Y., and is the organ of the American Missionary Society, organized in Sept last at a convention held in Albany. The Society refuses donations from Slaveholders. Lewis Tappan of New York is Treasurer.

THE PRISONER'S FRIEND, is the title of a weekly periodical devoted to the abolition of Capital Punishment and the Reformation of the Criminal, published at No. 40 Cornhill, Boston, Mass., by Charles & John M. Spear. Terms, one dollar in advance.

CHRISTIAN INVESTIGATOR.—is the title of a small monthly paper by William Goodell at Honeyoye, Ontario County N. Y. at 50 cents per annum. It is an excellent paper, and Mr Goodell is abundantly qualified to do justice to its name.

#### SHOWER BATHS

A few shower Baths, ready for immediate use for sale low at this office. Persons knowing the value of such articles are not willing to be without them.

BLANK DEEDS for sale at this Office.

LIBERTY Minstrel.—A few copies of Clark's Liberty Minstrel for sale at the Office of the Freeman Every singing Abolitionist should have one of these books.

#### THE LIBERTY ALMANAC

for 1847, for sale at this office.

#### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

Memoir of Lovejoy,  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As It Is,  
Life of Granville sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery, &c

# NEW JERSEY FREEMAN.

VOL. 2

BOONTON, MAY 13, 1847.

NO. 23

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

## TERMS.

Single copy 25 cents per annum, or for 12 numbers  
10 copies to one address for two dollars.  
All communications must be post paid.

From the Hampshire Herald.

## Causes and Character of the War with Mexico.

That even the effrontery of James K. Polk recoiled from the full assumption that the Rio Grande is the boundary, was evinced by a tremendous order "not to disturb the Mexican forces in possession of military establishments and posts," of which, says the Secretary of War, "the Department is informed that Mexico has some on the east side of the Rio Grande." What foreign "forces" and "military establishment and posts" on American soil, and an American President not to disturb them! What did this mean? It meant that the author of this order felt irresistibly that the territory was not ours, and that it was his intention, by cautious and stealthy advances, which should not too suddenly shock the moral sense of the people, to make it ours. It meant invasion and war with the infinite aggravation of pretending it was peace.

In another order the Secretary says:

"Should Mexico assemble a large army on the Rio Grande, and cross it with a considerable force, such a movement must be regarded as an invasion of the United States and the commencement of war."

Then to invade our country with a small force would not be an invasion, would it?

In yet another:

"You have been advised that the assembling of a large army on the borders of Texas. [Where now is Polk's "frontiers of Mexico?"] and crossing the Rio Grande with a considerable force, will be regarded by the Executive here as an invasion and the commencement of war. An attempt to cross the river with such a force will be considered in the same light."

See how our President creeps on, like a trembling urchin, fearing the parent's eye, while he lies to take the forbidden thing.— Truth is always consistent. Behold the consistency of these wicked and dissembling rulers! Our army is not to disturb "the Mexican forces in possession of military establishments and posts on the east side of the Rio Grande;" but if Mexico hold communication with those establishments, for the purpose of relieving the troops, or conveying provisions, stores, or pay, this is "invasion and war!"

Subsequently, on the 16<sup>th</sup> of October, the Secretary tells Taylor "to approach as near the western boundary of Texas, the Rio Grande, as circumstances will permit. He does well to explain that the Rio Grande is "the western boundary of Texas." If the territory was ours, what circumstances should forbid our occupying any and every part of it?

It is evident that Taylor, soldier as he is, was reluctant to take the irrevocable to which he was thus invited. He knew it would be war. Our Government itself, for months before, had cautioned him on this point, having declared that the step would be "aggressive," that it would be "to make war." Taylor remained in moveable, until at last the positive and fatal order of January 13<sup>th</sup>, 1846, was issued twenty-seven days after Slichter's declaration of war in Mexico, just about time for it to reach the city of Washington. Then Taylor struck his tents and took up the line of march

north Rio Grande. He reached it on the 28 of March, having penetrated one hundred and fifty miles, nearly as far as the Canada line from Boston, into the interior of Mexico. His march was unmolested. He occasionally descried scouting parties, "which avoided him," and was met by a body of cavalry thirty miles from the river, who notified him that the crossing of a small stream in the morning, "could be considered as a hostile act." The inhabitants fled from their plantations and houses at his approach. They burned the custom-house at Santiago, and abandoned the town. He "found Point Isabel in flames," and "three inoffensive inhabitants" left in it. What does our army in its new position, Gen. Taylor shall tell:

"APRIL 8.—On our side, a battery of four 18 pounders will be completed, and the guns placed in battery to-day. These guns bear direct upon the public square of Matamoros, and within a good range for demolishing the town."

He blockaded the river with a view to cut off supplies from the Mexican army in Matamoros.

APRIL 15.—"No hostile movement has been made by the Mexicans."

APRIL 23.—"With a view to check the depredations of small parties of Mexicans on this side of the river, Lieuts. Dobbin and Porter were authorized by me, a few days since, to scour the country for some miles with a select party of men, and capture and destroy any such parties as they might meet. \* \* \* \* \*

Lieut. Porter, at the head of his detachment surprised a Mexican camp, drove away the men, and took possession of their horses."

This was the first hostile violence, and it appears that it was all on our side. In the same letter as if to clinch the nail, which pins to the counter this counterfeit of a President, Gen. Taylor says:

"Notwithstanding the alternative of war, presented by Gen. Ampudia, no hostile movement has yet been made by his forces."

APRIL 26.—"I regret to report that a party of dragoons, sent out by me on the 24<sup>th</sup> inst., to watch the course of the river above on this bank, became engaged with a very large force of the enemy, and after a short affair, in which some sixteen were killed and wounded, appear to have been surrounded and compelled to surrender." "The bodies may now be fairly commended."

The question is who commenced them?—I say without fear of contradiction, that the first step of Taylor's march from the rock of Tamaulipas actually in possession of Texas, was the commencement of hostilities.

Our government had deliberately decided, seven months before, that it would be to make war."

To put them irretrievably, at every point and in every particular, in the wrong, the first blow, by their own showing, was struck by them on the 23<sup>d</sup> day of April, 1846. It was done without resistance on the part of the Mexicans. Even in the next affair, the dragoons, it is said, were the aggressors, and followed up the attack until they found themselves in a chapparral surrounded by a numerous body which was covered by it. Yet, says our President, Mexico "commenced hostilities," and that her "avowed purpose in commencing the war was to reconquer Texas." When and where did she avow that? Reconquer Texas! What! when she was offering to receive our minister, if he would consent to treat on that very subject; when she was "concentrating no troops on the river," "making no preparation for a demonstration on this side," and had given orders to her forces "to limit themselves to the defensive," and had promptly communicated these orders to our government.

But listen to General La Vega, whom this country knows as a brave and faithful man, and whose word the

people will respect. On the 28<sup>th</sup> of March, he said to Gen. Worth:

"That the march of the United States troops through a part of the Mexican territory was war; that Mexico had not declared war. The two countries were at peace. We [the Mexicans] felt indignant at seeing the American flag placed on the Rio Grande, a portion of the Mexican territory."

On the 12<sup>th</sup> of April Gen. Ampudia, the Mexican commander-in-chief, wrote to Gen. Taylor:

"Your government in an incredible manner, has insulted and exasperated the Mexican nation, bearing its conquering banner to the left bank of Rio Del Norte.

In this case, by definitive orders of my government, I require you with all formality, to break up your camp, and withdraw to the other side of the Nueces, while our governments are treating." "If you insist on remaining on the soil of Tamaulipas, it must clearly result that arms must decide the question."

The President of Mexico, having been informed of Gen. Taylor's march upon the Rio Grande, issued a manifesto in which he said:

"I solemnly announce that I do not declare war against the United States of America, because that belongs to the august Congress;—but the defence of Mexican territory, which the forces of the United States have invaded, is an urgent necessity."

If there ever was a case in which the fable of the wolf and the lamb was realized, it is this. Yet President Polk says "we did not provoke the war," "Mexico commenced the war," "Mexico invaded our soil," Mexico has never placed the war she has waged, on the ground of our army occupying the intermediate territory on the Rio Grande. Read this extract of a letter from an officer of our army, dated at the camp, April 18<sup>th</sup>, 1846, and published in the Philadelphia Spirit of the Times: "Our situation here is an extraordinary one. Right in the enemy's country, actually occupying their corn and cotton fields, the people of the soil leaving their homes, and with a handful of men marching with colors flying, and drums beating right under the very guns of one of their principal cities, displaying the star-spangled banner as if in defiance under their very nose; and they with an army twice our size at least, sit quietly down, and make not the least resistance, nor the first effort to drive the invaders off."

Other letters from the army, which found their way into the newspapers of the day, stated that there was "a dense population on the left bank of the river all Mexican, all loyal to the Mexican government, that they had all abandoned this side of the river, leaving valuable properties," that they were actuated by a universal feeling of hostility towards the United States, that "our martial music sounded defiance from the camp opposite Matamoros," to which the Mexican music answered in like strain from the opposite bank.

Had the territory been unquestionably ours, it would have been a wanton, a low and brutal bravado to encamp our army and to conduct thus in the face of a neighboring army and people. It was tauntly barbarian. Have not my countrymen sense, candor and generosity enough to enter a little into the feelings of their aggrieved fellow-men? to appreciate the natural and just sentiments uttered by Gen. La Vega? to think a little of the golden rule, to imagine an exchange of positions?

Taylor erects a heavy battery, pointing into the heart of Matamoros, at a few hundred yards distance; bids his "professors of clatter" to ring and rattle in the ears of the Mexican troops and peaceful citizens fierce sounds of defiance, he breaks up a Mexican camp, drives off the men, and captures their horses; he blockades their river with the avowed purpose of cutting off the supplies of the troops and starving them out. THIS WAS

## SEIGE—THIS WAS WAR.

Can there be a question in the mind of any, but a man, who was the aggressor, leaving the Texas inquiry entirely out of the case?

But there is still stronger ground against Polk and his accomplices. They have uniformly admitted that the question of boundary remains to be settled. Calhoun specially instructed our charge in Mexico to say this in a most soothing manner, and that we were prepared to settle it "on the most liberal terms." The wicked resolutions of Annexation said this, and Polk said it again, and again and the Secretary of War said that Mexico was in possession of the disputed territory.

Then, in the name of heaven, why did they assume that the boundary was already settled, and fixed on the Rio Grande, and commence, on that assumption, the work of death and destruction, which they are now about? If it was disputed territory, as they admit, they had no right to set a foot upon it. What did we see when the British came in a far less offensive manner upon territory then in dispute?

It was to prevent trespassers from cutting timber, an interest common to our selves with Great Britain; yet all Maine was immediately in arms, and the tocsin sounded through the land. Nothing but their withdrawal prevented immediate war.

In any possible view of the case, James K. Polk, and his vile counsellors were the aggressors, the unprovoked, the deliberate, the selfconvicted aggressors. Our Executive alone made the war. Nor, according to our poor, trampled, and mutilated Constitution. Congress has the exclusive power to make war. It has been our chief boast, to being free, that we could not, like the nations of the old world, be involved in the horrors of war, to be butchered and become human butchers at the pleasure or caprice of one man. Congress was in session when Slidel's war letter was received and the war order issued, but the autocrat did not consult the only war-making power known to the Constitution! And yet, O shame, shame, ever during shame! that base body, when called upon by the tyrant to register his decree, to father his bloody bastard, and provide for its support, complied without a moment's pause, and without permitting one of the fourteen Lots, whom God in his mercy had left us, to be heard! And as if this was not degradation enough, they volunteered to whitewash the black usurper of their most precious prerogative, by solemnly enacting that MEXICO WAS THE AGGRESSOR! No language but Shakespeare's fits:

"You told a lie, an odious, damned lie,

Upon my soul a lie, a wicked lie,"

A lie to lacker over a new and the boldest breach of the Constitution—a lie to justify and encourage robbery and murder, a lie to be maintained by a great and christian people, staining their hands with deeds of indefinite devastation and death.

D. L. C

## THE ANGEL AND HIS GUIDE.

A young angel being sent down to this world on some business for the first time, had an old courier's spirit assigned him as a guide; they arrived over the seat of Martino in the midst of a long day and in sight of an obstinate fight between the fleets of Rodney and De Grasse. When through the cloud of smoke he saw the fire of the guns, the decks covered with mangled limbs or dead bodies, or dying; the ship sinking, burning, or blown into the air; and the quantity of pain, misery and destruction of the crew who were yet alive, with much eagerness dealing around to one another, he turned angrily to his guide and said "You undertake to conduct me to earth and you have brought me to hell?" "No," said the guide, "I have made no mistake; this is really earth and these are men. Devils never tread one another in this manner, they have more sense and more of what men call humanity." Dr. Franklin.

**LABOR.** Remember that labor is necessary to excellence. This is an eternal truth, although vanity cannot be brought to acknowledge or indolence to heed it.

## THE NEW JERSEY FREEMAN.

BOONTON, MAY 15, 1847.

Hearts dead to the claims of man, cannot be alive to the commands of God: and religion cannot flourish on the ground where humanity withers. Keep.

The notice in another column of a State Anti Slavery Convention to be held in Newark, we hope may receive all the attention the subject demands. If it does, we shall have a great gathering of the friends of liberty from all parts of the State on that occasion. There can be no good reason given why we should not. Newark is easy to get to from nearly all parts of the State, and we dare promise free entertainment for all who come from a distance, by the friends of the slave in Newark.

The first business of the Convention will be, to consider, and act upon the employment of an Agent to go through the State, hold meetings, lecture and do other business for the cause which should not be delayed.

We are certain that the field is now open for the accomplishment of much good for the cause in this state by a competent agent, and surely there is enough that should be done to awaken the dormant sympathies of the people of this state in behalf of the down-trodden & oppressed poor of his nation. The case now in our Courts involving the right of the New Jersey slaves to their freedom under the new Constitution, requires that the people should be stirred up in reference to raising the funds necessary to defray the expenses of the suit, as well as in reference to other aspects of the case.

The committee or some members of it, have already advanced more than they have received, and this business can be done up more effectually by an agent who can visit the people in their respective towns, and while enlightening them on the great subject of human rights, may induce them to contribute something to redeem their own State from the condition, the crime, and disgrace of a slaveholding State.

Besides the business which is contemplated in the call for this Convention, measures will be taken to make the meetings interesting, instructing and profitable to all who attend, and beneficial to the cause, by addresses from competent persons from abroad who will be in attendance. May we not have a good and profitable meeting? We shall if the friends will take interest enough in the cause to come out. We should at this meeting give the cause an impulse that would prove to be the commencement of a new Era in the history of the cause in this State. Let us all be there, then, from North, East, and West Jersey. There are good friends of the cause in all parts of the state; and can we not have a general rally on the second of June at Newark?

The Meetings will without doubt be held in the church in Clinton Street, and we trust our friends Underwood Johnson and others in Newark, will make all necessary arrangements for an efficient meeting.

The Legislature of Maine has passed a law, requiring the vendors of patent medicines to have attached to each bottle, box, &c., a label setting forth the several ingredients of which the compound consists, with the proportions of each.

The amount of tobacco annually consumed in England, is said to be twenty-six millions five hundred and fifty-seven thousand and one hundred and forty three thousand pounds.

The catholic clergy of France have joined in a petition for the immediate and total abolition of slavery in the French colonies.

## TO MANY A RICH MAN

You boast you have made the money,

And that, no doubt, is true;

But others say, the money

Has done the same to you!

**BOONTON.**—We have sometimes been asked by strangers, what and where is Boonton? As its history has never been written, we will give a brief sketch of its location and a few other particulars.

Boonton is a village situated among the Hills in Morris County, on the Rockaway branch of the Passaic River. It is situated about ten miles from Morristown, sixteen from Paterson, nineteen miles from Newark and twenty eight from New York, in a westerly direction from the latter place.

The Morris Canal, running from Easton to Jersey City, runs through the place, having two locks and an inclined Plain in the village with a fall of about one hundred feet. The Legislature has granted a charter for a Rail Road from Dover, (a town about ten miles to the west) to Paterson, and a Rail Road now constructing between Dover and Morristown comes within five miles of Boonton.

The scenery is of nature's workmanship, and is beautifully romantic. Hills, highly elevated, giving extensive views of the surrounding country, hollows and deep ravines, all adorned with rocks of huge dimensions and all the varieties of form, piled upon each other after nature's manner of doing business, with thousands of trees of almost every variety growing in this region, including abundance of beautiful evergreens, with the Falls in the River which are quite extensively known as a great curiosity, having a perpendicular height of about fifty feet, all together affords a rich treat to all the lovers of the romantic. Indeed we think that he who cannot find a rich repast in a ramble among our hills, and our rocks, through our ravines, around our Falls and under our green trees &c. must belong to the frigid zone and be wanting in most of the susceptibilities of true pleasure.

From its elevated situation and continued motion of the waters in many places along the river and canal, we have no stagnant atmosphere, and Boonton is one of the most healthy situations in the United States.

Boonton contains four Stars, two Churches, a Presbyterian and Congregational, a few Methodists and Catholics who have occasional meetings, and a number of Independents.

The Town has improved very much within the last two years in buildings and otherwise, and many such improvements are still in progress.

The principal business of the place is in the Iron Factory of the New Jersey Iron Co., the building of which was begun in 1829 when the place was a solitary wilderness except the excavation of the canal which was then in progress. The Factory is situated on a branch of the canal running from the foot of the inclined Plain and can have the benefit of all the water in the river. A vast quantity of Iron has been made in this Factory, & many valuable improvements in the making of iron have been made also. Under the active enterprise of the present agent, William Green, the mill has been chartered, new furnaces erected, and is in excellent order for doing a great business. Besides the other iron made in the mill, it is in complete order for making Rail Road Iron, of which they are now turning out about a ton an hour, night and day, and expect soon to finish a much larger quantity. These rails have been pronounced, by good judges, the best made in the country. We believe they are heavier than any heretofore made in the United States.

The facilities for any manufacturing business are numerous now, and when the contemplated Rail Road is carried through as it no doubt it will be at some time not far distant, they will be inferior to none in the United States.

Between the head of the Plane and the foot, is a fall of about 80 feet, and through the rout the whole of the river is or can be turned. Fifty feet of this fall is unoccupied, with the exception of what is taken up by the machinery at the head of the Plane, and can be used twice over before it is used in the mill at present in operation at the foot. The river below the Mill, has a rapid fall for a mile, is equally unoccupied, and could be filled with mills all the way. The moun-

tains in the vicinity, and along the canal, furnish abundance of charcoal and iron ore. In short the facilities for manufacturing here are great, and will continue to improve, while the field is almost entirely unoccupied.

## MISCELLANEOUS.

How I abominate the conservatism which interdicts progress! Its iron tyranny has ground mankind down into the dust ever since the building of Babel; and many, most of the evils, civil, political and religious, under which we now groan, and which we are now struggling to throw off, are its pampered progeny. O. S. Fowler.

**BEAUTY OF PEACE.** When Capt. Back went to the Polar regions, in search of Capt. Ross, he found in with a band of Esquimaux, who had never seen a white man. The Chief raised his spear to hurl at the stranger's head; but when Capt. Back approached him calmly and unarmed, the spear dropped, and the rude savage gladly welcomed the brother man, who had trusted in him. Had Capt. Back adopted the usual maxim that it is necessary to carry arms in such emergencies, he would probably have occasioned his own death, and that of his companions. *British Friend.*

## CAPITAL PUNISHMENT.

The Jackson Patriot contains an account of the case of Ebenezer H. Miller, who, in the fall of 1843, was convicted of the murder of a squaw in Kent County in this State, and sentenced to be executed. Two days before the sentence was to have been carried into effect, and after the gallows was erected, his sentence of death was commuted to imprisonment for life in the State Prison where he had been for nearly three years. His entire innocence of the crime of which he was convicted has been recently made to appear, by the dying confession of one Hovey, who was in company with him at the time the alleged murder was committed, and the principal witness against Miller on his trial. Hovey acknowledged that he was the guilty person, and that Miller was innocent. Upon a representation of these facts to Gov. Welch, a pardon was granted to Miller, a short time since, and he was set at liberty, and has returned to his friends in Vermont, who are said to be highly respectable. The case does not afford a very conclusive argument in favor of capital punishment. *Port Huron Observer.*

And yet the great mass of those who profess to believe in a religion, inculcating the doctrine that "ninety-nine guilty persons had better go unpunished than that one innocent man should suffer," hang on with a death-grasp to the DEATH PENALTY. When will these men cease bringing up the rear of reform? The State of Michigan has abolished the death penalty, and the above case of E. H. Miller will not be very likely to assist in a repeal of the law, should such an absurd thing be attempted. The State should make ample pecuniary amends to Mr. Miller.

From the Chronotype.

## THIS WORLD.

The man who lives in this world and does not wish to reform it in almost every respect, must be an awful blue dish of skimmed milk.

Yet there is one point of view in which this world is a most excellent one. It is in fact so good that we really do not feel worthy to live in it. It is a glorious world to act well your part in. There could not be a better. We mean by acting your part well, only doing the best you can. We are sorry we ever despaired of doing that—or by any other feeling ever failed to do it.

Remember the Convention on the second of June at Newark.

## From the Christian Citizen. IDOL-WORSHIP.

Although no idol-temples with the immolated bodies of their victims strewn around their altars are found here and there over our land, but temples consecrated to the worship of the true God may be seen everywhere, yet, idols are worshipped in every town and hamlet in Christian America. Not that they do literally bow down before an image himself has made and render it blind adoration and religious homage—but worship is of the heart; and supreme love given to any created thing, with the belief that it can confer the highest happiness, is really spiritual idolatry—which God abhors. The heart will love something supremely, and if Jehovah—whose perfections are infinite and the contemplation of and communion with whom elevates the character and fills it with noble aims and purposes—is not the object, some created thing must be, and the energies of the mind will be debased by a worship unworthy of itself. God is a spirit and will be worshipped in spirit. It matters not, therefore, what we profess nor what name we bear, nor that we bow down in God's temple and observe His ordinances—if supreme love for Him does not burn constantly on the altar of the heart purifying the motives and the life; constantly inciting to activity and labor in the fulfilment of the "great commission," our names will be registered as idolaters.

The gods of the ancient Greeks are said to have numbered 20,000. Ours are numerous, it may be, as theirs. Many are private idols, and though you may not see them enshrined in the elegant boudoir or in the privacy of the closet, you may learn their names by their controlling influence over the character and life.

These are borne about in the heart and carried frequently into the house of God, and while the knee is bent before Jehovah the heart secretly offers up incense at its idol's shrine. It may in truth be said of many as of the Samaritans of old; "they feared the Lord and served other gods." We have also household and national gods. Has idolatry in heathendom ever surpassed in profundity the adoration paid by all classes of our people to some of our public men? A native of Hindostan witnessing it, would think the gods had come down in very deed and enshrined themselves in flesh with full power to save the country from a approaching ruin.

Who did not read with fear and trembling God's stern rebuke for this sin when the idolized Harrison was called from the Presidential chair to the cold damp tomb?

A rebuke repeated since, in the defeat and defection of those raised by acclamation to the highest places of trust and responsibility. Notwithstanding, thousands still look upon the laws of the chief magistrate and Congress as far more binding than the laws of God; and in obeying them set His laws at defiance.

Another idol—a relic of barbarism which should have been buried forever beneath the rubbish of the ages has lately been resuscitated and held up for worship before the American people—*military glory*. The most hellish and the foulest spirit that ever blighted our green earth! Hundreds have even now offered themselves victims on this new altar.—For long weary years will the punishment of this idolatry fall upon mothers and widows and children as they gather around their desolate hearths and remember the loved and miserably lost ones who have fallen its victims. Would that the *American Church* might rise as one man, and protest against it, and wash itself from all participation in this sin.

While we read with surprise and wonder of the homage paid by the Israelites to the golden calf, immediately after the the awful revelations of Sinai, and while their passage through the red sea and their deliverance from the oppressions of Egypt were still fresh in their memories—shame and penitence and fear should fill our hearts, who have the bible, with daily increasing proofs of its authenticity, as we offer up our whole being and our best energies on the altar of fashion or fame or mammon.

'Tis not enough of faith to talk;  
A man of God with God must walk.

## TEMPERANCE.

**A SAMPLE RUM SELLER.**—A clergyman of this village related the following anecdote last Sabbath which several hearers afterwards confirmed. A lady, the wife of a poor inebriate, went to a grocery to get some rags, that she might obtain the means of giving her children something to eat. The grocer weighed them out, and found they came to one shilling; then turning to his slate, and finding a charge of nine pence for three glasses of rum against the husband, deducted it and paid her the remainder, three cents. She besought him to think of her half starved children, but she plead in vain.

Talk about moral suasion with such men. They would take the coins from the eyes of a corpse, if there were three of them to pay for the last glass which sent the victim to his early grave. *Stillwater Gazette.*

**DELIRIUM.**—"Never was drunk but once in my life," said a fellow in my hearing, "and I'll never be drunk again. The street seemed to be very steep, and I lifted up my feet at every step, as if I was getting up stairs. Several cart-wheels were making revolutions in my brains, and at one time I fancied my head was in a large carring and turning establishment, the lathes of which I was keeping in motion with my feet.

I couldn't conceive what was the reason the town had tumbled into such an enormous hill, and that it seemed to be growing higher and threatened to pitch over me. Stop, stop, says I, and I'll head this old hill yet, or at least it shan't head me. I turned to go down and get at the bottom; tell me! if the town didn't turn right round too, heading me all the time. Well, sure enough the ground flew up and struck me in the forehead; as soon as the stars cleared away, I commenced climbing with my hands and knees. The next thing that I saw was a brick house coming round a corner, and I believe it ran right over me, for I don't remember any more." *Advocate.*

## RAIL ROAD TEMPERANCE SONG.

Tune "Old Dan Tucker."

Ho! The Car of Reformation,  
Rides majestic through the Nation,  
Bounding on its train the Story,  
Temperance! a nation's glory.  
Roll it along, Roll it along, Roll it along, through the nation.

The Temperance Car of Reformation.

Men of various Predilections,  
Frightened run in all directions,  
Landlords, Squires and Supervisors,  
With their tipling law advisors  
Get out of the way, Reformation,  
Await your shameful false position,

Boards of excise gazed astounded,  
- When at first our bell resounded,  
Freight trains are coming, tell those foxes,  
With your votes and ballot boxes.  
Jump for your lives, while the bell rings,  
Ere the sound your funeral knell rings.

SEE the people run to meet us,  
At the depots thousands greet us;  
Quick into the Cars get seated,  
All is ready and completed.  
Put on the steam, all are crying,  
While "no License" flags are flying.

This day our Freedom we declare,  
Let every Rum King now beware,  
We mean to drive him from his station  
By moral and by Legal Suasion.  
Look out for the cars, right legislation,  
Soon will bless our happy Nation.  
Huzzah! Huzzah! right legislation,  
Soon will bless our happy Nation.

## POETRY.

### KEEP AT WORK.

Does a mountain on you frown?

Keep at work:

You may undermine it yet;

If you stand and dump its base,

Sorely beats you may get.

Keep at work.

Does Miss Fortune's face look sour?

Keep at work:

She may smile again some other day;

If you pull your hair and fret,

Rest assured she'll have her way.

Keep at work.

Are you censured by your friends?

Keep at work:

Whether they are wrong or right,

May be you must bide your time,

For victory you fight.

Keep at work.

If the devil growls at you,

Keep at work:

That's the best way to resist;

If you hold an argument,

You may feel his iron fist.

Keep at work.

Are your talents vilified?

Keep at work;

Greater men than you are hated;

If you're right then go ahead—

God will be appreciated.

Keep at work.

Every thing is done by Labor:

Keep at work.

If you would improve your station:

They have help from providence:

Who work out there own salvation.

Keep at work—

FRANKLIN.

From the National Era.

### Lays of Reform.

BY DR. J. E. SNOBGRASS.

Be of good cheer! Work while 'tis day,

Whatever ye find to do,

Remembering it's never vain

To lead a life that's true!

The growth of truth is ever slow—

'Twas thus designed to be,

For an' that that mortal sight may ken

Of the plans of Deity

But let not those whose mission is

To sow Truth's precious seed,

Faint, though the field be rough and vast,

But onward still proceed!

Dependence is a demon foe,

Whom we should put behind,

As Jesus did when Satan strove

To tempt his sinless mind!

The time has come for hero deeds!

But if there be but few

With courage equal strife,

The more the work fore you!

Be, then, of cheer! Work while 'tis day,

Whatever ye find to do,

Believing it is never vain.

To lead a life that's true!

To will right, to do right for its own sake, is benevolence, is religion, is Christianity.—Keep.

## NOTICE.

### ANTI-SLAVERY CONVENTION.

A Convention of the friends of Liberty throughout New Jersey will be held on Wednesday the 2d day of June next, at 11 o'clock A. M., in the Free Presbyterian Church in the city of Newark.

Business of importance will come before the meeting, and it is desirable that there should be a good representation from all parts of the State.

Adjourned meetings will be held in the afternoon and evening.

J. Grimes Chairman of

Ex. Committee.

### PROSPECTUS

OF VOLUME IX. FOR 1847,

OF THE

### AMERICAN PHRENOLOGICAL JOURNAL.

O. S. FOWLER, Editor.

To reform and perfect Man—to develop, by culture the original beauties and capabilities of his nature—is a work the most arduous and exalted that can possibly engage human intellect or effort. To do this effectually, however, his nature must be known; and since PHRENOLOGY and PHRENOLOGY embody his entire constitution, there is no way by which we can so easily become acquainted with ourselves or for what occupation in life we are best qualified, as by the aid of these sciences. To these subjects and their various applications, will this Journal be devoted. It will present,

#### PHRENOLOGY.

Each number will analyze one or more of the Phrenological organs, both singly and in their various combinations, illustrated by engravings, showing their location. Each number will also contain the Phrenological development and character of some distinguished individual, accompanied, by their likenesses. This department will give just that practical view of Phrenology which is required in order to fully understand its proper application.

#### PHYSIOLOGY.

To know and obey those laws of life and health, unfolded by these sciences, constitutes the main basis and support of talent, virtue, and happiness. This department will also be illustrated by engravings.

#### ANIMAL MAGNETISM.

Will receive its due attention; and our readers will receive through this medium, all that is new, interesting, and important.

#### WOMAN,

Her character, influence sphere, and consequent duties the government and education of children, &c.—will also be presented in this Journal.

Our field is indeed the world, Physical, Intellectual and Moral. Human improvement and happiness we shall endeavor to promote. Those, therefore, who are interested in the advancement of our race, and would ameliorate their condition, may do so perhaps more effectually by circulating this Journal, than by any other means; for it will embody the principles of all reform.

This work will be issued monthly, containing thirty two or more pages, on good type and paper, at the extreme low

PRICE OF \$1.00 PER YEAR, IN ADVANCE.

Subscriptions should, in all cases, be addressed, post paid to

FOWLERS & WELLS,  
PHRENOLOGICAL CABINET, 131 Nassau St. New York.

BOONTON WASHINGTON TEMPERANCE BENEVOLENT SOCIETY meet every Monday evening in the Free Church, THOMAS RILEY Pres. STEPHEN GRIMES. Sec.

THE LIBERTY ALMANAC FOR 1847—[is a pamphlet of 48 closely printed pages prepared with great care by a master hand, and illustrated by several engravings designed and executed expressly for this work. In order to give the widest possible circulation to this valuable Anti-Slavery document, the wholesale price has been reduced to the following rates:

250 copies or upwards at \$30 00 per 1,000.

100 or 200 copies " 3 50 " 100.

50 copies for \$2—25 for \$1, &c.

All orders must enclose the Cash, and should designate the conveyance by which they are to be forwarded

Also, for sale, Rademacher's German Liberty Almanac for 1847; with a large variety of Anti-Slavery books, tracts, engravings, &c. at the Depository of the Am. and For. Anti-Slavery Society, No. 5 Spruce-st. by WILLIAM HARNED.

The "AMERICAN MISSIONARY," is a new name given to the Union Missionary, which is published at No 5 Spruce Street N. Y., and is the organ of the American Missionary Society, organized in Sept last at a convention held in Albany. The Society refuses donations from slaveholders. Lewis Tappan of New York is Treasurer.

THE PRISONER'S FRIEND, is the title of a weekly periodical devoted to the abolition of Capital Punishment and the Reformation of the Criminal, published at No. 40 Cornhill, Boston, Mass., by Charles & John M. Spear. Terms, one dollar in advance.

CHRISTIAN INVESTIGATOR—[is the title of a small monthly paper by William Goodell at One-nyce, Ontario County N. Y. at 50 cents per annum. It is an excellent paper, and Mr Goodell is abundantly qualified to do justice to its name.

#### SHOWER BATHS.

A few shower Baths, ready for immediate use for sale low at this office. Persons knowing the value of such articles are not willing to be without them.

BLANK DEEDS for sale at this Office.

LIBERTY Minstrel.—A few copies of Clark's Liberty Minstrel for sale at the Office of the Freeman. Every singing Abolitionist should have one of these books.

#### THE LIBERTY ALMANAC

for 1847, for sale at this office.

#### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

Memoir of Lovejoy,

Emancipation in the West Indies,

Anti-Slavery Record 3 vol.,

Slave's Friend 3 vol.,

Mrs. Child's Appeal,

Slavery As It Is,

Life of Granville Sharp,

Jays Inquiry,

Buxton on the Slave Trade,

Rankins Letters,

Jay's View,

Narrative of Frederic Douglass,

Alton Riots & Alton Trials,

Channing on Slavery, &c.

# NEW JERSEY FREEMAN.

VOL. 2

BOONTON, JUNE 19, 1847.

NO. 24.

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR.  
Boonton, Morris County, New Jersey.

## TERMS.

Single copy 25 cents per annum, or for 12 numbers  
10 copies to one address for two dollars.  
All communications must be post paid.

## SLAVERY.

From The Liberty Press.

### A Horrible Story.

The following story is too bad almost for publication, yet the truth should be told. The writer is a minister of the M. E. Church, and gives his proper name, so that if he is called in question, the reader will know where the responsibility belongs.

For the True Wesleyan.

"Truth crushed to earth, shall rise again—  
The eternal years of God are hers;  
But error, wounded, writhes in pain,  
And dies among her worshippers."

DEAR BROTHER LEE:—A few years since, one of my neighbors, while descending the Mississippi river in a flat boat, on landing at a plantation, witnessed a most revolting scene of cruelty, which he related in substance as follows:

A female slave was at work in a field, where she was compelled to keep her infant child, that was sick and hungry. The poor mother was pained at seeing her little one sick and dying, and obeying the holy dictates of a mother's feelings, she dug two potatoes from her master's potato ground, and roasted them in a fire near where she labored, and gave them to her famishing infant.

For this offence she was stripped entirely naked, and bound with a cord, and beat almost to death! The narrator approached the scene of cruelty, and begged the monster with tears to desist, but was answered only with bitter curses. He continued to beat her in the most cruel manner, cutting her back, limbs, and breasts, with his lashes, until her milk from her breasts mingled with her blood ran down to the ground filling little holes near where she stood. In the midst of this heart-rending scene, our friend became so excited that he ran furiously on the miserable murderer, and attempted to stop him by force.—His men now interferred, and bore him off to his boat, or his interfering would have probably cost him his life.

Such hell-deserving cruelty occurs every day in the Slave States. Thousands are lashed and beaten on their backs and limbs, until they carry huge scars from childhood to the grave. Yet flowing blood and scalding tears, piteous groans and imploring looks, move not the steel-ed hearts of their oppressors.

The system that admits such cruelty is tolerated in many of the Christian churches, (so called.) Ministers sanctify it from the pulpit, and endeavor to support it from the Bible—while thousands of professors uphold it at the ballot box, and thus continue its existence by all these and various other means.

Now my dear brethren, on with the armor of righteousness, and rush boldly into the battle. We are small beside Amalek; but "if God be for us, who can be against us?" "Truth is mighty, and will prevail."

'Tis really curious to witness the writhings and contortions of pro-slavery men and slave-holders in the M. E. Church in this part of Ohio.—Although it may surprise many of the friends of humanity, it is a fact that slaveholders live in this free state, and enjoy the privi-

leges of the M. E. Church unmolested.

Yours truly,  
D. H. WHEELER.  
Pomerooy, Feb. 16

## CIRCULAR.

To the People of the County of Madison:

The following letter from Doctor Harvey may be relied on for its truthfulness. He resides in the neighborhood of Philadelphia and is a worthy man. That it may do the more good, I scatter it over our county in a handbill form. What monsters of inhumanity—what unequalled pirates—are slaveholders! Buying and selling men, women, and children! Tearing from each other those bound together in the closest and dearest relations! Unutterable crimes!

Gerrit Smith.

December 26th, 1846.

"DEAR SIR,—Myself and two others lately visited the eastern part of Virginia to see the cheap lands now much talked of in agricultural circles, and there saw a slave auction. My friends were not abolitionists before, and pitied my credulity when I told them the horrors of slavery; but one week in the old Dominion has added two staunch adherents to our cause. I wish every pro-slavery man and woman at the North could witness one slave auction.

"We attended a sale of land and other property, near Petersburg, and unexpectedly saw slaves sold at public auction. The slaves were told they would not be sold, and were collected in front of the counters gazing on the assembled multitude. The land being sold, the auctioneer's loud voice was heard, 'bring up the niggers.'—A shade of astonishment and fright passed over their faces, as they started first at each other, and then at the crowd of purchasers, whose attention was now directed to them. When the horrible truth was revealed to their minds that they were to be sold, and nearest relations and dearest friends parted forever, the effect was indescribably agonizing. Women snatched up their babies and ran screaming into the huts. Children hid behind the huts, and trees, and the men stood in mute despair.

The auctioneer stood on the portico of the house and the men and boys were ranged in the yard for inspection. It was announced that no warrants of soundness were given, and purchasers must examine for themselves.

A few old men were sold at prices from \$13.00 to 25.00, and it was painful to see old men, with heads white with years of toil and suffering, stand up to be the jests of brutal tyrants, and to hear them tell of their diseases and wretchedness, fearing they would be bought by traders for the southern market.

"A white boy, about 12 years old, was placed upon the stand. His hair was brown and straight, his skin exactly the same hue as other white persons, and no discoverable trace of negro feature in his countenance.

"Some coarse and vulgar jests were passed on his color, and \$5.00 was bid for him, but the auctioneer said 'that is not enough to begin on for such a likely young nigger!' Several remarked 'they would not have him as a gift'—Some said a white nigger was more trouble than he was worth. One man said it was wrong to sell white people. I asked if it was not wrong then to sell black people. He made no reply.—Before he was sold, his mother rushed from the house upon the portico, crying in frantic grief, 'My son, oh my boy, they will take away my dear—' Her voice was lost

as she was rudely pushed back and the door closed.

The sale was not for a moment interrupted, and none of that crowd of ruthless tyrants appeared to be in the least degree affected by the scene. The poor boy, afraid to cry before so many strangers, who showed no sign of sympathy or pity, trembled and wiped the tears from his cheeks with his sleeve. He was sold for about \$250. The monsters who tore this child from his mother would sell your child and mine if they had the power. During the sale, the quarters resounded with cries and lamentations that made my heart ache. A woman was next called by name.—She gave her infant one wild embrace before leaving it with an old woman and hastened mechanically to obey the call, but stopped, threw her arms aloft, screamed, and was unable to move.

"One of my companions touched my shoulder and said, 'come, let us leave here I can bear no more.' We left the ground. The man who drove our carriage from Petersburg had two sons who belonged to the estate—small boys.—He obtained a promise that they should not be sold. He was asked if they were his only children. He answered, all that's left of eight. The others had been sold to the south, and he would never see nor hear from them again.

"As Northern people do not see such things, they should hear of them often enough to keep them awake to the sufferings of the victims of their indifference.

Very respectfully, your friend,  
ELLWOOD HARVEY."

## THE WAR AND THOSE ENGAGED IN IT.

A Correspondent of the St. Louis Republican writes from Mexico as follows respecting the conduct of the American soldiers.

"Let us no longer complain of Mexican barbarity—poor, degraded, 'priest ridden' as she is. No act of inhuman cruelty, perpetrated by her most desperate robbers, can excel the work of yesterday, committed by our soldiery. God knows how many of the unarmed peasantry have been sacrificed to atone the blood of poor Colquitt. The Arkansas Regiment say not less than thirty have been killed. I rode through the chaparrals and found a number of their dead bodies, not yet cold. The features, in every instance, were composed and tranquil—lying upon their backs, eyes closed, and feet crossed. You would have supposed them sleeping, but for the gory stream which bedewed the turf around them. In some instances, after the vital spark had fled, in the overflowing of demoniac vengeance, the carbine ball dashed out the brains of its clayey victim.

Death, in all its horrors, I have seen and been familiar with from my boyhood, and I could not feel the dread reality before me until Col. B. and myself rode down 'the arroyo,' to where, from the curling smoke, we supposed the women and children of these poor creatures were secreted. We rode up. Fear and anxiety were depicted upon every countenance—the women crowded around us for protection—and notwithstanding they were not more than half a mile from the scene of murderous butchery, they were wholly ignorant of what had been going on. An old female, who looked as though she might be grandmother of the whole, advanced to us, and, in the most imploring manner, asked us to send back her husband and sons from the camp, where they supposed they had all been taken. I told them that I feared their men had been killed. They soon comprehended my fears, and the old woman asked us to lead to the dead bodies, and accompanied by two little boys of about 10 years of age each, we set out for

The first body we approached, the old woman examined was a 'cartero'—*a donde estan los otros madre Dios, a donde vamos?*—'Where are the others? Mother of God! where shall we go?' We then led to another body—that of a man about thirty years of age, who was as tranquil as though he was in the sweetest sleep. The little boy, impelled by that instinct which seems to lead us into trouble and difficulty ere it is read for us, stripped his companions and was the first to reach the body. He advanced steadily to its side, gazed upon the countenance which was half concealed beneath the broad brimmed *sombrero*; folded his hands upon his breast, and looked with dreaming earnestness upon the bloody victim of ill-timed vengeance. The heaving of his frail little chest, and the silent tears stealing from his dark eyes and rolling their way down his cheeks, told too eloquently that the little fellow had lost a friend. I said to him in the most soothing tone I could command: 'Do you know that man?' To which he replied: *Es mi padre, caballero*. ['He is my father, sir']—walked round the body, examined the bullet hole in the side, turned away from us, drew his sleeve across his eyes, and without an audible sob or murmur, returned to the glen where his mother, brothers and sisters were to hear the tale of their desolation."

The Liberty Standard, from which we copy the above, adds; "Whoever has aided to instigate and uphold this execrable War is virtually a participator in these murders & the hundreds like them which have marked with blood the career of our Volunteers in Mexico. Let them ponder well their responsibility!"

From the Boston Courier.

#### HERO WORSHIP.

The progress of Hero Worship is truly alarming. The year in which we are now engaged has already displayed a military taste for the people, which tends to nothing but a corruption of morals, and the utter extinction of every truly patriotic sentiment; for the spirit which exalts in the success of an aggressive war has no affinity with the spirit of patriotism. The latter seeks to make men happy, by teaching them habits of industry, the arts of peace, & the refinements of literature, philosophy and morals; the former brutalises a nation, and "brings defiance to the unarmed philosopher and politician, who bring into the field Truth without a spear, an Argument unbacked by artillery."

All wars beget *Heroes*, as naturally (and almost suddenly) as lightning produces thunder; and the more skill and science in the work of butchery the greater the Hero, and the sooner he arrives at the zenith of glory. Thus General Zachary Taylor, who twelve months ago was not half so much celebrated as "General Tom Thumb," has become the idol of a host of worshippers whose name is Legion. The public mind is essentially (we hope not thoroughly) debauched with the doctrine of Hero Worship. The Press lends its aid in the dissemination of these pernicious doctrines & the establishment of a system of the most abominable despotism that can be inflicted on a nation. Some of the most influential journals have the name of this Hero in Double Pica capitals at the head of their editorial columns as a candidate for the presidency, as if success in murdering men, women and children, by hundreds and thousands, where all that is desired to give a claim to the suffrages of a people who boast of their magnanimity & love of justice. Editors whose moral sensibilities are in convulsions if they see an advertisement showing where wine is for sale, snatch up with eagerness every paragraph that glorifies conduct or character of this military chieftain, and present it as a luscious morsel to their readers. Political principles, and opinions in regard to subjects hitherto thought to be of the most importance to the prosperity of the country, are no longer thought of, and Whigs and Democrats seem to have buried all their ancient animosities, and to vie with each other in a new contest, to decide whether the Hero is actually a

Whig or a Democrat. One journal (we do not recollect what one, but we have seen it within a week) disclaims all solicitude in relation to his political partisanship, and is satisfied—*perfectly satisfied*—with the conviction that *General Zachary Taylor is a GREAT and GOOD man!*

The facts on which this conviction is founded were not stated, nor do we recollect that the editor alluded to any particular acts that constitute "a great and good man." But with the true Hero worshiper that is no importance. If the altar is well furnished with human flesh for sacrifice, and thousands of hearts have been pierced to supply a generous libation of human blood, the adoring throng require no other stimulant to their devotion.

To say nothing of the elements of *greatness*, a quality which as a propriety belongs to a devil as to a saint, and a term which may be used to signify the darkest of crimes as well as the brightest of virtues—we have yet to learn wherein consists the *goodness* of General Taylor; and we sincerely hope that some of his worshippers will ere long have the *goodness* to portray those features in his character, and recite some of those acts of his, which give him a claim to idolaury. We are the more anxious on this point, because we should be glad, for once in our life, to be one of a political majority, and at the same time sure that *we are right*. Only satisfy us that General Taylor is truly deserving of the approbation of the wise, the humane, and the patriotic, and we will heartily unite in everything adapted to do honor to his virtues, although we will give no pledge to become a worshiper in the temple of his fame, or

To crawl on his prostrate knees,  
Where he sits, to follow fawning."

We are aware that it is said by the worshippers, that General Taylor does no more than fulfil his duty to his country by prosecuting the war with all the power of his arm and intellect. He has been bred a soldier, in the service of his country, and he must not disobey the orders of the President. There is no other alternative; he must obey or resign. Miserable apology—contemptible tergiversation. Let him resign his commission. He has himself pronounced the war unnecessary, unjust and cruel. He used language similar to this, if we remember rightly, in his letter to Henry Clay, announcing the loss of his son. He there pronounced his own condemnation. If he admits the war unnecessary, unjust and cruel, he can not escape from the consequences of the admission—namely, that he who voluntarily carries it on successfully, is guilty of gratuitous injustice and cruelty.

In these remarks we have used the word Hero, with its derivatives, according to its present popular acceptation. We are aware that another and a far different idea is connected with the word. Had General Taylor felt any partiality for the character of a hero in that other and older sense, he would have thrown his commission in the face of the President, the moment he received an order to pass over the boundary of the United States with an invading army. Had he done so, in all probability there would have been no war—the difficulties with Mexico would have been amicably adjusted—thousands of innocent lives would have been saved—millions of dollars might have remained in the public treasury, or in the hands of individuals, to be used in constructing canals and railroads, or employed in promoting the arts which improve and embellish society—and our *heroic* Representatives in Congress would have lost the opportunity of dishonoring themselves by voting supplies to carry on a war which they have acknowledged to be unrighteous, cruel, and unnecessary. He would then have proved himself a true and legitimate Hero, and the wise and virtuous of all nations and ages would have combined to do him reverence—and when the portals of immortality should be open to receive disembodied spirits, may we not believe that all Heaven would echo with the shout, *THE HERO COMES!*

It is the highest glory for Americans to plunder Mexico and murder her citizens,

waste and destroy their goods, burn their houses and lay desolate their lands; but if the Mexicans attack these murderous invaders of their peace, and take any of their goods, they are called "murderers," "robbers," "savage wretches" &c, and if any of them are taken prisoners, though it be for fighting in defence of their own homes, the "wretches" are "instantly shot down."  
"Oh consistency, what a jewel thou art,"

Out of about 1060 of the Mississippi Volunteers, only 248 are left. Three fourths having been killed in battle or died by sickness and exposure in Mexico.

Who are responsible for all this? We answer, all those who do not lift up their voices loud and strong, against the most infamous crusade now carried on by this nation against the peace and liberties of Mexico.

#### THE POOR MAN'S CANDIDATE

Some of the Whig papers call Gen. Taylor the "poor man's candidate." This is certainly very proper, for it cannot be doubted that he is the poor man's friend. It is said that he has about 200 poor men on his plantation in Mississippi, so poor that they are said not even to own themselves. Gen. Taylor undoubtedly has them fed so as to keep them in tolerable working order. He is also the poor Indian's friend, being the first man that suggested the humane idea of helping the poor Indians out of the Florida swamps by importing bloodhounds from Cuba for that purpose. Verily, he should have the votes of all "poor men."

It was reported that Gen. Scott permitted the women and children, with other non-combatants to leave Vera Cruz before the bombardment was begun, but that is denied by the Governor of that city and is doubtless incorrect. They earnestly besought to be allowed to go out, but were forbidden. They would not have the guilt of that wanton butchery of nearly 1000 helpless people shut up in that city on our soul for the wealth of the continent. It was most horrid barbarity in the service of slavery. *Liberty Standard.*

*Slavery, War and Licentiousness.*—A slaveholder in New Orleans boasts that while the Mississippi Volunteers were in that city, he realized a profit of \$5750 from three female slaves who were compelled to receive their private visits! Such facts as these should make ears of virtuous and christian women tingle! *Ib.*

*The Infernal War.*—We notice a rather remarkable passage in one of the letters of Col. P. M. Butler, of the South Carolina Regiment of Volunteers, now on service with Gen. Scott—remarkable, we mean, considering the source whence it comes. In a letter to Gov. Johnson, written after the capture of Vera Cruz, he says:—

"The contest is unequal, and the service an *INGLORIOUS* one. The universal voice of the Army, Navy and Volunteers, is for terminating this contest, and Peace would be to them most welcome news."—*Lib. Standard.*

One of the Mexican States is called *Zacatecas*, which in Spanish is pronounced *Zachy take us!* This is just what some of the whig party are saying to General Taylor!! *Lib. Advocate.*

An officer on the eve of battle, seeing one of his soldiers on his knees praying, asked him if he was afraid.

"Oh, no!" answered the soldier. "I was only praying that the enemy's shot might be distributed like *prize money*, chiefly among the officers!"



**THE NEW JERSEY  
FREEMAN.**

BOUNTON, JUNE 19 1847.

is dead to the claims of man, cannot be alive to the demands of God: and religion cannot flourish and where humanity withers. *Keep.*

is devoted more space than common in our little month to the Mexican War and the participation in that nefarious business, but no more than should be considered, all things taken into consideration, the most infamous that is recorded upon the pages of the world's history. And the people of this nation. We

of this nation, calling themselves the most enlightened, refined and devoted community of any in the world; making the loftiest professions of regard for human rights, engaged in an aggressive war, an unprovoked invasion of a sister republic, plundering her citizens, destroying her villages, and acknowledging for the sole purpose of extending the American Slavery, "the vilest that ever the sun;" betrays a complication of meanness, baseness and hypocrisy, that has never before been seen to the world. What betrays if possible a still deeper degree of hypocrisy and moral depravity, here the people of this nation, from Maine to Texas, exult over the bloody butcheries committed by our soldiers in Mexico, crowning with laurels those men who are the most successful in spreading desolation among the unoffending Mexicans, and now huzzahing a man for the Presidency, who has only been brought into notice by his success in spilling human blood, whose hands are dripping with human gore, whose only recommendations are, that he is a soldier, and a successful fighter in the cause of slavery. And yet, incredible as it may appear, the wicked are not alone engaged in this detestable war. Christians, so called, thousands of the professors of the God of Peace and Love, are bowing and worshipping at this bloody shrine.

They are among those who shout with the loud-voiced lions over the bloody business and in the prospect of the successful elevation of one of its bloody instruments to the presidential chair. Away with such pretensions to christianity. It is all a sham. Do not believe the religion of Jesus Christ is of so valuable import, that men can believe in it, and then upon the heaven-daring and God-defying wickedness of this war, whether we consider it in its origin or its continuance. We firmly believe that every consistent man will give his testimony against this war, and participators in it, and apologists for it, unless abandoned and the American troops leave Mexico.

**FOURTH of JULY!**

According to public notice, a meeting of the citizens of Bonton was held on Saturday the 12th inst on the lawn near the Flag Staff, to take into consideration the subject of a celebration of the Anniversary of freedom.

George W. Esten was appointed chairman, and F. M. Secretary, and after some discussion, it was Resolved, that,

As the Fourth of July comes this year on Sunday, we will dispense with a regular celebration, and substitute a free, public, Pic Nic in the grove on Monday morning the 5th of July and that all the citizens be invited to participate.

A committee was then appointed to procure good speakers for the occasion. The meeting will take place at half past one o'clock, in the afternoon. The excellent addresses are expected to be made on

**THE STATE CONVENTION.**—This Convention was held in Newark on the second of June, according to previous notice.

The Secretary not having furnished us with the minutes of the proceedings, we can only state very briefly, the substance of what was done there.

The Convention was organized by appointing Enoch Middleton of Crosswicks Chairman, and Aimon Underwood of Newark, Secretary.

The meetings in the morning and afternoon, were taken with interesting discussions of a business nature.

The employment of an agent and the means of paying were taken into full consideration. Mr. Norris Day, we believe a congregational Minister from Vermont, was present, suitably recommended for the agency, and the Convention voted to employ him for one year, the National Society having pledged one half of the expense.

Mr. Day addressed the Citizens in the evening, and the Convention adjourned.

Since the Convention, Mr. Day has been spending a few days in Bonton, and has addressed the citizens six times. He has left excellent impressions upon the minds of the people with regard to his qualifications as an anti-slavery Lecturer. He certainly has a very happy faculty of presenting truth so as to fasten it upon the hearts and consciences of those who hear it.

He left here for Madison, where he has been lecturing, we hear, much to the satisfaction of the people.

This week he is spending at Caldwell, and after a few weeks, say three or four, which he expects to spend in Morris and Essex Counties, he will be ready to labor in other parts of the State, probably commencing at Paterson, thence through West Milford, Newfoundland, Deckertown, Branchville, &c.

We feel assured that Mr. Day will, with the hearty co-operation of the friends of liberty, accomplish much good; we hope and trust they will hold and keep up meetings, and get the people out to them. Let not the time of the agent be spent in looking for meetings to be appointed and the people left to come out without active effort to make them so.

Mr. Day is authorized to receive contributions for paying the expense of the slave trade in the State of errors of this State; and we trust his friends everywhere will feel the importance of giving a little towards discharging this bill, which should be done without delay.

**LETTER FROM THE CONVENTION.**

The following letter, addressed to the Editor, was read at the Convention on the second inst. at Newark.

Trenton 6th Month, 1st, 1847.

Respected Friend

J. Grimes,

As circumstances beyond my control, will deprive me of the pleasure of participating in the meeting tomorrow, I cannot allow the opportunity to pass without expressing a hope, that you will have a good gathering of the people, and many an earnest word spoken, that "they move forward" in this great reform.

While the "Church" is recreant to its duty and the State is false to its trust; while the latter is directing all its energies to the prosecution of a nefarious war for the extension and perpetuation of slavery, and the former is praying for its success, and uttering benedictions upon its bloody triumph; there is all the more need that Abolitionists re-double their exertions, to disseminate the truth, and by it correct the public sentiment, and thus remove the evil.

While it shall be clearly understood, that it is not against Christianity or good government that we war—let it be proclaimed with equal distinctness, that we shall never cease to labor for the subversion of that political fabric, which makes slavery its corner stone, & for the overthrow of that Church which sanctions the

buying and selling of men, the prostitution of women, the stealing of children, and the utter exclusion of millions of our countrymen from the benefits of moral and religious teaching.

Let it be known that our opposition to slavery is not the impulse of a moment—a mere spasm of benevolence; but a well settled conviction, deep as the foundations of our religious faith, of the utter sinfulness of the system, and our duty to oppose it.

We are not Abolitionists from any special dislike to the slaveholder, but because duty to God leads us to oppose this wrong, and plead for its victims. Love of our country, staggering under the weight of this frightful iniquity, induces us to labor for its removal. The claims of a common humanity, outraged in the person of the slave by cruelty and degradation, and in the master by the development of his worst passions, consequent upon the possession of absolute power over the life and will of his fellow man, all demand of us increasing effort for the overthrow of slavery.

With the hope that your labor will hasten the "good time coming,"

I am as ever,  
thy friend for truth and freedom,  
B. Rush Plumly.

**ONE OF THE VERY BEST—Catching a Runaway.**—Yesterday morning as an omnibus from Edlicott's Mills, 13 miles distant was coming to the city, the driver, soon after starting on his trip, observed a colored man, with a bundle over his shoulder, upon the road and acting in a manner to excite suspicion; on coming up with him the omnibus was stopped, and the compliments of the day interchanged; upon inquiry, however, relative to the freedom of the colored man, his answers were so vague and unsatisfactory that the driver was soon convinced that he was a runaway, and accordingly took him upon the seat, in spite of some remonstrance on the part of the negro against the operation. Upon arriving in the city the prize was taken to the office of Justice Wright, when suddenly the negro proved to be a quite smart, intelligent chap; produced his free-papers on the first suggestion, named a number of gentlemen in the city who, he alleged, knew him well said he had been out to the Mills to see his friends, and he was really very much obliged to the gentleman of the omnibus for his kind notice, but the omnibus was not to be thrown off so, and accordingly demanded his three levies. "No, no," said the negro, "you made me ride for your gratification and I shall refuse to pay for my own." The cause was a plain one, and the omnibus backed out a little worse for the enterprise. *Salt Dun*

How to reconcile an intelligent love of freedom, and a desire to remain in a pro-slavery church, and under the preaching of a pro-slavery minister, I know not. The duty of leaving them appears so plain, I have long since withdrawn from them. *James G. Birney.*

It is said that about 70,000,000 bushels of Barley were used up in the Breweries and Distilleries of Ireland within the past year. The best way to feed the starving poor of Ireland would be to put out these infernal fires, the never failing sources of human misery, poverty, degradation and death.

One of the three Counties of Delaware have voted No License. The other Counties have gone for License by small majorities only.

## POETRY.

From the liberty Bell.  
A TWILIGHT VISION.

BY MARIA LOWELL.

When the stealthy twilight's coming is shadowing  
the room,  
And the cheerful fire leaps upward, the brighter  
for the gloom,  
And a sense of all the blessings that God has made  
our own, [shone,  
Seems clearer to the spirit than when the daylight

Then in that holy season of thankfulness and prayer,  
The solemn angel-monitors God stations everywhere;  
Draw back the folded curtains whereon our day  
dreams glow,  
And show behind, the miseries that other hearts  
must know.

And so, last evening, sitting with dear house-hold  
voices round, [sound  
Making their pleasant music, there came a deeper  
A voice that called my spirit from the fireside far away,  
To where a woman & a slave upon her deathbed lay.

Before her eyes already had passed a dread eclipse,  
And her hand groped round for water to wet her  
fevered lips,

"They have not left me even one," in anguished  
tones she said,

"Of all the children I have borne, to hold my  
dying head.

"My children always cheered me, they were so  
good and kind,

But sometimes when I looked at them, a thought  
would cross my mind

That used to make the sunshine of Summer days  
feel cold—

The thought the dreadful day would come when  
they should all be sold.

"But I tried hard to forget it, and to think it would  
not be,

For I was everything to them & they were all to me,  
And it seemed well nigh impossible that any  
human heart. [apart.

Was cold enough and harsh enough to tear us all

"So they grew up and worked with me under the  
bright sunshine,

Until I dared to look at them and think of them  
as mine.

It was not long that on my heart this sense of  
comfort lay, [away.

For very soon they came to take my eldest boy

"They rang their silver, coin, by coin, under my  
very eyes,

It sounded louder in their ears than could a mother's  
cries:

Then I gathered all my children, save the lost  
one, in despair,

As a hen folds in her chickens when a hawk is in  
the air.

"They came again, and then again, again and then  
again,

They bore one off from me each time, those iron  
hearted men,

Till, of the six that God had given they left to me  
but one,

And then they bade me bow my head and say,  
'His will be done!'

"They left my youngest, and for her I toiled with  
double strength

When masters working-hours were through, that  
I might earn at length

Enough to buy her freedom back, when the sure  
day should come

And bring those men to take from me what made  
my hut a home.

"Ten years of toil had passed away (she was but  
six years old

When tightly folded in my arms she saw her  
sister sold;)

And now she was a woman grown, so active & so gay,  
That light of heart as any bird she sang the livelong day.

"Ten years of toil had quickly passed and added to  
our store,

So that each day the certainty of freedom grew  
still more;

The price was high, too, I had set, for I'd a  
mother's pride— [hide.

And yet the beauty of my child I only wished to

"They came at last, we felt prepared, nay, I felt  
even glad, [had

That I could hold within my hand the only claim I  
To call her daughter, seeing that which, at the hour  
of birth,

God gave in heaven, was valueless as dust upon  
the earth.

"They came, and we with trembling hands  
counted the money out— [about,

But master hardly looked at it, and said 'turning  
Ten times the money that lies there was paid for  
her to-night,

And she must go!' Then everything grew black  
before my sight.

"And she was gone, and from that time I only  
wished for death;

Now it has come, how willingly I breathe my  
latest breath!

But thou hast not done in my heart, not long, Oh  
Lord, not long

Shall the race be to the swift and the battle to  
the strong?"

I saw no more, my saddened soul returned to  
whence it came,

Less brightly than before my eyes leapt up the  
cheerful flame;

And louder than those voices dear I heard the  
question sound—

"Do ye remember those in bonds as ye with them  
were bound?"

Elmwood, Cambridge, U. S.

## MISCELLANEOUS.

*Criminal Statistics of the Learned Professions.*—  
From a statistical document recently published in the  
*Monitor*, it would appear that of all the liberal profes-  
sions, medical men furnish the smallest number of criminal-  
; the number is indeed so small, that it has been  
found impossible to fix a fractional ratio, as with the  
other classes. Since the year 1829, not more than 6  
physicians have been tried as criminals at the assizes.  
In the ten years, from 1829 to 1838, there were in the  
various criminal courts, forty-one thousand six hundred  
and seventy nine male prisoners, above the age of twenty-  
five years; among these were thirty three priests, thirty  
three lawyers, seventy-five notaries, sixty-six tip-  
staffs, but not a single medical practitioner.

TRUTH.—Lay down this as a principle, that truth is  
to the other virtues what vital air is to the human sys-  
tem. They cannot exist at all without it, and as the  
body may live under many diseases, if supplied with  
pure air for its sustenance; so may character survive  
many defects, where there is a rigid attachment to truth.  
All equivocation is falsehood, which consists not in us-  
ing false words only, but in conveying false impres-  
sions, no matter how. *Randolph.*

"No flocks that range the Vallies free,  
To slaughter I condemn,  
Taught by the hand that pities me,  
I learn to pity them."

BOONTON WASHINGTON TEMPERANCE  
BENEVOLENT SOCIETY meets every Monday eve-  
ning in the Free Church, THOMAS RILEY Prae.  
STEPHEN GRIMES, Sec.

THE LIBERTY ALMANAC FOR 1847—Is a pamphlet  
of 48 closely printed pages prepared with great care by  
a master hand, and illustrated by several engravings de-  
signed and executed expressly for this work. In order  
to give the widest possible circulation to this valuable  
Anti-Slavery document, the wholesale price has been  
reduced to the following rates:

250 copies or upwards at \$30 00 per 1,000.

100 or 200 copies " 3 50 " 100.

50 copies for \$2—25 for \$1, &c.

All orders must enclose the Cash, and should desig-  
nate the conveyance by which they are to be forwarded

Also, for sale, Rademacher's German Liberty Alma-  
nac for 1847; with a large variety of Anti-Slavery books,  
tracts, engravings, &c. at the Depository of the Am.  
and For. Anti-Slavery Society, No. 5 Spruce-st. by  
WILLIAM HARNED.

The "AMERICAN MISSIONARY,"  
is a new name given to the Union Mission-  
ary which is published at No 5 Spruce  
Street N. Y., and is the organ of the  
American Missionary Society, organized in  
Sept last at a convention held in Albany.  
The Society refuses donations from slave-  
holders. Lewis Tappan of New York is  
Treasurer.

THE PRISONER'S FRIEND, is the title of a  
weekly periodical devoted to the abolition of Capital  
Punishment and the Reformation of the Criminal pub-  
lished at No 40 Cornhill, Boston, Mass., by Charles  
& John M. Spear. Terms, one dollar in advance.

CHRISTIAN INVIGILANCE is the title  
of a small monthly paper by William Goodell at Hone-  
oye, Ontario County N. Y. at 50 cents per annum. It  
is an excellent paper, and Mr Goodell is abundantly  
qualified to do justice to its name.

### BOWER BATHS.

A few shower Baths, ready for immediate use  
for sale here at the office. Persons showing the value  
of such articles are not willing to be without them.

BLANK DEEDS for sale at this Office.

LIBERTY Minstrel.—A few copies of Clark's Lib-  
erty Minstrel for sale at the Office of the Freeman  
Every singing Abolitionist should have one of these  
books.

THE LIBERTY ALMANAC  
for 1847, for sale at this office.

### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at the  
office among which are the following.

Memoir of Lovejoy.  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As It Is,  
Life of Granville sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery, &c.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion, Error shrinks from all investigation.

VOL. 3

BOONTON, SEPTEMBER 4, 1847.

No. 1.

## THE NEW JERSEY FREEMAN.

WILL BE PUBLISHED MONTHLY BY JOHN GRIMES, EDITOR AND PROPRIETOR, Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers  
5 copies to our address for one dollar.  
All communications must be post paid.

## WAR.

Wholesale robbery, blood and murder; makes widows and orphans by the thousand; produces suffering and anguish that baffles description; carries wide-spread desolation in its train; brutalizes God's image; kindles into demon-like activity, the most ferocious passions; encourages a recklessness of human life; then decides questions of right by the power of the strongest.

From the Pittsburg Journal and Age.

### AN INCIDENT OF WAR.

It was a few days after the news of Buena Vista—the very day the mail brought the official list of the killed and wounded—we were seated in the office, reading over those with a sad curiosity, seeking out the names with which we were with old familiar. McKee we remember him well—a dashing, daring Artillery officer—he was in the Third when we knew him. But he married left the service, engaged in business, and at the opening of the war resumed the epaulets as Colonel of a Kentucky Volunteer Regiment. Brave fellow!—none braver fell on that bloody field.

We were sorrowfully engaged by these thoughts when a young woman entered the office. When we saw you, we were under thirty. She had a small child by the hand—a beautiful little creature about three years old. Both mother and child, for such no one could doubt to be their relationship, who observed their features, were dressed with extreme neatness, tho' all the little elegancies of decoration were bestowed upon the child.

We just looked over the top of the paper, to state these particulars, when having been directed to the Clerk, she came forward to our desk.

We handed her a chair, and while we endeavored as well as we could to soothe her very apparent agitation, we were somewhat at a loss for its existence.

After a few minutes conversation, we discovered the reason in the fact that she was a relative of a soldier in Captain—'s company of artillery. This corps had been engaged, and, we remembered, had suffered very severely. She had been informed that the list of killed and wounded had arrived, and she had called to hear the intelligence of his fate.

She wished us to read over the names. We again took the paper, and proceeded to comply with her request. We shall never forget the expression of that woman's features, as we read. Her agony was terrible. She was not unhandsome; but her face became ghastly pale, and her eyes looked unutterable despair, as she fixed them upon the child, who was playing with a newspaper, and laughing joyously in its heedless innocence! Her lips were colorless. The perspi-

ration started on her forehead, and as she lifted her hand to wipe the large drops away, we could see it trembling as though palsied. The presentment of evil had already almost broken her heart, and we knew that the relative must be very near one.

She had avoided giving us her name, and so soon as we found the list, appallingly long which comprised the casualties of the designated corps, we began to read. We did not know when we should read the fatal name, if at all, and at each individual we looked inquiringly in the woman's face. She said nothing, however, for some time, and we began to hope, that the name was not down, when we read

'John ———, sergeant, killed.'

Such a scream it was the wail of a broken heart. Only one—and then still as death. That cry was ringing in our ears for a month. We immediately ran towards her, but she arose from her chair, motioned us her thanks, and without a word left the office.

We had read to her the announcement of her husband's death.

We did not do much service in the office that day.

The next morning, happening down on the wharf, we saw the woman and her little girl going on board the Cincinnati packet. She recognized us, and we spoke to her. She was crushed completely. She had grown twenty years older; in as many hours. She informed us that she had resided with her husband in New-York. That she was originally from the West, on his corps being ordered to Mexico, she determined to repair to her friends, and await the conclusion of the war. She had heard of the battle, and knew that Captain—'s battery, was engaged, & on her arrival at Pittsburg, had been directed to the Journal office for information. She arrived the very morning after the receipt of the list of killed and wounded.

We bade her good bye. She continued her route to her girlhood's home, now desolate, as was all the world to her; and we to our daily business, a sadder man indeed.

The little incident recorded above was recalled to our minds on Saturday, by reading in a Western paper, the notice of the death of 'Mrs Sarah ———, widow of John ———, a soldier, killed in the battle of Buena Vista.'

It was our acquaintance.—there could be no mistake.

She had grieved herself to death for her husband.

We have often been called upon, on business of a similar nature by the wives of officers and soldiers, but none of them ever left as strong, or so painful an impression as the wife of the artilleryman killed at Buena Vista.

### WARS & THEIR CONSEQUENCES.

BY E. BURRITT.

The newspaper press has long perpetuated Reminiscences of War, seasoned to the most ardent fancy of youth, with the gorgeous heroics of patriotism, and poetry, and romance. I should be exceedingly grateful to your courtesy, and you might lay mankind under some obligation to that bland quality of Christianity if you would occasionally admit into your columns some of those Reminiscences of War calculated to inspire both the young & old, of this anlightened age, with an indomitable abhorrence of all that savors of the spirit, or tends to perpetuate the existence of that sanguinary monster. These

any article... millions... inheritance of War... poor of Christen... of their starved... cause of their poverty and degradation... grasping it in its slow revolution...

They had discovered in the monster but elements of War, the pampered Goliath which for ages has fed at the vent of Labor, and is now eating out the substance and subsistence of their bodies and souls, leading them to want, wretchedness, and less ignorance. They appeal to you to diet this horrible carnal War, before the tribunal of Humanity, and enter their evidence of its savage atrocities perpetrated on the human race, and upon the lines of seas and rivers of blood around the globe.

Here, then, are a few of the Reminiscences of War, entirely from poetry. They are bloody witnesses to death, & let them testify. In the periodical batcheries in human family, the following hecatombs have been offered up to that God of battles, which both Christians and Pagans have worshipped with the same devotion:

|                                              |                    |
|----------------------------------------------|--------------------|
| Loss of life in the Jewish Wars,             | 25,000,000         |
| By Wars in the time of Sesostris,            | 15,000,000         |
| By those of Semiramis, Cyrus, and Alexander, | 30,000,000         |
| By Alexander's Successors,                   | 20,000,000         |
| Wars of the twelve Caesars,                  | 30,000,000         |
| Roman Wars before Julius Caesar,             | 60,000,000         |
| Wars of the Roman Empire, Turks and Saccens, | 1,000,000          |
| Wars of the Reformation,                     | 30,000,000         |
| Wars of the Middle Ages, and modern times,   | 80,000,000         |
| Tartar and African Wars,                     | 180,000,000        |
| American Indians destroyed by the Spaniards, | 12,000,000         |
| Wars of Napoleon,                            | 6,000,000          |
| <b>Total,</b>                                | <b>668,000,000</b> |

The above is a mere extract from the blood statistics of glorious War, one chapter in the annals of violence, crime and misery, that have followed in the footsteps of the Great Destroyer. The loss of souls is estimated where human eyes may not read the list. Dr. Dick estimates the number of those who have perished directly and indirectly in War, at fourteen thousand millions, or one tenth of the human race. Edmund Burke placed the number at thirty-five thousand millions. Taking the estimate of L. Dick, and assuming the average quantity of blood in a commonized person, the veins of fourteen thousand millions would fill a circular lake of more than seventeen miles in circumference—ten feet deep! in which all the navies of the world might float! Supposing these slaughtered millions to average, each, four feet in length, if placed in a row, they would reach nearly four hundred and forty-two times round the earth, and four times round the sun. Suppose they average one hundred and thirty pounds each, then they would weigh 1,820,000,000,000 lbs., fourteen times more than all the human beings now living on the globe!

A highwayman is as much a robber when he plunders in a gang as when single, and a nation that makes an unjust war is only a great gang.—Franklin.

## INTEMPERANCE.

Ignorance, vice, crime; domestic strife and poverty, riches, dress and utter ruin; murder, a habit, and words unutterable.

### SPONTANEOUS COMBUSTION OF A DRUNKARD.

Dr. Peter Schofield, in a late address delivered at the formation of a Temperance society, in the town of Bustard in the district of Upper Canada, gives the following statement of a case of spontaneous combustion, which occurred in his practice.

It is well authenticated, that many habitual drinkers of ardent spirits are brought to a premature end, by what is called 'spontaneous combustion.' I remember mentioned several instances. One happened under my own observation. It was the case of a young man, about 25 years old. He had been a habitual drinker many years. I saw him about nine o'clock in the evening on which it happened. He was then as usual, not drunk but full of liquor. About eleven on the same evening I was called to see him. I found him literally rascled from the crown of his head to the sole of his feet. He was found in a black smith's shop just across the way from where he had been. The owner all of a sudden, discovered an extensive light in his shop, as though the whole building was in one general flame. He ran with the greatest precipitation, in singing open the door discovering a man standing erect in the midst of a bright, scintillated silver colored blaze, bearing exactly the appearance of a burning candle in the midst of a dark night. He seized him by the shoulder, and jerked him to the door; upon which the flame was immediately extinguished.

There was no fire in the shop, neither was there any possibility of fire having been communicated to him from any external source.

It was purely a case of of spontaneous ignition. A general sloughing came on, and his flesh was consumed or removed in the dressing, leaving the bones and a few of the larger blood vessels standing. The blood nevertheless, pulsed round the heart, & maintained the vital spark, until the thirteenth day, when he died, not only the most noisome and dreadful picture that was ever exhibited to human view, but his shrieks, groans and lamentations were enough to rend a part of adamant. He complained of a pain of body, his flesh was all gone.

He said he was suffering the torments of hell, and that he was just upon its threshold and should soon enter its dismal caverns; and in this frame of mind he gave up the ghost. O the death of the drunkard! Well may it be said to beggar all description. I have seen other drunkards die, but never in a manner so affecting. They usually go off senseless and stupid as it regards a future state.

A Victim of Rum.—Charles Morgan, a shoemaker, living at Newark, drowned himself in the Passaic river last week. He had been expressed his intention to destroy himself by taking on for some time intemperance, and on Tuesday evening during the absence of his wife, he despaired of being able to resist the temptation to drink, and sought release in suicide.—New York Evangelist.

Two boys recently died in Albany from the effect of spirituous liquors, administered to them by some person

To do right, to do right, for its own sake, is Evoltence, is Religion, is Christianity.

Some alterations and improvements in our Office, together with the sickness and death of a beloved Sister, have caused an unavoidable delay in the publication of the present number of the Freeman. Hereafter they will be issued regularly about the first of each month.

We earnestly solicit a candid perusal of the article on our last page, signed David Hale, on the Mexican war. Let there be a general moving on this subject, and the war would cease.

In 1844 the abolitionists suffered almost everything in shape of abuse and persecution from the whigs, because they would not come up to the work of electing Henry Clay. The grounds upon which the whigs claimed the votes of liberty men, were principally these: the maintenance of the Tariff and the keeping out of Texas. They proclaimed their party to be the only party that would keep out Texas and protect the manufacturing interests of the country. They professed to believe that the salvation of the country depended upon their success in these two things. They called themselves "the only true Anti Slavery party." We believed and said at the time that these professions were all a sham, the rankest hypocrisy, and events since prove that we did them no injustice. We have got Texas by whig votes, and are pushing on after Mexico.—Whigs have voted the means of carrying on the unrighteous war in Mexico and are shouting in exultation over the bloody butcheries that our troops are committing in that country. Henry Clay's son, Daniel Webster's son, and the sons of other leading whigs have gone on to Mexico to fight for slavery, and Cassius M. Clay has gone to revel in the Halls of Montezuma. Henry Clay, too, can covet the "honor of killing or capturing a Mexican." Whigs and whig editors every where, are putting forth the most urgent claims for a full share of the glory which a corrupt public sentiment attach to this most infamous war. No part of this annexation business and the prosecution of the war, could have been effected without whig votes. So much for their Anti-Texas and Anti-Slavery claims. How is it with their sincerity in reference to the Tariff? We not only find them now, rallying around a man for the next president, whose only claims to notice rests on, the fact that he can fight like a tiger for the extension of Slavery but a man whom they believe to be utterly opposed to the tariff policy which the whigs have professed to deem of such vital interest to the country. We have yet to see the first whig paper that has asked what the views of Gen. Taylor are in reference to the tariff question they are silent on the subject, what they once thought was so essential to the salvation of the country is not worth speaking of, or enquiring into now. Gen. Taylor is not to be questioned on the subject. Indeed it is not denied that he is utterly opposed to the whig Tariff and will go with the south on that question. To sustain the party is now the great & only question. They have given up the Tariff to take care of itself; they have gone for Texas and go for Mexico when they know well, that it is all for extending the area of slavery in order to give slave holders the ascendancy in our national councils that we may be ruled by them as we heretofore have been. We ask what is left of the whig party that should command the respect of any honest mind? They of the North have gone over to the South while the Democrats of the North corrupt as they have been and still are have exhibited

of regeneration in reference to the slave question, particularly in Maine, New Hampshire and New York. They will both go for slavery however, until the freemen of the North tell them by their votes, that they will no longer tolerate such unfaithful servants.

THE LIBERTY LEAGUE.

We regret the spirit and tone exhibited by some of the liberty papers in reference to the liberty League and those engaged in that form of anti-slavery effort. In this age of progression, we do not expect men, who are enquiring how they can do the greatest amount of good to their fellow men, to stand still. We are not at all surprised that some true hearted friends of the slave are found dissatisfied with the compromising spirit of many influential men in the liberty party, who begin to look about to see if there is not some surer way of reaching the great end we have in view, than to hold on to the Liberty party. Some influential liberty men have already been found lowering the original standard of the party, by going to the Ballot box in favor of pro-slavery men of other parties, unless we are blind there are those occupying the front rank of the liberty party who betray the same spirit still.

The epithet, "Goodell & Co." and the like, are two much like "Birney & Co," &c. of which liberty men had so much reason to complain as unfair and unbecoming in 1844. It is perfect nonsense to undertake to hold up such men as Smith, Birney, and Goodell &c. to scorn and ridicule.

They have given the best evidence of their true heartedness in the cause of the slave. Gerrit Smith and J. G. Birney have given practical Anti-Slavery enough to satisfy the most skeptical, and we well remember when William Goodell was one of the few who stood firm and faithful, wielding his powerful pen on the side of right, through the greatest time of trial and peril the abolitionists ever endured. Such men are not to be cast off with a sneer, they are too strong in the affections and confidence of the great body of Anti-Slavery people. We are in favor of the National Convention at Buffalo in Oct. next; we hope it may be a great and glorious meeting of the free people of this land, but we do believe if that convention has a single eye to the good of the slave it will nominate Gerrit Smith for President.

1st. Because it is the only way by which union can be preserved among the great body of anti-Slavery men.

2d. Gerrit Smith has been much talked of by liberty men as eminently fit for that office and we do not think his nomination by another party of anti-slavery men disqualifies him.

3d. He has the "one idea" so much talked of by anti-slavery men as the great essential requisite in a candidate for that high office and those who cast him off because he has "latched on" as they say some "nonessentials," will prove to the world that they are not true to the "one idea" inasmuch as their love for it is not as strong as their hatred of their "nonessentials."

4th. These "nonessentials" of Gerrit Smith we believe all point anti-slavery-ward, and makes him more worthy of our confidence and support, no one can doubt his strong devotion to the "one idea."

5th. It would be obeying the grand characteristic impulse of this age by making upward progress.

We never supposed the liberty party originally was designed to obey the stand still policy; for that is in reality to go back.

This is an age of progression, and we owe allegiance to no party that repudiates progress. The nomination of any other man than Gerrit Smith at the Buffalo Convention we think will be a virtual veto of all upward aspirations in the liberty party. Do some think it would be too humiliating to nominate him there? Let not our pride keep us from doing the best good for the slave. Let us be willing, to humble ourselves.

The grand impulse of the age. Let the best good of the slave, and the happiness of the whole human race be the ruling impulse of all anti slavery men.

We have neither time nor space to give our views more fully.

Of 24,000 Troops on the Rio Grande and near there, 8,000 died or were disabled by wounds and sickness and were sent home in the space of Eight months. This was before the battle of Buena Vista. This is one thousand a month. The mortality has been greater since.

Some of the Liberty Papers go for John P. Hale as the next candidate for the Presidency. We object to this; if he proves to be the right sort of man we want him in the Senate; if he is not a true man we do not want him for President.

PHRENOLOGICAL ALMANAC for 1848.—FOWLERS & WELLS of 131 Nassau Street, New York, have published and have for sale at their office the Phrenological Almanac for 1848. Besides the usual Calendar adapted to all latitudes in the U. S., it contains portraits of Patrick Henry, Harriet Martineau, Charles Dickens, Horace Greeley, Thoma Wiidey, Zachary Taylor, Abby Hutchinson, Prof. Morse, Tom Thumb, Dr. Sewall and Stephen Olin, with a brief and interesting sketch of the character of each, considered in a phrenological point of view.

"There must be something wrong." When we think of the destructive progress that disease is making among human teeth, we feel certain that there is "something wrong."

"That's worth the finding out."

As a great help in investigating this subject, we have laying on our table a small book on the teeth by John Burdell, Dentist, published and for sale by Fowlers & Wells, 131 Nassau Street New York, which we earnestly recommend to all those interested (and who should not be interested,) in the preservation of the teeth. It should be read by every body, particularly the young. Price twelve and a half cents.

The London Peace Society has addressed memorials to ten different governments on the subject of the Mex. war, pleading for a speedy termination of the war. James K. Polk and Santa Anna have not been omitted. When will the churches of the land make a move towards the same object.

The Free Trade Association of Belgium has called meeting of the economists of all the world at a general Congress to be held at Brussels on the 16 Sept., inst.

A Petition signed by three millions of French people has been sent to the Chamber Peers & Deputies for the abolition of slavery in the Colonies.

Sweden, it is said is about to abolish slavery in the island of St. Bartholomew.

WHAT HAS THE NORTH TO DO WITH SLAVERY?

The Washington Union of July contains an Advertisement for the sale of two negro women by Alexander Hunter, U. S. Marshal for the District of Columbia, to take place on the 13 July. This sale actually took place, and our government pocketed \$530 as the avails of this sale, which will probably be paid over to Gen. Scott or Taylor, or some other of the robbers of Mexico for the extension of slavery. The Government traffics in slaves, and then uses the profits of the trade in procuring more slave territory; and we of north have nothing to do with it, have we? Does the government belong exclusively to the slaveholders? Are we their slaves?

Sales like the above are no new things in this land of liberty. Our national officers are continually dealing in slaves, catching fugitives and returning them to their masters, & in various other ways giving their countenance and aid, directly and indirectly in favor of slavery, and that too with the sanction & approval of the government. We of the North, cannot shake the guilt of slavery from our skirts, until we give all the influence we have towards forming a northern public, anti slavery sentiment that will sweep slavery out of this nation. Let the people of the north, unite their efforts for this purpose, and slavery must fall. Nothing short of this will accomplish the work.

DELAWARE and NEW JERSEY.

Slavery is fast passing away in Delaware. It is called one of the slave States, yet there is more genuine, active anti slavery spirit in this state than in New Jersey. Its Senators in Congress voted for the Wilmot proviso, against the extension of slavery. Anti Slavery meetings are frequently held in the state which are well attended and unmolested.

Most of the newspapers strongly advocate emancipation and fearlessly hold up the abominations of slavery to public view. This is vastly more than the whig and democratic papers of New Jersey do.

New Jersey is called a free state. What for we know not, unless it is because it is north of Mason and Dixon's Line. It has several hundred slaves, most of whom are likely to die slaves for all we can see; and there is perhaps not one in forty of the 600 churches in the state that can be had to hold anti slavery meetings in, and it is about the same with regard to other public buildings. The New Jersey Anti-Slavery Society held its last annual Meeting in the store left of a friend last winter in Trenton, because no because no other place could be had in that city.

We do not know but three ordained clergymen in the State that are abolitionists, or enough so to speak out so that we can tell who and where they are.

The whigs are doing all they can to strangle the spirit of liberty, are shouting for that bloody slave holder Gen. Taylor for the presidency; and the democrats are no better.

We sometimes feel constrained to cry out to the people of Delaware to come over and help us. We hope they will see to it that they do not let their slaves, come over among the New Jersey kidnapers, without sufficient instruction.

SOMETHING LIKE HONESTY.

Prof. McClintock, of Dickinson College, writes thus in a letter to the Christian Advocate and Journal on the subject of slavery.

"Men (he says) who ten years ago, walked softly as on eggs, when they dared to approach the subject at all, and spoke gingerly about the "domestic institutions" of the South, have now learned to call things by their right names, and to speak out, with regard to the course of slavery." How has this change been brought

to pass? Let the editors of the Abolitionists have done their share. Political events have done their share. But for the stimulus which public opinion received from the abolitionists. Wrong they doubtless have been in many respects; headstrong, fanatical, abusive, Pharisaical, if you please—but they have done this thing. They have stirred up men's minds to contemplate a great truth, no matter what evil passions they may have stirred up beside. Perhaps this ultraism was necessary to give the impulse, the energy, the almost reckless daring, and the unflagging perseverance, that were necessary to so great an enterprise. The evils of the ultraism were many; but they have passed, or are rapidly passing away; the enthusiasm and the perseverance remain, and may they remain until the work is done!

**LIBERTY NATIONAL CONVENTION.**

To the Liberty Party of the United States:

The National Corresponding Committee of the Presidential election of 1848, and deeming it time the faithful friends of Liberty should meet to nominate true and tried men as their candidates for the offices of President and Vice President of the United States, do here by call on the members of that party, to meet in National Nominating Convention, at the city of BUFFALO, N. Y., WEDNESDAY, the 20th day of OCTOBER next, at 10 o'clock, A. M., to continue in session two days.

The vote to be taken by States on the electoral basis. The mode of casting the vote by each State, to be settled by the States severally.

By the National Committee of the Liberty party.

- ALVAN STEWART, N. Y.
- JOSHUA LEAVITT, Mass.
- SCHUIER HOES, N. J.
- T. HUTCHINSON, Vt.
- S. FESSENDEN, Me.
- F. J. LEMOYNE, Penn.
- FRANCIS GILLETTE, Conn.

**MISCELLANEOUS.**

**Emancipation.**

The world is waking up. Turkey has taken the first step towards the abolition of slavery. The Sultan has abolished the slave trade, and closed the slave marts at Constantinople. The Pachas of Egypt and of Tripoli, it is believed, will soon follow this example. Already has the Bey of Tunis acted. This general emancipation will destroy the slave traffic in North Africa.

Wallachia, too, is free! The emancipation of the Bohemians belonging to the clergy, public officers, and State, has been decreed by the Wallachian diet! This sets free fourteen thousand families and sixty thousand slaves. There are yet twelve hundred families and forty-eight thousand slaves held by private persons. But a small tax has been levied on the emancipated to redeem these bonds. All, then, are free! Prince Bibesco urged forward this universal emancipation.

And Uruguay, in South America, has declared against all involuntary servitude. It is a great move. The other republics cannot resist the example. They will follow it.

Nor can despotism withstand the wide world movement. Russia feels it. Prince Woronzoff, Count Protasof, M. Kologrivoff, have set free their bond. M. Rummin gave liberty to eight thousand serfs of both sexes whom he owned; he is one of the wealthiest men in Russia. These serfs gathered around him; and with them gathered twenty thousand citizens of Nihil and Piazeta, to sign the

negro trader, and carried into captivity in a strange land, where she was sold again. We are informed that she is if alive, at this moment in Louisiana."

**JUVENILE WIT.**—A clergyman happening to pass a boy weeping bitterly. He halted and asked, "What is the matter, my little fellow?"

The boy replied, "Before, we could hardly get enough to eat of anything, and now what shall we do, for there is another one come!"

"Hush thy murmuring, and wipe of those tears," said the clergyman, "and remember that he never sends mouths without sending victuals to put into them."

"I know that," said the boy, "but then he sends all the mouths to our house, victuals to yours."—*National Anti-Slavery Standard.*

**REMARKABLE PROPERTIES OF GUANO.**—A native of "Down East" describing with characteristic exaggeration; the remarkable properties of Guano, as a promoter of vegetation, said, that a few hours after planting cucumber seeds, the dirt began to fly, and the vines came up like a streak; and although he started off at the top of his speed, the vines overtook and covered him, and on taking out his knife to cut the "darned things," he found a large cucumber gone to seed in his pocket.—*Mail.*

**RUNAWAY SLAVES.**—The Virginia papers say that quite an unusual number of slaves have absconded from that State during the past few weeks. This seems to be the case, for we scarcely open a paper from the Old Dominion, that we do not observe an unusual number of rewards for a certain species of locomotive property, for which of late, there seems to be but little security to its possessor. A Staunton, Va. paper, now before us contains advertisements for four or five boys (all slaves are boys even if they have arrived at the age of fifty,) for whose recovery one and two hundred dollars are freely offered. It is curious to see the reasons some of these slaveholders give, why their "boys" have left them. One Grey, in the paper above alluded to says he knows of no cause for Sam's elopement, unless it be to get rid of servitude, and supposes he will aim for a free State. Why, man, to be sure he will, and if he misses his "aim" it will only be because some pimp of the slaveholders stands in the way. Another advertises Adam, and says he purchased him in Louisa county, and he may make his way there, as his wife is in that county. Very likely Adam desired to see his wife—it is natural that he should, but the great probability is, he has taken passage on the underground rail road, and is ere this out of the hands of his persecutors.—*Del. Co. Repub.*

**VIRGINIA FREEDOM.**—It is well known that there are laws in Virginia which forbid free people of color to emigrate and settle there from other States. The Richmond Whig not long since published the following statement of the operations of these laws in a particular case:—

"Some time during the last summer, a colored girl, born free, only fourteen years old, and a resident of the adjoining town of Manchester, paid a visit to a friend in this city. Either through choice or necessity, she remained all night this side of the river, without, however, the smallest intention of becoming a resident. During the night she was arrested by the police, and not having her free papers, was lodged in jail. Being perfectly ignorant of the law, and having no one to counsel or advise her, the unfortunate creature was detained in jail 45 days, and then by order of the Court, sold for jail fees. She was sold for the period of 45 days, and

**TEMPERANCE.**



Domestic Peace and Joy, Health, Wealth and long Life.

The Washington Temperance Benevolent Society of Boonton, after a few months relaxation, met in the Free Church on Monday 23 ult., and resolved to continue their meetings regularly every Monday evening for the future. The meeting was well addressed by Mr. E. Denman of Patterson who deserves credit for his zeal and faithfulness in the cause of Temperance, as well as his ability to do good.

He also addressed the citizens of Parsippany on Tuesday and Wednesday evenings and spoke again in Boonton on Thursday evening. He is a reformed man, knows all about the miseries of intemperance, understands the wily arts of the rumseller, by which he fishes out of the pockets of the poor their hard earnings, makes their wives widows; their children orphans; and fits them for all stations from the poor house to the galleys inclusive, and therefore speaks from experience. He should be encouraged every where. Such men have accomplished great good in our land, and would accomplish much more than they do, were they not so often repulsed by the cold hearted, selfish aristocratic D. D.'s of the land who with few exceptions to are always throwing obstacles in the way of reform; who oppose every thing that has a tendency to elevate the poor laboring man upon the great platform of human equality, which regards none as superiors, none as inferiors, but all one great, equal, universal brotherhood.

The Poughkeepsie Blacksmith is now on a tour through this State with his large tent which will hold it is said about 3,000 people lecturing on temperance. He has been at Paterson, Newark Orange and Morristown. May he accomplish much for the cause.

In December next, the License question is to be submitted to the people of New Jersey. It is high time the people of this State were moving on the subject. The vote is to be separate from all other questions, and we hope the temperance people will not be sleeping on their posts. Wake up, then, let meetings be held every where, again and again some good no doubt will be accomplished if we only find out by it that success in this, is not all that is necessary. Let us make common cause against a common enemy, and not let the rumsellers have the satisfaction of shouting over our defeat.

Citizens of Boonton, don't forget the meetings on Monday evenings.

**TEMPERANCE MEETING.**

A Temperance meeting will be held Sunday afternoon at 3 o'clock, 5 September in the grove near Peter G. Vanderhoof's in

**OBITUARY.**

Died on Wednesday Aug. 18, at Parsippany, after a long continued illness, CATHERINE AMANDA GRIMES, aged 29 years.

She died as she lived, firm and happy in the truth that unfetters the soul and makes the spirit free. A few days before her death she spoke of it as a reflection that gave her great consolation, that she had not lived in obedience to the requirements of a depraved public sentiment. For her to perceive and understand a truth, however unpopular it might be; was to embrace it, to utter it, and to put it into practice. "Blessed are the pure in heart."

Communicated for the Freeman.

DIED, in the city of Newark, N. J., Rev. Orange Scott, on the 31 July last, after a long illness. He had been a very prominent minister of the M. E. Church. He engaged in the Anti Slavery movement at a very early period of its history, and distinguished himself as an eloquent Speaker and able Editor. He was President of the Utica Convention which consisted of anti slavery ministers and members from the M. E. Church, and which resulted in the organization of the Wesleyan Methodist Connection, anti slavery in its character, and republican in its government.

He started, owned and edited the "True Wesleyan," placed it upon a firm basis with about 3000 subscribers, then sold out to the Connection, was appointed book Agent, and has traveled extensively through the free States to establish an anti-slavery Book Concern, that the community at large might be supplied with anti-slavery reading. He was very successful in his efforts, although in prosecuting this great undertaking, he sacrificed health and life.

The writer believes that the anti-slavery Book Concern, established mainly by O. Scott, will flourish and bless the present and coming generations, and prove a mighty auxiliary in overthrowing slavery and pro-slavery institutions, so that it may be said, "he being dead yet speaketh."

The sweet remembrance of the just, Shall flourish when he sleeps in dust. Mr. Scott was a good man, liberal minded, and an able preacher. He died in great peace. He rests from his labor and his works follow him.

Boonton Aug., 1847.

A. Moran

**ANOTHER FAITHFUL MAN GONE.**

Amos A. Phelps died on Thursday 29th July at Roxbury, Mass. Mr. Phelps has long been a faithful, self-sacrificing and powerful laborer in the anti slavery field.

When the firm and true friends of the oppressed and persecuted of the earth, were few in number, he was among them exerting all the powers of his body and mind in their behalf. There is no doubt he shortened his days on earth by his untiring zeal for the slave. He will long be remembered as one of the good and true men of this age. He was buried at Mount Auburn, and has left a wife and three children.

**VANITY AND INDIFFERENCE.**—Self conceit and indifference are unfriendly in an equal degree to the attainment of knowledge, or the formation of an amiable character. The vanity of excelling in pursuits where excellence does not imply merit, has been the ruin of many a young man. I should, therefore, be under apprehensions for a young fellow who danced uncommonly well, and expect more hereafter

# POETRY.

From the National Anti-Slavery Standard.

## TRAD LINES,

Suggested by the well known words of Mr. Jefferson,

BY JAMES STILLMAN.

I tremble for my country,  
I know that God is just,  
And though His vengeance long delays.  
Descent at last it must;  
The cry of the oppressed ascends;  
The hopeless sufferers cry,  
And the voice of blood and guilt is gone  
Up to the throne on high.

I tremble for my country,  
I hear the clanking chain, [shriek  
The whip's dull stroke, the piercing  
Of agonizing pain;  
The groan of deep despair that bursts  
When soul and body sever  
Hearts, or mother, with or child,  
To meet no more forever!

I tremble for my country,  
I locate the fatal spot:  
That stains her glorious banner with  
A fatal staining blot;  
That record of her shame, which stands  
To every eye confessed,  
And makes her to a sneering world,  
A by-word and a jest.

I tremble for my country,  
She boasts herself to be,  
The refuge of the oppressed, and home  
Of those who would be free;  
Boasts her religion and her laws,  
Yet wickedly retains  
Three Million of her children, bound  
In Slavery's heaviest chains.

I tremble for my country,  
I see her borders spread,  
I witness Freedom's onward march,  
And hear her legions tread,  
Yet every added mile that gives  
To Freedom wider scope,  
Throws but new barriers round, to blast  
The wretched bondman's hope.

I tremble for my country,  
Dark shadows gather round, [so  
And the threatening storm is muttering  
A sad and fearful sound;  
O! when the spirit form of wrath  
Shall forth in fury ride,  
What mortal voice shall bid it stay?  
What head in safety bide?

I tremble for my country,  
I may not live to see  
The shafts of justice round me fall,  
Or share the penalty;  
Yet, O, my country not the less  
For thee my spirit yearns,  
And o'er thy fast approaching doom  
With bitter anguish mourns.

From Howitt's Journal.  
**PEACE & WAR.**  
BY AN UNLETTERED YOUTH.  
WAR.

Town deserted; burning village;  
Murder; rape; destruction; pillage;  
Man compelled man's blood to shed;  
Weeping; wailing; want of bread;  
Commerce checked; grave citizens  
Armed with sword instead of pens;  
Harvests trampled; homesteads burned  
This is war why isn't not spurned

**PEACE.**  
Busy town and happy village;  
Fruitful fields by careful tillage;  
Smiling wife and children gay;  
Labor singing through the day;  
Bounteous harvests; busy farms;  
Rusty plow and disused fire arms;  
War's plow sown at nought;  
This is Peace! why isn't not sought?

### A Frank Acknowledgement.

The New York Evangelist a very influential Religious Press has the following:

"To the shame of the church it must be spoken, the foremost men in some of our philanthropic movements, in the interpretation of the spirit of the age, in the practical application of Christianity, in the reformation of abuses, in the vindication of the rights of man, are men who make no profession, & whom we have no reason to believe to be experimentally acquainted with Christianity. The church has insidiously left not only the working car but the very reins of certain necessary reforms, to men, who if not before inimical to Christianity, will be made so by Christianity, will be made so by Christianity's neglect of what is its proper mission to look after. They are doing practically with all their might, for humanity's sake, what the church ought to be doing, as heartily, through its ministry and representative men for Christ's sake.

And if they succeed, as succeed they will in abolishing Slavery, in banishing intemperance, in killing war, in restraining licentiousness, in reforming social abuses, then the recoil upon Christianity, the antagonistic reaction from these Christianised sensibilities upon the cause of religion itself, will be disastrous in the extreme. Woe be to religion, when irreligious men by force of nature, or the tendency of the age, get ahead of the church in morals and the practical work of Christianity! In some instances they are already a long way ahead. And we might specify individuals and journals in this country that far before the recognised organs of the church, in the advocacy of truth, righteousness and liberty. It would be difficult to say whether there is more disgrace or danger in a fact like this.

We learn from Scripture, and it is a little remarkable that it is the only exact definition of religion found in the sacred volume, that pure religion, and undefiled before God our Father, is this, to visit the fatherless and widow in their affliction, and to keep oneself unspotted from the world. Look not every man on his own things, but every man also on the things of others. Remember them that are in bonds as bound with them;—who so ever ye would that others should do to you, do even so to them."

RETURNING TO SLAVERY.—Once in agreement when a slave runs away, from some cause or other returns to his master a great unfair is made of it by the proslavery partisans, trying to show that the whole universal mass of colored people prefer slavery to liberty. They are now chanting praises to liberty over the following incident. It is not about as strong evidence that enslaving the colored people is right as suicide is right because Judas hung himself:

The Tallahassee Sentinel of the 11th inst., says: There is now, as we are most credibly informed, a young negro man, living in Jefferson county, in this state, who, unable longer to endure the condition of degraded insolation, poverty and destitution, in which the northern free blacks drag out a miserable and precarious life, actually effected his escape from Pennsylvania, came to St. Marks by sea, and is now living in contented servitude in the family of a respected resident of that county.

It is possible! Well, here is a parallel case.—The Teper's Sentinel of a recent date says: There is now, as we are most credibly informed, a young, drunken man, living in poverty and degradation, in the condition of decent sobriety, respectability and prosperity, in which the temperate man lives out the full measure of his days in a pleasant enjoyment of life, actually effected his escape from the land of So-

berly, came to ascertain do very to buy beer and is now living in contented drunkenness in the doggerly of an unprincipled grogshop of that county,

There! any body who cannot see that drunkenness is right—at least as right as slavery—must be very blind indeed. And this is but the beginning of a absurdity—one knows what to expect. The more wicked course is followed by such a process of reasonation—nothing so base as may be justified by such a process of arguments. *New Lisbon Advertiser*

### PROSPECTUS.

#### THE HERALD OF TRUTH.

The Journals of the day may be divided into three classes: first, the Partisan, and the Reviewer. The latter hundred publications, in our hands, show but two or three which pretend to be devoted to the cause of Truth on all subjects, untrammelled by sectarian or partisan interest, or by a desire, from selfish motives, to please the greatest number of readers. Those which are not controlled by some religious sect, or political party, or other society of exclusives, are decidedly of the popular class, and will defend no cause, however good, if it be unfavorably regarded by the mass; be opposed to the general sentiment. Hence, the periodicals of the day, do not maintain an unreserved allegiance to Truth, on the triumph of which depends the greatest good of the human family. The cause of truth demands Journals devoted to her interests, through whose pages the thoughts of every candid mind can be brought before the public and thoroughly canvassed.

To supply, in part, this desideratum is the HERALD OF TRUTH projected. It will be emphatically what its name purports, a Herald of truth on all subjects, without reference to the interests of any exclusive sect, party, or society, or to popular considerations.

It will be devoted to the interest of Religion, Philosophy, Literature, Science, and Art. It will review such of the new publications as are of substantial value, and canvass all questionable doctrines that may be published.

Philosophers have demonstrated the infinite Wisdom and boundless Benevolence of God in contemplating His Physical Universe and it is time the same demonstration were made in relation to the mental world. In the former, the sublimest order is manifest, while in the latter, the debasement and puerilities that afflict mankind, indicate the disorder and confusion. He is not responsible for the for the evils of the mental universe, for man originated them, and by man they can and will be removed.

The discussion of the laws of our mental and physical organizations, and the necessity of obedience to them, as the only mode of human regeneration, will constitute a particular feature of the HERALD OF TRUTH.

It will engage vigorously in all the reforms of the day which are founded in Truth, and as it will "hope all things," and "believe all things," for the final triumph of Humanity over all evil, the only limit to its aspiration will be the entire redemption of the human race.

The HERALD OF TRUTH is published monthly, in Cincinnati, containing eighty octavo pages, neatly printed on fine paper. It will comprise two volumes annually, of 480 pages each, and will be offered on the following liberal terms:

One yearly subscription, \$3.00; two copies a year \$5.00; five copies per year, \$11.00 ten copies per year, \$20.00; twenty copies per year, \$30.00. The offer of twenty copies for the extraordinary low price of \$30.00 is made to those alone who form a club, and order the work to the same Post Office. A liberal discount will be made to Agents.

The HERALD OF TRUTH is placed on a firm basis by several individuals of great pecuniary power. It will appear promptly on the first of the month.

Papers copying this Prospectus a few times will receive the work. L. A. HEND, Ed

David Hale, the senior Editor of the Journal of Commerce, is out over his own signature against the origin and prosecution of the present war. He says:

In the midst of the dangers which surround us there is but one clear way of either our safety or sound policy. It is to maintain the difficulty by the same path through which we entered it; in short, to abandon the war, to call home our young men and leave Mexico whole and entire to her own management, and ourselves to the full enjoyment of the boundless prosperity which Providence bestows upon us. The cry, No more appropriations for the war, must go up from all parts of the nation. It is the only cry that can place us in safety. To express opposition to the war, without declaring that the war is to be abandoned; to oppose it and still vote supplies for it, is only to support the administration in carrying it on. No man in the nation would be more relieved than the President by seeing an end to the war. If I understand his feelings he would have been happy if Congress had refused appropriations at their last session. But no one dares to take the responsibility of recommending abandonment of the war. What a disgrace it implies upon the Christianity of our country!! The President recommended the war, and Congress afraid of the people, voted it. He points out the means of carrying it on, and they vote the men and money through the fear of the people. In my judgment the President and Congress, underrated the intelligence and morality of the people. Let the people speak then and undeceive their rulers. Let them know that they stand at the head of a nation not of military rowdies, but of Christian men, full of the wisdom of Peace and Good Will. At any rate, the war must be turned by the people, and it can only be done by a bold and loud demand that the war should be abandoned. NO MORE APPROPRIATIONS FOR THE WAR!! COME AWAY!! Let MEXICO ALONE!! must be proclaimed through the land. Let no man call himself a friend of peace who is not willing to take this attitude. All other opinions are upon the whole, in favor of war.

"But whatever my country men may please to do or to say, I do not intend to live or die with any of the blood-stains of this war upon me.

DAVID HALE."

The Boonton W. T. B. Society will meet every Monday evening at the Free Church. Thomas Riley President, Stephen Grimes Secretary.

Boonton Aug. 24, 1847.

### ANTI SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following:

- Memoir of Lovejoy,
- Emancipation in the West Indies,
- Anti-Slavery Record 3 vol.,
- Slave's Friend 3 vol.,
- Mrs. Child's Appeal,
- Slavery As it is,
- Life of Granville Sharp,
- Jays Inquiry,
- Buxton on the Slave Trade,
- Rankins Letters,
- Jay's View,
- Narrative of Frederic Douglass,
- Alton Rie's & Alton Trials,
- Channing on Slavery,
- Slavery As it is,

### LIBERTY TRACTS—for sale

at this office,  
Slavery and the Slave trade at the Nation's Capital,  
Facts for the People,  
Catechism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all investigation.

VOL. 3

BOONTON, OCTOBER 2, 1847.

No. 2.

## THE NEW JERSEY FREEMAN.

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR;  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for  
12 numbers  
5 copies to one address for one dollar.  
All communications must be post paid.

## WAR.

"Town deserted; burning village;  
Murder; rape; destruction; pillage;  
Man compelled man's blood to shed;  
Weeping; wailing; want of bread;  
Commerce checked; grave citizens  
Armed with sword instead of pens;  
Harvests trampled; homesteads burned;  
This is war why isn't not spurned."

A Correspondent of the N. Y. Sun makes some startling statements about the conduct of American soldiers in Mexico. He says,

"At the bombardment of Vera Cruz, ten women, children, and non-combatants were killed to one soldier, and the country people were much excited about it. To make the terror and hatred of the inhabitants still greater, a party of American soldiers would sometimes go on a frolic to an unoffending village and outrage the whole female portion of it, not even excepting the girls of eleven and twelve years of age, and in no case is an offence against Mexican women very closely inquired into. The consequence was that American soldiers could not stray out of sight of their comrades without being killed by the husbands and relatives of these insulted women."

▲gain:

"Americans will not readily believe these things of the army, but they are true. To subdue the exasperation of the Mexicans, and convince them of the intention of the American government to respect their customs, certain observances of no value in themselves, but accepted as signs of amity by the Mexicans, were paid by our military to their religious processions. It was a mere form, and a very cheap expiation for sixty respectable females that were known to have been horribly insulted in the course of two months by the Americans."

The Sun is not the best authority in the world, but this account is by no means improbable. It must be remembered these are but the ordinary concomitants of war.

When Gen. Scott was at Vera Cruz he hung a negro for an outrage on a Mexican woman. The correspondent of the Sun says that two white men were whipped and expelled from the camp, for the same offence. That's the advantage a villain has in being white. Wash. Patriot.

What ought to be done can be done.

## WHAT IS WAR?

What is the chief business of war? It is to destroy life; to mangle the limbs; to gash and hew the body; to plunge the sword into the heart of a fellow creature; to strew the earth with bleeding frames, & trample them under foot with horses hoofs. It is to batter down and burn cities; to turn fruitful fields into deserts; to level the cottage of the peasant, and the magnificent abode of opulence; to scourge nations with famine, to multiply widows and orphans. Are these honorable deeds? Were we called to name exploits worthy of demons, would we not naturally select such as these? We have thought that it was honorable to heal, to save, to mitigate pain, to snatch the sick and sinking from the jaws of death. We have placed among the benefactors of the human race, the discoverers of arts which alleviate human sufferings, which prolong, adorn, and cheer human life; and if these arts be honorable, where is the glory of multiplying and aggravating tortures and death.

The following lines, by Scott, of Amwell are cut from an old magazine. They tell homely truth, we should do well to heed. Would that all eyes were as clear to see the fact of war through its outside glitter. Penn. Freeman.

I hate that drum's discordant sound,  
Parading round and round and round;  
To thoughtless youth it pleasure yields,  
And lures from cities and from fields,  
To sell their liberty for charms  
Of tawdry lace and glittering arms;  
And when ambition's voice commands,  
To march, and fight, and fall, in foreign lands.

I hate that drum's discordant sound,  
Parading round and round and round.  
To me it talks of ravaged plains,  
And burning towns and ruined swains,  
And mangled limbs, and dying groans,  
And widow's tears, and orphan's moans,  
And all that miserie's hand bestows,  
To fill the catalogue of human woes.

The South Carolina Regiment of Volunteers left for Mexico about 6 months ago, numbering about 800. 140 died at Vera Cruz or near the place, and 360 more were sick at the hospitals, leaving 272 to fight at the late battles. Of these, 147 were killed and wounded in the battles in August, leaving but 135 out of 800 in 6 months, doubtless to be still farther reduced. These facts are given in a Richmond paper. Here is a good answer to the question what is war? though it is far from being the worst that can be said of this infamous scourge.

## PEACE.

Busy town and happy village;  
Fruitful fields by careful tillage;  
Smiling wife and children gay;  
Labor singing through the day;  
Bounteous harvests; busy farms;  
Rusty swords; disused fire-arms;  
War's vain glory set at naught;  
This is Peace! why isn't not sought?

Peace is the law of love and kindness. Not

kindness to one portion of God's creatures only, but to all beings that are susceptible of pain, from the highest down to the lowest of all animated beings. Where peace prevails all strife, contention and cruelty cease. The law of peace forbids that any one should be willing to injure another, or take that which does not belong to him. It does even more than this. That love and kindness which constitutes true peace, makes a good Samaritan of every one that possesses it. Peace, converts swords into plow shares, and spears into pruning-hooks. It is the antagonist of war in all respects. The miseries of the battle field would disappear before it. Before it Armies would disband and dissolve; Navies would become annihilated; cannons would cease to roar in exultation over human butchery; dirks, pistols, bowie knives, and all instruments of cruelty would find one common grave; drums would not beat to drown the groans of the dying. Epauettes would fall from the shoulders of men, and all the gaudy trappings of the warrior would be despised. All military titles, instead of being coveted would be regarded with loathing, and the glory of war would be a stench in the nostrils of men.

Peace is security to him that possesses and practices it. Wicked men have a reverence for the man of peace. The brand of infamy is by the common consent of even bad men, fixed upon him who lays the hand of violence upon the man of peace. All history bears testimony to this truth. Peace men have been sustained through the most imminent perils, and passed through the most terrific scenes unharmed. The unarmed Quakers of New England, were unmolested in their persons, their families and their property by the Indians. The untutored and savage Indians regarding the unarmed man as a friend that did not wish to hurt them; those of their own sect, whose faith in the principle was not strong enough to keep them from going armed, were shot by the Indians as their enemies. Under the peaceful influence of Wm. Penn and his followers, Pennsylvania enjoyed uninterrupted peace and security for about 70 years beloved and respected by the Indians who were living in a state of deadly hostility with all those who believed in the practice of war and carried arms even for their own protection. The world's history furnishes innumerable instances of the beauty of the peace principle, in the safety of men amid the most imminent perils. Why cannot men study, embrace, and practice the principles of peace.

From the National Era.

## THE FIRST ANTISLAVERY MEETING IN THE U. S.

The Attorney-General of the State of Louisiana has pronounced the Declaration of Independence a "Lawnbug;" and Caleb Cushing, late of Massachusetts, has made the discovery, announced in his Fourth of July Oration, "in General Arista's garden," that the Revolutionary war was not a war for Liberty. That such were not the views of the men of the Revolution, seems sufficiently manifest. One of the evidences of their idea of the nature and bearing of the great Declaration, is to be found in the proceedings of a meeting held in Middlesex County New Jersey, on the 4th of 7th month, 1783, the first anniversary of the signing of that instrument, after the close of the war. The meeting took place in the township of

Woodbridge. Great preparations had been made; an ox was roasted, and large numbers assembled to partake of it, and to listen to the orator of the day, Dr. Bloomfield, father of the late Governor Bloomfield, of New Jersey. At the appointed time, the orator mounted the platform followed by all his slaves, fourteen in number, seven of whom took place on his left hand and seven on his right hand, while he addressed the multitude on the evil of Slavery. At the close of his speech, he turned to his slaves, stating that inasmuch as we as a nation, had declared all men equal, he could not consistently hold slaves. "Why," asked he, "should these, my fellow-citizens, be held in bondage? From this day they are free!"

In the midst of the applause which followed, the Dr. called up to him one somewhat advanced in years.

"Hector," said he, "when you cannot support yourself, you are entitled to a maintenance from my property. When do you suppose you will need that maintenance?"

The delighted negro held up his left hand, and, with his right, drew a line across the middle joint of his fingers: "Neber, massa-so long as any of dese fingers are left above dese jints!"

"There, fellow-citizens," said the Doctor, "you see that Liberty is as dear to the man of color as it is to you or me."

The air rang with applause, and the company separated, without a suggestion from any one that it would be an act of patriotism to Lynch the good Doctor for his fanaticism. How it would have fared, however, with some Caleb Cushing of that day, if such a character is supposable, had he undertaken to show the people that the war was not a struggle for Liberty and that the Declaration of Independence was merely a flourish of rhetoric, is very questionable. J. G. W.

## INTEMPERANCE.

Ignorance, vice, crime; domestic strife and discord; wretchedness and utter ruin; murder, death, and woes unutterable.

## THRILLING INCIDENT.

At a Temperance meeting in Philadelphia some years ago, a learned clergyman spoke in favor of wine as a drink; demonstrating it quite to his own satisfaction to scriptural, gentlemanly and healthful. When the clergyman sat down, a plain, elderly man rose, and asked the liberty of saying a few words. "A young friend of mine," said he, "who had long been intemperate, was at length prevailed on to the great joy of his friends to take the pledge of entire abstinence from all that could intoxicate. He kept the pledge faithfully for some time, though the struggle with his habit was fearful: till one evening, in a social party, glasses of wine were handed around. They came to a clergyman present, who took a glass, saying a few words in vindication of the practice. 'Well,' thought the young man, 'if a clergyman can take wine, and justify it so well, why not I?' So he also took a glass. It instantly rekindled his fiery and slumbering appetite; and after a rapid downward course, he died of delirium tremens—a raving mad man!"

The old man paused for utterance; and was just able to add—"That young man was my only son; and the clergyman was the Rev. Doctor who has just addressed this assembly!" Banner of Temperance.

We copy the following Advertisement from the Newark Sentinel; look at it. temperance men how do like Alcohol and Oil Vitriol to say nothing about the other articles specified. We consider ourselves a better temperance man than any one who drinks root beer or who smokes or chews tobacco.

**TO SODA WATER AND ROOT BEER MAKERS—**  
 200lbs Sassafras Bark, 300lb. Sup. Carb. Sod.  
 200 lb Sarsaparilla, 50 lb Burdock Root,  
 150 lb Ginger Root, 50 lb Oil Vitriol,  
 100 lb Tartaric Acid, 5 bbls Alcohol.

Oils of Wintergreen, Sassafras, Lemon, & a variety of extracts suitable for flavoring Syrups, for sale by

R. VAN BUSKIRK,  
 222 Broad. cor. Market-street.

A whiskey rectifying house in Brooklyn sold seventy barrels of whiskey in one season, to a root beer manufacturing establishment in New York.

Think of that, ye temperance root beer drinkers. Seventy barrels of whiskey to one root beer establishment in one season. How long will it take a man to extinguish within him the hankering after stimulants, while he habitually dabbles with these vile combinations of slops and whiskey? What ethical nonsense—what ridiculous hypocrisy and self-deception for a man to pretend to any temperance principle, and restrain the contents of those filthy stone beer bottles. The sparkling water, that's a safe and pure beverage. The least impurity is instantly detected amidst its colorless mingling drops. No base trickery can deceive you here, by infusing the poison unseen. Here is nature's leverage.—*Liberty Advocate.*

**HUMAN DUTCHERY.** The Albany butcher is said, a wading after ether to the animal they are about to slaughter. The poor brute, art thus disposed of without pain or knowing what ails them.—*Chronic Citizen.*

"Human butchery." What a harmonious union of terms. Our government should immediately furnish the army with ether and we would have a little "Human" war. In the end of ether we might have a little "Human" hanging, and a "Human" whipping post, the slaveholders might practice "Human" whipping in fact we need not abolish any of the wickedness in this world, with the aid of ether they might all perhaps be made to subservise the interests of Humanity.

But to be serious, it strikes us that it would be more "Human" to let the poor animals live, and feast our appetites on the rich productions of the soil.

A new anti-Slavery Paper is about to be started in Marshall County, Virginia, to be called the "Crisis." The progress of Freedom is rapidly onward in Western Virginia.

### THE WAR

Never was there so much false arithmetic employed on any subject, as that which has been employed to persuade nations that it is for their interests to go to war. Were the money which it has cost to gain a little town, or a little territory, the right to cut wood here, or a sea fish there, expended in improving what they already possess, in making roads, opening rivers, building ports, improving the arts, and finding employment for their idle poor, it would render them much stranger, much wealthier and happier. This I hope will be our wisdom.—*Jefferson's Virginia paper 2d.*

**WHITE SLAVERY.**—One Wm. Enoch, a member, has been convicted at St. Louis of being vagrant without any visible means of subsistence, and has been sentenced to be sold as property for six months. Those friends intend to buy him.—*Ind. Free Press.*

## THE FREEMAN.

BOONTON, OCT. 4 1847.

To still right, to do right, for its own sake, is Devotion, is Religion, is Christianity.

### STATE CONVENTION.

It will be seen by a notice in another column that a meeting of the friends of freedom in the state is to be held in Madison on the 14th. Oct. inst. (Thursday) at 2 o'clock P. M. We had supposed that this convention might better be held later in the month, but a few friends were very desirous to have it before the Buffalo Convention, and this is the apology for the shortness of the notice.

We trust it will make no difference with those who expect to attend.

Information with regard to the place of meeting can be had of Mr. Keay near the Depot, in Madison.

### THE BUFFALO CONVENTION

We are not certain that the editors of the large liberty papers will allow us to say any thing about the duties of this convention, but we will venture a few thoughts at any rate. We have been until recently, quite indifferent as to the time it should be held, but are now decidedly of the opinion that no determination should be made this fall. Let the meeting be held; let the friends of liberty from all parts of the land assemble at Buffalo, in Oct. and there discuss the question of slavery in all its bearings, and the true course to be pursued in relation to it. Let it be remembered that the "one idea" is a large, comprehensive "idea," that it covers a wide field, and that all attempts to narrow it down may prove disastrous we will all readily admit that our "one idea" is a great idea, it does not involve the rights and happiness of black men or white men only, or of men in America or in Africa or any other portion of the Globe; but ALL MEN, EVERYWHERE. That our great "idea" means that MAN, in its broadest sense should be his own owner, and that the fruits of his toil are his; that our great idea must go against all those monopolies that grind the face of the poor, and tend to build up in wealth and idleness, the few in the expense of the many. We hope the Buffalo Convention will take so narrow view of things; if they are to have but "one idea," that idea be broad enough to embrace all the rights of man, this will cover all the claims of the chattel slave, which any half way measure will fail to do. Let us come up to the oft repeated clause of the Declaration of American Independence, "that all men are created equal" which we shall pronounce in effect a "theoretical flourish," by narrowing down our anti-slavery "idea," we cover shall do justice to this sentiment, while we leave untouched those orders in society which make distinctions among men created equal, and which enslave both body and mind of nine tenths of the human race. We say again let our "one idea" be broad enough to cover all the claims of the down-trodden and oppressed of the earth.

The war is still progressing in Mexico. Human slaughter is going on for the extension of slavery. Gen. Scott has had much harder fighting to get to Mexico than was anticipated. The accounts are somewhat conflicting as to the results of the late battles near the city of Mexico.

Cortez of the 15th century was ever, thing that was base and wicked for invading Mexico and making desolate that whole country. But Generals Scott and Taylor of the nineteenth century are gaining laurels for the same business. This is a very christian country.

21 Anti-Slavery Convention in Philadelphia have nominated Gen. Taylor for the presidency.

### DIED.

On Monday the 4th inst. Eliza Coppell of consumption, aged 20 years.

## STATE LIBERTY CONVENTION.

The friends of liberty in New Jersey will meet in convention on Thursday the 14 of Oct. inst., at Madison in this County at 2 o'clock P. M., for the purpose of nominating a candidate for Governor and discussing other matters of importance.

October 1st. 1847.

## MORRIS COUNTY CONVENTION.

A Convention of the friends of the slave in the County for the purpose of nominating candidates for county and state officers, and to consider other subjects of interest, will be held in Madison on the 14 of Oct. next (Thursday) at 4 o'clock P. M.

Oct. 1st. 1847.

**MADISON JOURNAL.**—This is the title of a new paper just started at Madison in this County by James K. Magie and Benjamin Doucin, Editors and Proprietors, it is to be a neutral paper, belonging to no party.

We hope the editors may succeed in business but we think that in this particular age, this world will not be much benefitted by neutrality.

The Rhode Island STATE LIBERTY CONVENTION will be held in Providence on Wednesday October the 6th. 1847.

The King of Denmark has abolished slavery in the Islands of St. Croix, St. Thomas, and St. Johns in the West Indies. They contained about 35,000 slaves.

A National Convention of colored Americans will be held in Troy in the Liberty Street Presbyterian Church on the sixth of October, inst.

**VERMONT.**—The Election in this State is passed and the whigs have a smaller majority than last year. The Democrats have gained some on the whigs, and 23 Liberty men are elected to the Legislature.

**MAINE.**—The Democrats have as usual gained the Election in Maine. There has been an immense falling off in all parties since last year. The Standard sets down 20,000 Liberty votes for 1848.

The New York Tribune hopes that Henry Clay will be the whig candidate for 1848. The Louisville Journal says "he will not be, unless called to the high office by the general acclamation of all parties." That appears to us just like the sort of call "old Zack" is waiting for. We prophecy that neither of them will ever be President.—*Ind. Free Press*

**SINGULAR WAY OF COURTING.**—Deacon Marvin, of Connecticut, a land-holder, and an exemplary man, was exceedingly eccentric in some of his notions. His courtship is said to have been as follows: Having one day mounted his horse with only a sheep skin for a saddle, he rode in front of the house where Betty Lee lived, and without dismounting requested Betty to come to him; on her coming, he told her the Lord sent him to marry her. Betty replied, "the Lord's will be done."—*Ex. Paper.*

Deacon Marvin got a different answer from that which an acquaintance of ours did. He went with the same message to a very estimable lady, who very coolly replied, "if the Lord has any such intentions he would have spoken to me about it."—*N. Y. Press.*

## SLAVERY.

### THE DROWNING OF 600 SLAVES.

In the year 1830, there was hovering on the African coast a large clipper brig called the *Brillante*, commanded by a desperado named Homans. Homans was an Englishman by birth, and was known along the whole coast and in Cuba as the most successful slaver of his day. The brig was owned by two men residing in Havana, one an Englishman, the other a Spaniard. She was built to carry six hundred negroes, and in her Homans had made ten successful voyages, actually landing in Cuba five thousand negroes. The brig carried ten guns, had 30 sweeps and a crew of sixty Spaniards, the most of them old pirates, as desperate as their commander. An English brig of war which attacked her was so cut up in hull and rigging, that she was soon after sunk; an English sloop of war attempted to carry the *Brillante* with boats, which were heaved off with great slaughter. Now it was known that Homans was again on the coast, and it was resolved to make another attempt to take him with the evidence of his guilt on board. The arrangements for this purpose were all well made.— He was allowed to take in his cargo of negroes and set sail.

The *Brillante* had not lost sight of the coast when the quick eye of her commander discovered he was entrapped. Four cruisers, three of them English and one American had been lying in wait for him, and escape was hopeless. In running away from one he would come in reach of another. Night was coming on and Homans was silently regarding his pursuers, when suddenly the huge sails of the brig flapped idly, the wind died away, and the slaver was motionless on the waters—"This will not do," Homans muttered, knocking away the ashes from his cigar—"their boats will be down upon me before I am ready for their visit," said as he said this, his stern face lit up with a smile, the expression of which was diabolical. It was evident enough that he meditated some desperate plan.

A dozen sweeps were got out, and the vessel moved slowly through the water. Meantime, the darkness having deepened, Homans proceeded to carry out his design.

The cable attached to the heaviest anchor was taken outside of the hawse hole, and carried around the rail of the brig, extending from the bow, aft around the stern, and then forward on the other side. The hatches were then taken off, and the negroes passed up, each securely ironed by the wrists. As the miserable wretches came up from the hot hold, into the fresh air, they expressed by their looks, a gratitude which would have softened the heart of any but the fiend in whose power they were. Without a word they were led to the side, and made to bend over the rail, outside of which the chain ran. The iron which clasped their wrists were then fastened by smaller chains to the links of the cable. It was slow work, but at the end of four hours six hundred Africans male and female, were bending over the rail of the brig, in a painful position, holding by their chained hands the huge cable which was attached to a heavy anchor, and suspended by a single sling from the bow.

Homans himself examined the fastenings to see that every negro was strongly bound to the chain. This being done, he ordered the pin work of the hold to be broken up, brought on deck, bound up in matting, and well filled with shot and thrown overboard. The work was completed an hour before day break, and now the only witnesses of Homans's guilt were attached to that fatal chain of meaning, said in Spanish—

"Haro, take an eye and go forward. The wind will come off to us soon. Listen for the spoken to me about it."—*N. Y. Press.*



ard, and when you hear it cut the sling." The man went forward, and Homans turned and in vain endeavored to penetrate the darkness. "I don't want to lose the niggers," said speaking aloud—and yet I dare not let it until daylight. I wish I knew where the hounds were."

At that instant the report of a gun reached his ear, then another, and another, and another in different directions. The cruisers were firing signals.

"That's enough," exclaimed Homans—"I know where you are." Then raising his voice he cried "Harro, are you ready? the wind will reach us soon."

"Ay, ay, sir," was the response.

In a few minutes the sails began to fill, and the vessel moved slowly through the water.

"How much water do you suppose we have here?" asked Homans turning to the man at the wheel.

"Fifty fathoms at least," was the reply.

"That will do," the slaver muttered and he walked forward, and examined carefully the chain gang as he brutally termed his diabolical invention.

The negroes set up piteous groans. For many hours they had been bent over this unnatural position, by which they were suffering the keenest torture.

The breeze strengthened, and the Brillante dashed like a racer over the deep. Homans hailed from the quarter deck, while his men collected in groups, witnessed unmoved the consummation of the plan:

"Are you ready, Harro?"

"Ay, ay, sir."

Homans looked around and out into the darkness which was fast giving way to the morn. Then he thundered out—

"Strike!"

There was the sound of a single blow, a heavy plunge and as the cable fell off the side, a crash, above which arose one terrible shriek—it was the last cry of the murdered Africans. One moment more, and all was still. Six hundred human beings had gone down with that anchor and chain into the depths of the ocean!

Two hours after day break, the Brillante was overhauled. There was no evidence that she was a slaver, and her captors were obliged to let her pass. The instructions to the cruisers at that time did not allow a vessel to be captured unless negroes were found on board.

**A HARD CASE.**—The Pittsburgh Morning Post states that a colored man, named John H. Winston, who left his home in that city some time last spring, and went as a fireman on a steamboat, is now in the jail of Henderson county, Kentucky, committed because of the absence of a certificate of freedom.

He will soon be sold unless the jail fees be paid.—His mother, brothers and sisters reside in Pittsburgh but they are quite poor. This is indeed a hard case, and one which should excite the indignation of every friend of humanity and liberty. This man a citizen of Pennsylvania, guilty of no crime, goes to Kentucky in the regular prosecution of his business, and though by the Constitution of the United States, he is entitled to all the privileges of citizenship, he is imprisoned because he has not in his pocket a certificate from some magistrate that he is free. How long will the Free States tamely submit to outrages like this?—*Tribune.*

#### A SIMPLE FACT.

Seven years ago, while engaged one Sabbath afternoon in circulating the temperance message among our colored friends at Pittsburgh, I received some sad tales of sorrow from their lips. Among those who signed the pledge, I recollected one who was a married woman aged thirty-four years, apparently a person of veracity. Her tale was in substance the following:

When I was one year old, I was sold and taken away from my father and mother, and have never seen them since. They were both christians. It almost killed my father when he saw me about to be separated from him. I recollect as the horse stood by the door, and I was put on his back; being too young to walk, my father came up to the horse and took hold of my little feet; and then he prayed to God to take of me, and while he was praying for me he felt so bad to have me go away that he fainted and fell down on the ground along side of the horse.

My mother was a Christian too, and when she bid me farewell she said, "Sarah, when you hear I am dead, don't cry for me, I shall be in heaven. Be a good girl and prepare to meet me there! Since that morning which is now 30 years, I have never seen my dear mother and father; and I never expect to see them in this world. I have eight brothers and sisters scattered through the different slave States, and have not seen one of them these seventeen years."—*Emancipator.*

#### From the National Era.

**Extract of a letter from John Smith the younger.** We can assure the writer that the sort of religion he speaks of is by no means confined to the Cities.

If numerous and elegant churches afford any evidence of superior godliness, New York may be justly regarded as a city greatly abounding in grace. Costly temples are springing up in all directions. The different religious denominations are rivaling one another in church building, and the grand struggle appears to be, not so much which can be most faithful to their professed Lord and Master, as which can erect the most magnificent places of worship. Almost all the old, plain, and unpretending edifices, in which the pious citizens of the last generation prayed and dozed, have been torn down, and their places are now occupied by the stores & warehouses of the sons of Mammon, whilst up-town, in the fashionable *faubourgs*, new churches, decorated inside and outside like the palaces of kings, open their gates to the genteel children of Zion.

These churches have their various degrees of respectability and gentility, just as the millinery establishments of Broadway and the Bowery have theirs. A fashionable lady would no more patronize one of your vulgar, plain, religious edifices in a side street, than she would think of ordering a spring bonnet in Chelsea. "Dr. Smith is a very zealous preacher?" "Oh! as for his zeal, I don't know; but he is such a nice, genteel sort of a man; and his church is so very genteel—very fashionable, I assure you—quite select and exclusive!" Do you still worship at Dr. Brown's church? "Oh! dear me! no! It's rather vulgar you know; and Mr. Jackson succeeded so well in Wall street last year, that we joined Dr. Muphins' church, up town!" "And how do you like him?" "Well, the congregation's uncommonly genteel, I declare. Why, the Thompson's and the Johnsons and the Muphys, and the Van Blixens, go there. Oh! it's none but the tip-top. I assure you!" And so my dear friend, on one y Sabbath, in this goodly city, the genteel churches are well filled; silks and satins rustle bravely in crowded aisles; in soft and sleepy tones, the rounded periods drop like honey from the lips of the oily preacher; and the fashionable congregation is as cold, as formal, as worldly-mindedness can make it! Heaven pity such laughs and the angels veil their wings their saddened faces and their weeping eyes! Yes; enter one of these "uncommonly genteel" churches where the members attempt to rival their fellow-men, not in faith, love, purity, and virtue, but in the splendor of the building in which they affect to worship, and in pretensions to fashion and exclusiveness; and you

are at once struck with the cold, worldly Pharisaic character of the whole scene. A commonplace, inflated harangue from the pulpit; a jingling hymn sung by a well-paid choir; a formal heartless prayer; an eager interchange of compliments and recognitions; a the relieved congregation hurry through the vestibule, and the melancholy scene is over. The sons and daughters of Mammon, the votaries of fashion, go home to dinner, more satisfied with themselves and farther from God than ever, without having heard anything to disturb or alarm the conscience, with sin unrebuked, follies unproved, minds unenlightened, hearts as frozen, as far removed as ever from the purifying and ennobling influences of true religion.

Aid my friend, in vain do we seek in these splendid temples, where cushioned wealth and pride imagine that they worship God, for that pure religion which was promulgated in all its sublime simplicity on the shores of galilee and in the streets of the Holy City! Christianity, amongst certain classes here, has become a mere thing of fashion, like a box at the opera or a drawing room at the "springs." It reminds one of the corrupt state of the church in the days of St. Chrysostom, when his fashionable hearers defiled the temple of the living God by making it the theatre of vain conversation and meritorious display. In vain would the poor and needy seek admission to these magnificent churches.—A very fashionable lady of this city, whose mamma enjoyed for many years an enviable reputation for superior industry and energy at the wash-tub, it is said once replied to a worthy divine, who was exhorting her to be less arrogant to the poor, as they were of kindred blood, and would through the Redeemer, share equally with the rich the glories of the celestial abode, that she "had no idea that genteel people would mingle theirs with the poor, as there would be for the latter back seats in the kingdom of Heaven!" Many of our professors of christianity appear to be very much of the same way of thinking, and indeed, go a little farther; for they will not allow the poor a "back seat" even in the earthly temple, building for themselves exclusive houses of prayer where no vulgar aspirations are permitted to mingle with the incense of elegance, refinement, fashion, and fancy stock, fortunate lot-holding aristocracy!

The notices which are appended to this article will inform you that our genteel disciples, even in the house of prayer, do not forget the "main chance." mammon does not doze.—Church stock is among the best in the market. Not for nought is this modern Christianity served by godly stockjobbers in Wall street, bold directors of banks, and spiritually-minded speculators in "the indigo and tobacco trade." Shares in the church-building enterprises are sold like those in the Long Island railroad; as you perceive, pews are set up at auction and knocked down like so many lots of tea, coffee, or sugar. A thing hard! dreamed of in the days of the Apostles!

**BLUNDERING INTO TRUTH.**—Seldom does a mistake tell more truth or truth better deserved, than in the case described by this anecdote of a recent occurrence among the slaveholding christians of Missouri.

"A fine stone church was lately built in Missouri, upon the facade of which a stone cutter was ordered to cut the following as an inscription: "My house shall be called the house of prayer" He was referred for accuracy to the verse of scripture in which these words occur, but unfortunately he transcribed to the scandal of the society, the whole verse "My house shall be called the house of prayer but ye have made it a den of thieves."

The mortified owners attempted to remedy this deficiency by filling up the letters of the offence with paint, which changing its color in the sunlight, made it still more conspicuous, so that at a distance where the former part of the passage was not visible blazed out in glaring colors "but ye have made it a den of thieves." They silenced the

### LIBERTY NATIONAL CONVENTION.

To the Liberty Party of the United States

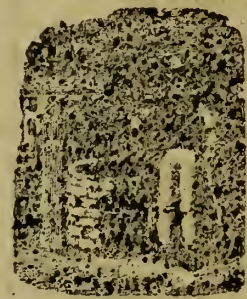
The National Corresponding Committee of the Presidential election of 1860, and desiring it time the faithful friends of Liberty should meet to nominate one and tried men as their candidates for the offices of President and Vice President of the United States, do hereby call on the members of that party, to meet in National Nominating Convention at the city of BUFFALO, N. Y., WEDNESDAY, the 20th day of OCTOBER next, at 10 o'clock, A. M., to continue in session two days.

The vote to be taken by States on the electoral basis. The mode of casting the vote by each State, to be settled by the States severally.

By the National Committee of the Liberty party.

ALVAN STUART, N. Y.  
JOSHUA LEAVITT, Miss.  
SCHOMER HOES, N. J.  
T. HUTCHINSON, Vt.  
B. FRESBENTEN, Mo.  
F. J. LEBOYNE, Penn.  
FRANCIS CHILLETTE, Colo.

### TEMPERANCE.



Domestic Peace and Joy, Health, Wealth and long Life.

At a recent meeting in Cork, Father Mathew declared that "not one single individual teetotaler had become a victim to sickness or famine or pestilence." A text that requires no comment.

The first Tuesday in Dec. next, the friends of Temperance will have an opportunity of showing their zeal in the cause by voting against the License System. What will be the result? Will Temperance men, those who believe in a no License law, show their sincerity by turning out and voting, or will they let the rum sellers have the victory by default? We believe that the temperance men of New Jersey, the great body of them are too stupid, too wrapped up in their own petty interests, to even take time to go to the polls and vote. Something may occur that will wake up the people before the election, we hope they may be a powerful striking of dry bones, one that will bring out every temperance man to vote, and we wish the teetotalers might see how much it would be to their peace and happiness to come out and vote no license also. Although we do not believe that success in this thing will kill King Alcohol, we wish every Town in the State may vote no license, but we have our fears that the apathy and selfishness of the teetotalers in New Jersey will give the rum sellers an easy victory in nearly or quite all the Towns. If this should be the case, the law of the last session of the Legislature giving the license question to the people will prove at best for the time being, a curse to the temperance cause. Teetotalers men, shall it be so? Will you, after asking for the law, give all the benefits of it to the rum seller?

We shall see. We never asked for the law, we believe it was no asking enough, but we want to vote and persuade all others to vote if we can, and make the most of a half hour's time, as it has got to be tried, but our faith is small in the high sorted devotedness of the people of New Jersey. We will rejoice to

# POETRY.

From Howitt's Journal.  
LABOUR - WORSHIP.

BY EDWARD YOUL.

"Laborare est orare."

Brother, kneeling late and early,  
Never working—Praying ever—  
Up and labor—Work is prayer,  
Worship is in best endeavour.

Days and nights not given to service,  
Turn thy life to sinful waste;  
Be no laggard,—be no sluggard,—  
Live not like a man disgraced,

See—Creation never resteth,  
Ever God creates anew;  
To be like him is to labor,  
To adore him is to do.

Do thy best, and do it bravely,  
Never flag with under-zeal,—  
This is writ as scripture holy,  
Thou must either work or steal.

None have mandate to be idle;  
Folded hands are vilest crime;  
God's command is labor-worship,  
In thy youth and in thy prime.

For I preach the new est Gospel,—  
Work with hand and work with heart;  
Work—the Heavens are working alway;  
Nature reads a text to Art.

Suns become the sires of Systems,  
Planets labor as they roll;  
And the law of their Celestial,  
Is a law within thy soul.

From thy nerves at each pulsation,—  
From the mystery of sleep,—  
Comes a lesson—a monition,  
Whose significance is deep.

Rightly read, and fitly headed,  
It will whisper to thy breast—  
"Thou art clothed around with beauty,  
And an angel is thy guest."

But the beauty worketh, striveth,  
And is leading thee apace  
To a Future, whose foundations  
God hath planted not in space.

Oh the angel—How he helpeth!  
Hinder not by act of thine;  
Lagging limbs, or heart awary,  
Mar the work of the Divine.

Be a workman, O my brother;  
Higher worship is there none—  
With its hymn of work devotion,  
Nature is one choral tone.

As I read the newest Gospel,—  
When the spade divides the clod,  
When the ploughshare turns the furrow,  
Men in prayer strive with God.

Pray—"The early rain and latter,  
Lord withhold not from our toil;  
Fructify the seed we scatter,  
With this worship, in the soil."

Say—"No slothful invocations  
From our lips our lives profane;  
We have kept the old commandment,  
Taking not thy name in vain.

But THEY break the old commandment,  
And invoke thy Name with sin,  
Who, their idle hands uplifting,  
Unearned good do garner in.

"We have new interpretation  
For the old instruction—ASK;  
Best HE asketh one who tasketh,  
Sinews to perform his task."

As I read the newest Gospel,  
There is nothing fixed and still,  
Constant only in mutation  
Is God's law of good and ill.

Time was, when the tongue's petition  
Wisely wrestled with the skies;  
When the flames, that curled on altars,  
Made accepted sacrifice.

Time was, when the crowd exalted  
Priests above their fellow men;—  
But that worship is departed,  
And doth not return again.

Ever working,—ever doing,—  
Nature's law in Space and Time;—  
See thou heed it in thy worship;  
Build thou up a life sublime.

Ever Idleness blasphemeth  
In its prayer—in its praise;  
How shall Heaven accept his incense,  
Who is idle all his days?

Be a workman, O my brother;  
Trust not worship to the tongue;  
Pray with strenuous self-exertion;  
Best by Hands are anthems sung.

Everywhere the earth is hallowed,  
Temples rise on every soil—  
In the forest—in the city—  
And their priest is Daily Toil.

## SELECTED.

### HOPE

Hope is the sweet consoling balm,  
Which soothes the languid soul,  
And makes the troubled feelings calm  
When adverse winds controul.

It is the great reserve of life,  
Which stays the sinking heart  
Amid distress and worldly strife,  
And all that they impart.

It is that great, that mystic power,  
Which penetrates the mind,  
And points to that far distant bower  
Prepared for all mankind.



**WATER.**—There is nothing more beautiful than water. Look at it when you will in any of its thousand forms, dripping from the moss or springing or leaping in the thunder of the cataract, it has always the same wonderful surpassing beauty. Clear transparency, the grace of its passible motion, and the brilliant sheat of foam, and its majestic march in the flood, are matched unitedly by no other element. Who has not blessed it unawares? If objects that meet the eye have any effect upon our happiness, water is the first of human blessings. It is the gladdest thing under heaven. The inspired writers use it constantly as an image of gladness, and "chrysal waters" is the beautiful type of the Apocalypse for the joy of the new Jerusalem. I bless God for its usefulness, but it is every day blessings that its splendor is unnoticed, its value unappreciated. Take a child to it and he clasps his hands with delight; present it to any one in a new form, and his senses are bewildered. The man of warm imagination who looks for the first time on Niagara, feels an impulse to leap in, which is almost irresistible.---*Springfield Dem.*

### REFUSED A BURIAL SPOT.

At a road crossing in Warren county, the attention of the passing stranger is directed to a beautiful semi-circular stone buttress, so prominent in one of the angles of the road as to cause him to alight from curiosity to ascertain its object, when in the centre of the enclosure his eye arrested by a single marble slab, containing the record of the death of Peter W. Park, and Joseph W. Carter, Jr., "who suffered martyrdom for the murder of the unfortunate Castner family." The remains of these two men were deposed a burial

place in the neighboring church yards.—*Madison Journal.*

Are the proprietors of such church yards fit persons to set as Judges or Jurors or to testify as witnesses in trials for murder? We say not.—Ed. Freeman.

In the case of a Volunteer in the New Jersey Battalion, brought up on 'habeas corpus,' the Chancellor of this State has decided that being in a state of intoxication at the time of enlistment, is sufficient cause to vitiate the engagement, and the individual was consequently discharged.—*West Jerseyman.*

## PROSPECTUS. THE HERALD OF TRUTH.

The Journals of the day may be divided into three classes—the Sectarian, the Partisan, and the Popular. Of the fifteen hundred publications in our land, I know but two or three which pretend to be devoted to the cause of Truth on all subjects, unrestrained by sectarian or partizan interest, or by a desire, from selfish motives, to please the greatest number of readers. Those which are not controlled by some religious sect, or political party, or other society of exclusives, are decidedly of the popular class, and will defend no cause, how ever good, if it be unfavorably regarded by the mass; be opposed to the general sentiment. Hence, the periodicals of the day, do not maintain an unreserved allegiance to Truth, on the triumph of which depends the greatest good of the human family. The cause of truth demands Journals devoted to her interests, through whose pages the thoughts of every candid mind can be brought before the public and thoroughly canvassed.

To supply, in part, this desideratum, is the HERALD OF TRUTH projected. It will be emphatically what its name purports, a Herald of truth on all subjects, without reference to the interests of any exclusive sect, party, or society, or to popular considerations.

It will be devoted to the interest of Religion, Philosophy, Literature, Science, and Art. It will review such of the new publications as are of substantial value, and canvass all questionable doctrines that may be published.

Philosophers have demonstrated the infinite Wisdom and boundless Benevolence of God in contemplating His Physical Universe and it is time the same demonstration were made in relation to the mental world. In the former, the sublimest order is manifest, while in the latter, the debasement and miseries that afflict mankind, indicate the deepest confusion and disorder. He is not responsible for the evils of the mental universe, for man originated them, and by man they can and will be removed.

The discussion of the laws of our mental and physical organizations, and the necessity of obedience to them, as the only mode of human regeneration, will constitute a particular feature of the HERALD OF TRUTH.

It will engage vigorously in all the reforms of the day which are founded in Truth, and as it will "hope all things," and "believe all things," for the final triumph of Humanity over all evil, the only limit to its aspiration will be the entire redemption of the human race.

The HERALD OF TRUTH is published monthly, in Cincinnati, containing eighty octavo, pages, neatly printed on fine paper. It will comprise two volumes annually, of 480 pages each, and will be offered on the following liberal terms:

One yearly subscription, \$3.00; two copies a year \$5.00; five copies per year, \$11.00 ten copies per year, \$20.00; twenty copies per year, \$30.00. The offer of twenty copies for the extraordinary low price of \$30.00 is made to those alone who form a club, and order the work to the same Post Office. A liberal discount will be made to Agents.

The HERALD OF TRUTH is placed on a firm basis by several individuals of great pecuniary power. It will appear promptly on the first of the month.

Papers copying this Prospectus a few times will receive the work. L. A. HINE; Ed.

The Boonton W. T. B. Society will meet every Monday evening at the Free Church. Thomas Riley President, Stephen Grimes Secretary.

Boonton Aug. 24, 1847.

"There must be something wrong."

When we think of the destructive progress that disease is making among human teeth, we feel certain that there is "something wrong."

"That's worth the finding out."

As a great help in investigating this subject, we have laying on our table a small book on the teeth by John Burdell, Dentist, published and for sale by Fowlers & Wells, 131 Nassau Street, New York, which we earnestly recommend to all those interested (and who should not be interested,) in the preservation of the teeth. It should be read by every body, particularly the young. Price twelve and a half cents.

PHRENOLOGICAL ALMANAC for 1848.—FOWLERS & WELLS of 131 Nassau Street, New York, have published and have for sale at their office the Phrenological Almanac for 1848. Besides the usual Calendar adapted to all latitudes in the U. S., it contains portraits of Patrick Henry, Harriet Martineau, Charles Dickens, Horace Greely, Thomas Willey, Zachary Taylor, Abby Hutchinson, Prof. Morse, Tom Thumb, Dr. Sewall and Stephen Olin, with a brief and interesting sketch of the character of each, considered in a phrenological point of view.

CONGREGATIONALISM by Keep, & MODERN PROTESTANT CHURCH COURTS UNMASKED, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

BURDELL ON THE TEETH, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

CLARK'S LIBERTY MINSTREL, for sale at this Office.

CAPITAL PUNISHMENT.—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

Memoir of Lovejoy,  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As It Is,  
Life of Granville Sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery,  
Bourne's Picture of Slavery,  
Mott's Sketches,  
Slavery As it Is,

LIBERTY TACTS—for sale at this office,  
Slavery and the Slave trade at the Nation's Capital,  
Facts for the People,  
Catechism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all investigation.

VOL. 3

BOONTON, NOVEMBER 2, 1847.

No. 3.

## THE NEW JERSEY FREEMAN.

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR;  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for  
12 numbers  
5 copies to one address for one dollar.  
All communications must be post paid.

## SLAVERY.

Perpetual unpaid toil; no marriage, no husband, no wife; no parent, no child; ignorance, licentiousness; whips, chains, scourges, auction sales and separations; an embodiment of all the woes that the imagination can conceive.

July 13th, 1847, at 10 o'clock A. M., the UNITED STATES GOVERNMENT sold at public Auction, in the District of Columbia, *Two Women*, for \$530, & put the money into the *United States Treasury*. What have we of the North to do with the government? Let it be remembered that this money goes to help pay the expenses of an aggressive war on a sister republic, for the acquirement of more slave Territory.

A Columbus correspondent of the A. S. Standard gives the following respecting a young preacher in Missouri, boarding in a family in which lived a colored lad, a slave.

"One day this servant of the Lord declared that sixty dollars had been stolen from an unlocked box which he kept under the bed, and he avowed his conviction that the colored lad had had taken it. Whereupon a consultation was held with the master of the house, and it was decided to frighten the lad into confession. So, at midnight, the minister, the doctor, (he who kept the house,) & the school master, (who was called in to assist,) sat in solemn conclave on the judgment seat. They told the lad that he had stolen the money, and they were about to hang him but if he would confess the theft, he should not suffer. The lad protested his innocence; so they adjusted the rope, and asked what message he would leave for his mother. "Tell her," said he, "I did not take the money, and that I have gone where I shall be better treated than I have been here."

They then strung him up, the doctor holding his watch in his hand to watch the seconds during which life would remain. They then let him down, barely alive, the sweat pouring off him, examined his head phrenologically, and told him he was an honest boy, but that if he ever told of that night's doings, they would flog him to death. The poor fellow was confined to his bed for six weeks after this, but no action could be taken against the parties by his owner, had this been desired, because the injured one was the only witness, and he was black. The parties found out afterwards that the boy was entirely innocent.

Again, another minister,  
"Who is, or was last winter, a candidate

for State Governor. In one family I met a bright mullatto girl, of sixteen. She was hired of this minister, who owned her sister also. Her employer had frequently remarked to me, that if she *owned* her, no money would induce her to sell her, she was so intelligent and quick at work, and patient with the children; and I had noticed her disinterested way of getting along with them; it was not subserviency, but real goodness. Once I noticed she had a scar on her cheek, and without dreaming that such a pleasant girl could have been flogged, I asked what had caused the scar? She answered with a half sad careless air, "Oh, master—did it with a cow hide." I was lying down to rest me, but these words brought me to my feet. This man I had actually shaken hands with a few days before, and he had, with his own hands, cow-hided this poor child over the head.

"What had you done," I inquired, "to incur his anger?" Oh, I do not know," she replied, in the same hopeless tone; "he beat me so often, that I cannot remember why he got angry this time; besides, *this*, isn't anything; he beat our cook till the blood squirted up on the ceiling." "What had she done?" "Oh, the edge of the kettle lid melted off, and master said she could help it." How does your sister get along, I inquired. "She was not happy; when Miss—[the minister's daughter] was sick, she always had a cow-hide beside her to beat her (sister,) in case she should fall asleep instead of watching."

This girl was marked on her back, as well as on her face, and the truth of her statement was corroborated by the fact that whenever her term of service expired, I found her frequently in tears, and full of apprehension, lest her master might conclude to have her stay at home the next six months. The relation was made in the same tone in which the slaves so often used to say to me, "We are only brutes you know."

You, my friend, are well aware that these instances of cruelty are most trivial, compared with what we are both acquainted with; but as both these parties came under my immediate observation, and as both the ministers stand high in their sect, I should be glad to give our brethren across the Atlantic to understand, yet more fully, "what manner of men are these" who claim their fellowship countenance, and hospitality.

Very truly yours, G. B.

SLAVE PRISON—FLOGGING.—A Correspondant of the Lowell Courier, writing from Charleston, S. C. says:—

"Since I have been here I have visited what is called the work-house, but more properly speaking slave prison; here are deposited for safe keeping those who are brought to market for sale; also those that have run away, and are brought back here to be punished—some are put to breaking stone, others on the tread mill. When I was in there were three men and one woman on the wheel and a driver standing with a whip in his hand this wheel attached to mill stones, and in this way they grind their hominy. In a room in the building is the whipping apparatus. While I was examining this, there was a boy brought in by his master to be whipped. It appears to be the custom here, when slaves punished to bring them to this place, for which they pay one dollar. The boy was stripped naked, his feet fastened to the floor his hands placed in a rope over head and

then drawn strait by means of blocks, then a cap drawn over his head and face. The boy I should think was not over 13 years of age. He was whipped very hard—the skin flying at every blow. After he was let down and had gone out, I asked his master what he had been doing. He said he had run away the day before and gone to the races. I thought it rather severe, considering how popular races are here. I was told that quite a number had been brought here that day for the same offence."

SLAVEHOLDING PIETY.—Here is a capital specimen. The account is condensed from the Watchman of the Valley.

SOME OF SLAVERY'S DOINGS.—Rev. Mr. Forsyth, a Presbyterian minister of Kentucky, held as his slave, the wife, obtained her, and started for home on Saturday evening, having with him also another woman and two men. On Sabbath morning, the minister Forsyth, discovered the loss of two of his slaves, rode two miles and started a man in pursuit, and went home to his pulpit labors. The pursuers overtook Penny and his company at a ferry, where a fight ensued, with pistols and clubs but the fugitives defended themselves and got clear. Mr. Forsyth having preached & made his last prayer, started off in hot haste, *Sabbath afternoon*, but found on getting to the ferry, that his property had gone to Ohio. Mr. Forsyth, consoled the man whom he sent in pursuit, and who got wounded in the scuffle, by saying that "we were not long for this world, and that there would be *no negro stealing in the next*."

## WAR.

"Town deserted; burning village; Murder; rape; destruction; pillage; Man compelled man's blood to shed; Weeping; wailing; want of bread; Commerce checked; grave citizens Armed with sword instead of pens; Harvests trampled; homesteads burned; This is war why isn't not spurned."

DISHONORED GAINS.—A German Volunteer who lately returned to Chicago from the war, makes his boasts that he made \$800 during one campaign of a few months, by plundering the bodies of Mexicans who had fallen in battle.

HORRORS OF WAR. Since the creation of the world fourteen thousand millions of human beings have fallen in the battles which man has waged against his fellow creature—man. If this amazing number of men were to hold each other by the hand at arm's length, they would extend over fourteen millions, five hundred and eighty-three thousand, three hundred and thirty-three miles of ground, and would encircle the globe on which we dwell six hundred and eight times!!

If we allow the weight of a man to be on an average one cwt (this is below the mark,) we shall come to the conclusion that six millions, two hundred and fifty thousand tons of human flesh have been mangled, disfigured,

and trampled under foot. The calculation will appear more striking when we state, that if only the fore-fingers of every one of these fourteen thousand millions of human beings were to be laid in a straight line, they would reach more than six hundred thousand miles beyond the moon; and that if a person were to under take to count the number, allowing nineteen hours a day, and seven days in a week, at the rate of six thousand per hour, it would occupy that person three hundred and thirty-six years. And, awful is the consideration! three hundred and fifty thousand pipes of human blood have been spilt in battles! Who would not exclaim with Bishop Hall—"Give me the man who can devise how to save troops of men from *killing*, his name shall have room in my calendar.—There is more true honor in a civic garland for the preserving of *one subject*, than in a laurel for the victory over many enemies." Or, with Bishop Taylor,— "If men were only subject to Christ's law, then could they never go to war with each other."—*Dr. Thomas Dick*.

## INTEMPERANCE.

Ignorance, vice, crime; domestic strife and discord; wretchedness and utter ruin; murder, death, and woes unutterable.

### A TOUCHING SIGHT.

Standing a moment with a friend on main on main Street, on Thursday evening, we saw a spectacle which deeply stirred our sympathies. A man some forty years old, reeling with liquor, and bearing in his face marks of habitual drunkenness, came staggering up the sidewalk. To his hand his little son—a boy some 8 years old, clung with a tight grip of both his own. As the father, once or twice, while we looked, stumbled and nearly fell, the little fellow braced his feet and exerted all his strength to save him, his eyes all the time streaming with tears, and heavy sobs breaking from his young breast. What a sad change of duties and responsibilities! The father, impotent, not from the visitations of Providence, but from his own vices, led and protected by his tender offspring whom he himself should protect and lead! Oh, damnable vice! that strips manhood of its strength and dignity, and drenches the cheek of youth with premature sorrow.—*Cincinnati Atlas*.

### THE DRUNKARD'S LAMENT.

'Alas! alas!' said the drunkard,  
'I once had a home  
In a bright sunny vale,  
Where my spirit could roam;  
Where my kindred could meet  
On the festival day,  
But the spirit of whiskey  
Hath swept it away.

I once had a father,  
The guide of my youth,  
An a mother who taught me  
Love, Temperance, and truth;  
In the grave they have mouldered  
For many a day,  
But I unto whiskey  
Hath fallen a prey.

I once had a sister,  
The pride of our home,  
And a dear little brother,  
Who often would roam  
In innocent pasture,  
In youth's blissful day,  
But I unto whiskey  
Have fallen a prey.

And my dear companion,  
The guide of youth,  
The pride of my bosom,  
When softened by truth,  
That bright blessed spirit  
Hath vanished away,  
For I unto wiskey  
Hath fallen a prey

Alas! she still lingers—  
Those accents of love  
Fall soft—like the music  
Of Angels above—  
Me thinks her bright spirit  
Is hovering near,  
To brighten my moments  
And sweeten my tear.

But I stand alone  
On the brink of the grave,  
From wo and from ruin,  
There is none to save;  
My friends have forsaken,  
My kindred have fled,  
And I shall soon rest  
With the slumbering dread.

JAMES,

Riga, May, 1846.

*Indianapolis Free Press.*

Read the following and then judge where the guilt lies for the continuance of the war in Mexico. Our government is sure to make offers of peace only on such terms as Mexico cannot agree to, because they are not only unjust, but insulting in the extreme, and then make the refusal to come to terms a pretext for the continuance of a war of conquest for the extension of slavery. The wickedest, meanest, and most dirty work going on in the world, is now doing by this *very christian nation*.

It now appears that the Mexican Commissioners offered to terminate the war by a Treaty making the Nueces the boundary to its source thence due north to the actual south eastern frontier of New Mexico, thence following that frontier up to lat. 37 deg. north thence westerly to the Pacific Ocean. This would give us all Texas, with a strip of new territory 300 miles wide and some 1,400 long—in all 420,000 square miles—embracing California Monterey, the magnificent Bay and Harbor of San Francisco with the large river Timpanogos and all other streams emptying therein, almost the entire course of the Buena Ventura and the entire control of some 200 miles from its source of the Rio del Norte.

It would give us a frontier on the Pacific of 800 miles with the only navigable river and the only capacious harbors between Nootka Sound and the Isthmus of Darien—in short, the very best portion of the entire Pacific coast, while the fearful convulsion which the question of Slavery Extension is certain to create on the acquirement of a single foot of soil south of 36 30 would have been avoided—perhaps forever. And it is because our government, through its instructed agent, refused these terms, that the two nations are again engaged in deadly butchery.—*N. Y. Tribune.*

The quarrels among christians it is said made Gibbon an infidel.

## THE FREEMAN.

BOONTON, NOV. 1 1847.

To will right, to do right, for its own sake,  
is Benevolence, is Religion, is Christianity.

Liberty Candidate for  
GOVERNOR.  
**WILLIAM ROGERS,**  
of Mercer.

The friends of Liberty will perceive that we have published the ticket agreed upon at the convention on the 14th. It will form a rallying point for all those who do not wish to vote for proslavery men, and those who do not go for parties that go for the war.

All who have this feeling must refuse to acknowledge allegiance to whigs and Democrats, for they both go for the war. The whigs shout in exultation over the bloody butcheries of our troops in Mexico, and when they condemn Polk and his administration it is because the war is not pushed on with vigor sufficient to do up the work of Conquest and make a speedy settlement of the business at the expense of Mexico, in favor of the slaveholding interests of the nation.

Friends of Peace, Liberty and Justice, can you go for parties that outrage every rule of right, that go for every species of injustice. Come out from among them, be ye not partakers of their sins, and vote for men who love Liberty and justice, and will go for truth and right, Liberty, Temperance and Peace. Every man on the Liberty Ticket is true to all these things.

William Rogers the Liberty candidate for Governor of New Jersey, is a plain Farmer, a truly honest man, in very reputable standing in the community where he lives possesses a liberal mind & is worthy the votes of all who love truth, right, and impartial justice. Let him be remembered on the 2d of November.

The 1st Tuesday of December is the day appointed for the trial of the temperance of this State. Will not the temperance people of the state wake up and do their duty.

Those who make and sell rum will undoubtedly do theirs, and it will be a shame for a single temperance man to stay away from the Polls on that day. We have no doubt that by faithful and kind labors with, many drinkers they may be persuaded to vote No License. Many of them know in what perfect bondage they are to alcohol, and sincerely desire to have those bonds broken and with some kind encouragement will do as many have done in other states. Let Temperance men then not only be faithful to each other and the cause but to the drinkers.

Prepare for the contest in December. It is high time to begin.

LOOK OUT. How many rum-sellers, rum makers and rum drinkers have the Whigs and Loco's got on their Tickets for the Legislature and County officers this fall? Look to it, Temperance voters see if you dont find nearly all of that stamp If so, can you vote for them and call your selves true men. The Liberty Ticket is made of stanch tee totalers, without even one exception, Why not try your hand at that?

The Madison Journal has pulled down its flag of neutrality, and run up the grand hailing sign of whig distress

All meetings of Slaves at any meeting house, or at any school or schools, for learning to READ or write, in the day or night, shall be deemed an unlawful meeting. *Virginia Code of 1819.*

How does it become necessary to pass laws prohibiting the teaching of cattle to read?

THE FREEMAN.—We have enlarged the Freeman a little, all that our Press would admit of; we have also made some improvement in printing it. Cannot our friends get us a few paying subscribers?

There are many Jersey men friendly to the cause that are capable, why can they not write a little for the Freeman.

### THE STATE LIBERTY CONVENTION.

This Convention was held according to appointment on the 14th. inst. at Madison, Baxter Sayre was appointed Chairman, and John Grimes Secretary.

WILLIAM ROGERS, of Mercer, was unanimously chosen as the Liberty candidate for Governor.

The following resolution was then adopted and the Convention adjourned.

Resolved, That we consider the invasion of Mexico, by the armies of this nation, as infamously wicked, unjust, and uncalled for; and therefore it is the duty of this government to immediately withdraw all our troops from the Mexican Territory.

### MORRIS COUNTY LIBERTY CONVENTION.

This Convention was held according to previous notice, and the following Ticket was unanimously agreed upon for this County, for county and state officers.

For Senator,  
Robert Sewell.  
For Assembly,  
Henry R. Hedges,  
Joseph Moore,  
George W. Esten,  
Swain A. Condit.  
For Sheriff,  
Charles B. Norris.  
For Surrogate,  
Benjamin B. Griswold.  
For Coroners,  
John Grannis,  
Joseph O. Hedges,  
William Kingsland.

### THE BUFFALO CONVENTION.

This Convention was held on the 20th day as agreed upon. We have had an interview with the only Delegate from New Jersey who represents the meetings for two or three days as being conducted in great harmony throughout. The discussions took a wide range, and were conducted in kind spirit and it was discovered that nearly all Liberty men believe in the principles of the Liberty League, but thought it was not necessary to make them a part of the Liberty party creed at this time. When the vote was taken for President, it stood we believe 103 for John P. Hale and 47 for Gerrit Smith, John P. Hale of New Hampshire, was therefore declared the Liberty candidate for President.

We have no remarks to make until we secure the full reports of the meeting.

### WHO PAYS IT?

The President of the United States is allowed a salary of \$25,000 a year. The Queen of England has for her private purse \$300,000; household expenses, \$862,000; salaries of household, \$656,300; royal bounties, \$65,000; pensions, 6,000; and some other matters which make up an aggregate of \$1,725,000. *Who pays it?*

A VOLUNTEER'S ADVICE.—The N. Y. Express states that one of our recruits at the seat of war in Mexico, writing to his friends in the eastward, closes his letter saying. "If any person ever asks you to volunteer, knock him down with a club!" Poor fellow!

LIBERTY ALMANAC.—The Liberty Almanac for 1848, is published and for sale at 22 Spruce Street New York, by Wm. Harnod. This is a well got up article, contains calculations suited to all latitudes in the U. States and in Canada, with a large amount of important statistical and other useful and interesting matter. Let it have a wide circulation.

ANTI SLAVERY BOOKS AND TRACTS—a large assortment, constantly on hand and for sale at the office of the American and Foreign Anti Slavery Society No. 22 Spruce Street New York, by William Harnod.

The LIBERTY ALMANAC for 1848 for sale the office of the Freeman, in Boonton.

UNCONSTITUTIONALITY OF SLAVERY, PART SECOND;—is a new book by Lysander Spooner, published by Bela Marsh, No. 25 Cornhill, Boston, price 25 cents. Those who have read his first work on the same subject will not need to be urged to procure the second. It is available. The two parts are sold single at twenty-five cents each, or together in one volume for 50 cents.

AMERICAN MISSIONARY. This is the organ of the American Missionary Association, and is published monthly, at 50 cents a year, single copy; 10 copies to one address for \$3,00; 15 for \$4,00; 20, for \$5,00; 25 for \$6,00; and 50 for \$11,00. It is published by William Harnod, No. 22 Spruce Street New York.

In 14 Counties in Western New York there were 424 less commitments in criminal cases, in the year ending May 1, 1847, than in the previous year. This is attributed to the beneficial influence of the No License law. The credit is no doubt due to this law, though it existed but one year. Our friends in new York got discouraged a little too soon.

It is said, and no doubt correctly, that the invasion of Mexico has already made a public debt for this nation of about *one hundred millions of dollars*. Besides this, the whole revenue of the nation for the last two years, and the avails of an immense sale of public lands have been squandered in the same war.

Father Mathew has pledged himself to visit this country next spring. We hope there will be no mistake about this, for we do not know any one thing that would be so likely to wake up temperance people and give the cause a permanent onward impulse, as a visit and a few months labor in this country by Father Mathew.

Thomas Garnick, who went out with Mr. Raymond to assist at the Mendi Mission in Africa, is dead. The whole responsibilities of the establishment now rest on Mr. Raymond. He is a self denying man and should be sustained.

A select committee of the New York Legislature, has reported a Bill in favor of the abolition of Capital Punishments.

PROGRESS.—A Cannon Ball has been invented in Boston that immediately on leaving the cannon, throws several knives open on its surface, several inches long. This will no doubt help tear human beings in pieces and help on wholesale murder. We think our war and slavery-loving government should vote the inventor a pension for life.

TIGHT LACING AND RED NOSES.—A late medical writer of respectability, says, that "tight lacing gives females red noses." This no doubt is true. Tight lacing is a species intemperance.

## DIED.

At Pittsburg Pa. on the 4th Oct., Mrs. Jane Millington, wife of John Millington. She recently removed from Boonton where she was much loved and respected.

**HOW TO MOVE THE WORLD.**—One day a philosopher came to Athens, from a far country, to learn the ways of the wonderful Greek's, and perhaps to teach them the great lore he treasured in his heart. The wise man heard him: sought his company in the gardens; talked with him in private. The young men loved him. He passed for a wonder with that wonder loving people. Among those that followed him was the son of Sophroniscus, an ill-favored young man of humble rank. — He was one of the few that understood the dark, Oriental doctrines of the Sage, when he spoke of God, Man, Freedom, Goodness, of the Life that never dies. The young man saw these doctrines were pregnant with actions, and would one day work a Revolution in the affairs of men, disenheriting many an ancient sin now held legitimate.

So he said to himself, when he saw a man rich and famous,—Oh, that I also was rich and famous, I would move the world so soon.

Here are sins to be plucked up and truths to be planted. Oh that I could do it all, I would mend the world right soon. Yet he did nothing but wait for Wealth and Fame. One day the Sage heard him complain with himself, and said, Young man, thou speakest as silly woman. The Gospel of God is writ for all. *Let him that would move the world first move himself.* He that would do good to men begins with what tools God gives him, and gets more as the world goes on. It asks Wealth nor Fame, to live out a noble life, at the end of thy lane in Athens. Make thy Light thy Life; thy Thought, Action; others will come around. Thou askest a place to stand on to move the world. Foolish young man, take it where thou standst, and begin now. So the work shall go forward. Reform thy little self and thou hast begun to reform the world. Fear not thy work shall die!

The youth took the hint; reformed himself of all his coarseness, his sneers, of all meanness that was in him. His Idea became his Life; and that blameless and lovely. His Truth passed into the public mind as the sun into the air. His influence like morning, from continent to continent, and the rich and the poor are blessed by the light and warmed by the life of Socrates, though they know not his name.—*Parker.*

Speaking of praise, Swift tells us it is like ambergris; "a little white, and by snatches is very agreeable; but when a man holds a lump of it two your nose it knocks you down."

"Good old Mr Wesley said, 'He that is nurturing self-love in a child, is nurturing a devil.' We believe it. Mother, do you think of this when you are 'tipping off' that little daughter of yours, in all the gay, foolish frippery and finery of the day, making her as proud as little Lucifer? You are murdering the soul, and planting a dagger in your own bosom!—*Ind. Free Press.*

## TRUISMS.

Tobacco distresses the land, the brain and the pocket.

The smoker proclaims to the world that he has no thoughts or that they are disagreeable.

Snuff is no less diet when accepted from a gold box.

Were no animals slain for food, man would not slay his brother.

Flesh is the stimulant of anger: Fruit is the diet of love.

## NUMBER OF NEGRO SLAVES OF CHRISTIAN COUNTRIES.

| NORTH AMERICA.              |           |
|-----------------------------|-----------|
| U. States, . . . . .        | 2,598,536 |
| SOUTH AMERICA.              |           |
| Columbia, . . . . .         | 152,000   |
| Brazil, . . . . .           | 2,500,000 |
| Peru, . . . . .             | 284,773   |
| Surinam (Dutch), . . . . .  | 55,000    |
| Cayenne (French), . . . . . | 16,140    |
| WEST INDIES.                |           |
| Spanish Colonies, . . . . . | 600,000   |
| French do. . . . .          | 170,000   |
| Danish do. . . . .          | 38,000    |
| Dutch do. . . . .           | 17,000    |
| Swedish do. . . . .         | 5,323     |
| AFRICA.                     |           |
| Senegal (French), . . . . . | 10,000    |
| Bourbon, do. . . . .        | 63,195    |
| ASIA.                       |           |
| Dutch E. Indies, . . . . .  | 30,000    |
| Total, . . . . .            | 6,397,300 |

*Liberty Almanac.*

**WHO ARE THE HAPPIEST MEN.**—They who live to benefit others—who are always ready with a word to encourage—a smile to cheer—a look to persuade, and a dollar to assist. They are never fearful lest a good trade or an excellent bargain should fall into the hands of a poor neighbor, but the more rejoiced, when such an one meets with encouragement.

A celebrated divine who was remarkable in the first period of his ministry for a loud and boistrous mode of preaching, he suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing it, inquired of him what had induced him to make the change. He answered—"when I was young, I thought it was thunder that killed people; but when I grew wiser, and I discovered that it was the lightning—so I determined to thunder less lighten more in future."—*Emancipator.*

So we say, more light and less thunder.

**FIGHTING PARSON.**—We have seen it stated that one of the companies from Mississippi, at the battle of Buena Vista, was commanded by a Methodist minister. Just before the battle commenced, and whilst the troops were forming, it is said he delivered the following pithy prayer, at the head of his company:

"Be with us this day in the conflict, oh Lord! We are few, and the enemy are many. Be with us as thou wast with Joshua when he went down from Gilgal to Beth-horon and Ajalon, to smite the Amorites. We do not ask thee for the sun and moon to stand still, but grant us plenty of powder, plenty of day-light and no cowards. Take old Rough and Ready under special charge. Amen! M-a-r-c-h."

His company performed prodigies on the field that day.—*Exchange.*

**A PATIENT LAD.** "Ben," said a father the other day to his delinquent son, "I am busy now but as soon as I can get time I mean to give you a flogging." "Don't hurry yourself pa," replied the patient lad, "I can wait."

"I am afraid that I shall come to want said an old lady to a young gentleman,

"I have come to want already," was the reply. "I want your daughter!"

The old lady opened her eyes.

An editor way down east who served four days on a Jury, says he is so full of law that it's hard work for him to keep from cheating

## From the Penn. Freeman.

*Extracts from a Letter addressed by a Southerner to his friend in the North.*

"Our friends are firm and are increasing. All appear to be expecting that a tempest will burst. I have been travelling far South and find everywhere the same fear; all, far and near say if the North unite farewell to slavery! We have had two speeches delivered here lately, one by a Whig, and the other by a Democrat, to a very large assembly. Both speakers agreed that we must elect a Southern President, and that he must be a Slaveholder. One of them had been on a tour through the North, and he said the North was uniting, and was the strongest, and that if we did not take a strong stand and vote for a slaveholder for president, not only Texas, but the Southern States would be free, and the safety of our wives and children would be in danger. He said that the time was at hand when the great question was to be tried, and if we do not take a firm stand, our property is gone, with all our power. General Taylor is to be the man; he owns a hundred negroes. Both parties claim him; both the speakers ridiculed each other's friends as anti-slavery men. They said that it (Abolitionism) had crept into the South, and we have everything to fear.

The large slaveholder at the South unites with the rich man at the North, and rule the poor devils in the North, making them believe that if the negroes were all free in the South, they would all go to the North; but every fool in the South knows better than that, for if the negroes were all free in the South, you could not keep one in the North. Just as surely as they are not freed, in less than fifty years the whole North will be overrun with our runaways and with people carrying them there to free them. I have seen the Examiner; it is circulating in our part of the country.

Convince your brethren that they are free-men. You have the right of speech we have not. Oh! if we were allowed to talk as you are, we would talk and be believed."

## Productive little Farm.

Mr. Meigs at the meeting of the New York Farmer's Club held on the 7th of Sept. stated that the committee on Farms had visited the farm of the Messrs. Cooper, near Brushwick, Long Island. The proprietors are young men, having used thorough culture and the best manures. The farm consists of 30 acres; help four men, and occasionally men, woman and children to pick. The products for the present season are as follows:

They have supplied The New York market this season, with

343 bush. Peas in the pod—averaging 75 cents per bushel.

1000 bush. Potatoes—price 68 3-4 cts. per bushel—500 bushels remaining to be dug.

1200 bush. Tomatoes at 50 cts. per bushel.

1200 bush. Bush Beans at 44 cts. per bushel.

75 bushels of wheat.

They have growing for sale:

4000 poles of Lima Beans.

3 acres of Corn.

1 1-2 acres of Turnips.

1 1-2 do. of Cabbages.

1-20 of an acre in Cayenne Peppers.

And raised hay enough for their Stock.

The amount of products already sold is

\$2508, 75 cts.—the value of that growing and still to be sold is, we estimate, worth \$

993,50, which makes the product of 30 acres \$3498,25.

This is a most gratifying instance of what can be done by well directed industry, on a small farm, and should stimulate all engaged in the noble pursuit of agriculture, to make the soil under their culture do all that it is capable of performing. Generous manureing; skilful and cleanly culture and perseverance, is all that is required to make poor soils at once fertile and productive.—*American*

## TEMPERANCE.



Domestic Peace and Joy, Health, Wealth and long Life.

We give for the information of temperance voters, the first & seventh sections of the late law of the Legislature respecting Taverns.

## JERSEY TAVNS and TAVERNS.

Our Legislature at its last session modified the law respecting licensing taverns, of which the people should be informed.

Sec. 1. Be it enacted by the Senate and General Assembly of the state of New Jersey That the freeholders and inhabitants who are or shall be qualified by law to vote at town meeting, shall have full power, and are hereby required to assemble and hold elections in the respective townships of this State, on the first Tuesday of December next, and determine by ballot whether any license or licenses shall be granted within said township, authorising any person or persons to utter and sell vinous, spirituous, or other intoxicating liquors.

Sec. 7. And be it enacted, That if it shall appear that, at any such election so held as aforesaid, a majority of all the votes given in any one township shall be in favor of no license being granted, it shall not therefore be lawful to license the sale of vinous, spirituous or intoxicating liquors in such township, until such determination shall have been reversed by vote, as hereafter provided.

*Francis Scardi Hongo*, died, A. D. 1762, aged 114 years, 10 months and 12 days. He left behind him forty-nine children. He was never sick. His sight, hearing, memory, and agility, were the surprise all. At 110, having lost all his teeth, he cut two large ones in his upper jaw one year before he died. He used for drink only water; never wine, strong waters, coffee, or tobacco. His habits in other respects were temperate.—*Long Livers.*

In the *Miscellanea Curiosa*, you will find a very remarkable observation of an old man 120 years of age, without the loss of a tooth, and of a brisk and lively disposition, whose drink, from his infancy, was pure water.

Died, on the 26th of June, 1838, at Bybrook Jamaica, Mrs. Letitia Cox. She outlived the oldest inhabitants in the parish for many generations. By her account, she was a grown-up young woman at the time of the destruction of Port Royal, by an earthquake. She declared that she never drank anything but water during the whole of her life. She must have been upward of one hundred and sixty years old.

And old black woman, at Holkind Estate died eighteen months ago, at one hundred and forty years old. She also declared she had never drank anything but water.—*Jamaica Royal Gazette.*

The temperance of the Brahmins is so great, that they live upon rice or herbs, and upon nothing that has sensitive life. If they fall sick, they count it such a mark of intemperance, that they will frequently die from shame and sullenness; many have lived a hundred and some two hundred years old.—*Sci.*

# POETRY.

From "The People's Journal," for June.

## CLEON AND I.

BY CHARLES MACKAY.

Cleon hath a million acres—  
Ne'er a one have I;  
Cleon dwelleth in a palace—  
In a Cottage I;  
Cleon hath a dozen fortunes—  
Not a penny I;  
But the poorer of the twain, is  
Cleon, and not I.

Cleon, true, possesseth acres,  
But the landscape I;  
Half the charms to me it yieldeth  
Money cannot buy;  
Cleon harbors sloth and dullness—  
Freshning vigor I;  
He in velvet I in fustian,  
Richer man am I.

Cleon is a slave to grandeur—  
Free as thought am I;  
Cleon fees a score of doctors—  
Need of none have I;  
Wealth-surrounded, care-envir'd,  
Cleon fears to die;  
Death may come he'll find me ready—  
Happier man am I.

Cleon sees no charms in Nature—  
In a daisy I;  
Cleon hears no anthems ringing  
In the sea and sky.  
Nature sings to me for ever—  
Earnest listener I;  
State for state, with all attendants,  
Who would change?—Not I.

## SONG OF THE TOBACCO WORM.

With ear-locks soapy and long,  
With whiskers frizzled and red,  
A loafer sat with a quid in his mouth,  
A spitting and muttering said:  
"Work—work—work,  
These hands shall never pursue,  
While I can obtain a long nine to smoke,  
Or a plug of tobacco to chew,"

And he spits—spits—spits,  
When the morn is breaking bright;  
Spits—spits—spits,  
When Sol has climbed his height,  
Spits—spits—spits,  
With days expiring gleam,  
And supperless falling asleep on a bench,  
Keeps spitting away in his dream.

For in his dream he dreams  
It is by fate decreed,  
That he is a great tobacco worm,  
To extricate the weed;  
And so he works away  
To make his conquest sure;  
A free and enlightened citizen,  
A snuffer, and smoker, and chewer.

At market, church, or mill,  
In business or in prayer—  
Stage coaches, cars, and barber-shops,  
Bar-rooms, and everywhere,  
He spits—spits—spits,  
Evening, noon and morn;  
And snuffs, and puffs and blows his nose,  
As a fishermen blows his horn.

Sweethearts and wives, look here!  
Is this the man for you,  
Whose nose is only fit to snuff,  
His mouth to smoke and chew?

Spit—spit—spit,  
Oh, 'tis a nasty trick!  
Enough to turn any lady fair,  
Unless she be able to stomach a bear,  
Or a loafer enveloped in whiskers and hair  
Abominably sick.

Ye dames who mean to wed,  
Come listen to my lay;  
Your charms from all tobacco worms  
Forever turn away.  
But if you wear the yoke,  
With resignation wear it,  
Nor sulk, nor scold, nor get the blues;

And if he snuffs, and smokes, and chews  
Till pig-tail quids are over shoes,  
Dear madam, grin and bear it!

## MISCELLANEOUS.

INTERESTING TO THE FRIENDS OF FREE PRODUCE.—NORTHERN RICE.—Gen Verplank the Commissioner to negotiate a treaty with the Chippewas, in speaking of the wild rice which grows abundantly in Minnesota, says, it is better than the southern rice. The berries are larger and its flavor is better; for when boiled and allowed to cool it forms a consistent mass like good wheat bread, and more nutritious. Any quantity of it grows on all the lakes in this northern country. The outlets and bays are filled with it. It ripens in the month of August, and is the main reliance of the Indians during the winter months for their sustenance.—*Peen. Freeman.*

CAPITAL PUNISHMENT.—The great hydra-head of the evil resulting from capital punishment, is its irremedial nature. Louisiana affords a most striking illustration of this position. We quote from recollection from some volume of the American Review. The tragedy occurred somewhere on the Mississippi river in Louisiana. Suspicions were fastened upon a respectable young man of having murdered a fellow lodger, at a tavern. The young man was tried found guilty, and condemned; when placed upon the scaffold, he read an able vindication of himself, again protesting in the name of God, that innocence which his fellow men refused to believe. When informed that his time was come, he broke wildly loose from those by whom he was surrounded on the scaffold, and rushed in among the multitude, and in the most piteous manner crying for help, and repeating the assurance that he was innocent. He was soon again secured by the sheriff, dragged back to the scaffold, and, in the midst of the most piercing cries and heart rending shrieks, launched into eternity. A few months after, the tavern-keeper, on his death-bed, confessed his guilt, and proved the innocence of Boynton.—*N. Y. Post*

## Seek Happiness.

A—wanted to be great; his ambition made him unhappy. One said to him, with words of wisdom that I shall never forget, "Seekest thou great things for thyself? seek them not." *Seek happiness.* It is better to be insignificant, and happy, than great, without happiness. Seek happiness which is subjective, independent of circumstances, first; then seek circumstances which will yield the most happiness, and not the most honor. In seeking happiness we shall not run over others; but ambition for greatness, makes bad work with the general interest—it crosses paths, and treads on the fallen. Every one cannot be chief; but every one can be happy; and our own happiness, sought wisely, will not interfere with, but favor universal happiness. Seek love, and not praise—warm hearts, and not cold admiration—the rest of a meek and lowly spirit, and not the dangers of exaltation.—*Spiritual Magazine.*

## THE DEVIL'S MAIL.

It is related in the Biography of the Rev. Lemuel Haynes, the colored preacher, that some of his students having been slandered for their religious activity and zeal, went to him with their complaints, expecting his sympathy and protection. After a pause, Mr. Haynes observed,

"I knew all this before."  
"Why then," said one, "did you not inform us?"

"Because," said he, "it was not worth communicating; and I now tell you plainly, once for all my young friends, it is best to let the devil carry his own mail, and bear his own expenses."

AMERICAN MISSIONARY SOCIETY.—The office of this Society is at No 22 Spruce street New York. Its field of operations has hitherto been principally among the fugitive slaves in Canada, and at the Mendi Mission, in Africa, but expects to extend its field. It does not receive contributions from slaveholders, and is highly deserving of support from the friends of Missions.

Lewis Tappen of N. Y. is Treasurer.

## PROSPECTUS.

### THE HERALD OF TRUTH.

The Journals of the day may be divided into three classes—the Sectarian, the Partisan, and the Popular. Of the fifteen hundred publications in our land, I know but two or three which pretend to be devoted to the cause of Truth on all subjects, unrestrained by sectarian or partizan interest, or by a desire, from selfish motives, to please the greatest number of readers. Those which are not controlled by some religious sect, or political party, or other society of exclusives, are decidedly of the popular class, and will defend no cause, however good, if it be unfavorably regarded by the mass; be opposed to the general sentiment. Hence, the periodicals of the day, do not maintain an unreserved allegiance to Truth, on the triumph of which depends the greatest good of the human family. The cause of truth demands Journals devoted to her interests, through whose pages the thoughts of every candid mind can be brought before the public and thoroughly canvassed.

To supply, in part, this desideratum, is the HERALD OF TRUTH projected. It will be emphatically what its name purports, a Herald of truth on all subjects, without reference to the interests of any exclusive sect, party, or society, or to popular considerations.

It will be devoted to the interest of Religion, Philosophy, Literature, Science, and Art. It will review such of the new publications as are of substantial value, and canvass all questionable doctrines that may be published.

Philosophers have demonstrated the infinite Wisdom and boundless Benevolence of God in contemplating His Physical Universe and it is time the same demonstration were made in relation to the mental world. In the former, the sublimest order is manifest, while in the latter, the debasement and miseries that afflict mankind, indicate the deepest confusion and disorder. He is not responsible for the evils of the mental universe, for man originated them, and by man they can and will be removed.

The discussion of the laws of our mental and physical organizations, and the necessity of obedience to them, as the only mode of human regeneration, will constitute a particular feature of the HERALD OF TRUTH.

It will engage vigorously in all the reforms of the day which are founded in Truth, and as it will "hope all things," and "believe all things," for the final triumph of Humanity over all evil, the only limit to its aspiration will be the entire redemption of the human race.

The HERALD OF TRUTH is published monthly, in Cincinnati, containing eighty octavo, pages, neatly printed on fine paper. It will comprise two volumes annually, of 480 pages each, and will be offered on the following liberal terms:

One yearly subscription, \$3.00; two copies a year \$5.00; five copies per year, \$11.00 ten copies per year, \$20.00; twenty copies per year, \$30.00. The offer of twenty copies for the extraordinary low price of \$30.00 is made to those alone who form a club, and order the work to the same Post Office. A liberal discount will be made to Agents.

The HERALD OF TRUTH is placed on a firm basis by several individuals of great pecuniary power. It will appear promptly on the first of the month.

Papers copying this Prospectus a few times will receive the work. L. A. HINE, Ed.

The Boonton W. T. B. Society will meet every Monday evening at the Free Church. Thomas Riley *President*, Stephen Grimes *Secretary*.

Boonton Aug. 24, 1847.

"There must be something wrong."—When we think of the destructive progress that disease is making among human teeth, we feel certain that there is "something wrong."

"That's worth the finding out."

As a great help in investigating this subject, we have laying on our table a small book on the teeth by John Burdell, Dentist, published and for sale by Fowlers & Wells, 131 Nassau Street New York, which we earnestly recommend to all those interested (and who should not be interested,) in the preservation of the teeth. It should be read by every body, particularly the young. Price twelve and a half cents.

PHRENOLOGICAL ALMANAC for 1848.—FOWLERS & WELLS of 131 Nassau Street, New York, have published and have for sale at their office the Phrenological Almanac for 1848. Besides the usual Calendar adapted to all latitudes in the U. S., it contains portraits of Patrick Henry, Harriet Martineau, Charles Dickens, Horace Greeley, Thoma Wildey, Zachary Taylor, Abby Hutchinson, Prof. Morse, Tom Thumb, Dr. Sewall and Stephen Olin, with a brief and interesting sketch of the character of each, considered in a phrenological point of view.

CONGREGATIONALISM by Keep, & MODERN PROTESTANT CHURCH COURTS UNMASKED, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

BURDELL ON THE TEETH, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

CLARK'S LIBERTY MINSTREL, for sale at this Office.

CAPITAL PUNISHMENT.—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

## ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

Memoir of Lovejoy,  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As It Is,  
Life of Granville Sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery,  
Bourne's Picture of Slavery,  
Mott's Sketches,  
Slavery As It Is,

LIBERTY 'FACTS—for sale at this office,  
Slavery and the Slave trade at the Nation's Capital,  
Facts for the People,  
Catchism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all investigation.

VOL. 3

BOONTON, DECEMBER 16, 1847.

No. 4.

## THE NEW JERSEY FREEMAN.

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR;  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for  
12 numbers

5 copies to one address for one dollar.

All communications must be post paid.

## SLAVERY.

Perpetual unpaid toil; no marriage, no husband, no wife; no parent, no child; ignorance, licentiousness; whips, chains, scourges, auction sales and separations; an embodiment of all the woes that the imagination can conceive.

July 13th, 1847, at 10 o'clock A. M., the UNITED STATES GOVERNMENT sold at public Auction, in the District of Columbia, *Two Women*, for \$530, & put the money into the *United States Treasury*. What have we of the North to do with the government? Let it be remembered that this money goes to help pay the expenses of an aggressive war on a sister republic, for the acquirement of more slave Territory.

The following account of a kidnaping transaction in violation of even the proslavery laws of this State, we copy from the Penn. Freeman. It should be read by every Jerseyman in particular. Would it not be proper for the people of Mount Holly to bring the subject of slavery into politics enough to elect a sheriff and constables, and secure the appointment of Judges that would not disgrace the state, and outrage every feeling of humanity

### SLAVE CASE IN MOUNT HOLLY.

Seldom have we known an outrage the result of which filled our hearts with such inexpressible loathing and abhorrence of the conduct of its perpetrators. We regard this case not only as a dishonor to the town and State, in which it occurred, but the country and the race.

The following clear and calm statement of the facts has been prepared for the Freeman by a gentleman who was a witness of what he relates, and whose veracity is unquestionable. We hope it will be read by every person into whose hands it may fall, for if candidly read, it must deepen the hatred of slavery, and stimulate to work for its overthrow, and especially for the protection of our own citizens from the clutches of the men-stealers.

On Thursday, October the 8th, three persons known as Perry Hinson, Noah Hinson and their married sister, Rachel River, were enticed from their homes by Constable Warner of Mount Holly, under false pretences, and on their arrival in the town, were seized as the "property of John Roth, of Cecil county, Maryland, and taken before Judge

Haywood for trial. Some of their friends being informed of this procedure, secured the services of R. T. Spencer and John R. Slack, Esqs, of Mount Holly as their counsel in the case. A trial by jury being demanded, and allowed by the judge, the hearing was postponed until Wednesday morning the 3d inst. Mr. Slack being too unwell to attend to the case, David Paul Brown, Esq., of Philadelphia was engaged by the defendants as Mr. Spencer's associate. The counsel for the claimant were Messrs. Stratton and Moffit, also of Mount Holly. On the 3d inst. a large concourse of citizens, among them a considerable number of respectable colored people, were present at the Court House to witness trial.—At the onset of the case, lawyer Stratton attempted to prevent the exercise of the right of the defendants to a peremptory challenge of three jurors, which attempt being overruled by the Court, three jurymen were challenged and the Sheriff of the county returned the requisite number to fill the vacancy.

The claimant produced several witnesses to prove the identity of the persons claimed; one of whom was Noble Pennington of Cecil county, Maryland, who swore that, as administrator of the estate of the late John Roth, Sen., he had transferred the prisoners, as part of the property of said deceased to the son, who now claims them as belonging to him. He however presented no proof that he was the administrator of the late John Roth, Sen.; he produced no inventory of the goods and chattels belonging to the estate; he showed no decree of the Orphans' Court under which he professed to have acted; nor did he attempt to show that the persons claimed belonged to said estate. He said he had seen them at work for the late John Roth, and that they were employed on his farm at the time of his death, soon after which he made the aforesaid transfer, supposing that they belonged to the estate to which he administered. James Roth also swore to the identity of the prisoners; had been brought up with them, played with them in his infancy, and since his father's death had seen them occasionally at his brother's house. He had no positive knowledge of their having belonged to his father, nor did he know anything of the manner in which they came into the possession of his brother. He supposed they belonged to his father and to his brother, because they lived on the farm most of the time they frequently lived elsewhere, were sometimes in the employment of Mr. Jones, who lived some distance off. He received no portion of his father's estate, there being none to divide. It was insolvent.

Two other witnesses were examined, the evidence of whom amounted to nothing more than a confirmation of the statement made by Pennington, and the younger Roth. Nobody could prove whether they were ever slaves according to the laws of Maryland. One witness said he had hired them of John Roth, and could show receipts, from him for money paid at different times for their labor.— On producing the receipts, the names of neither of these prisoners appeared upon them, and they were unable to establish this fact.

Upon these grounds the plaintiff rested the case, and Mr. Spencer commenced his able argument, that was delivered with an emphasis and feeling which did honor to his head and heart. He stated that the claimant had not made out his case according to the requirements of the laws of New Jersey, and

eited decisions of the Supreme Court to show that the persons claimed must be proved to have been slaves, by the laws of the state from which they had fled, and that there must be a certified copy of the laws of said State, produced as evidence of the fact, which had not been done; further than this there had been no testimony presented to the Court and Jury to establish the fact of John Roth, Senior ownership of these or any other persons as slaves, neither was there any legal proof of the title of the present claimant. He called upon the Jury to act as Jerseymen, and try the case in the manner prescribed by the laws of their own State.

Mr. Brown followed with a stirring appeal to the Jury on the responsibility of their position, being the first jurors who were ever empanelled to try such a case in this country, and he urged them to pause before they acted, and reflect seriously whether the testimony of the witnesses was sufficient to prove the legal right of the claimant to the prisoners. He was sure it was not; in fact there was no evidence at all, there were assertions in abundance, but no documentary evidence whatever, and he claimed that these defects in the testimony should be made available to restore to liberty to these unfortunate persons, who stood charged with no crime, save that of color. Mr. Stratton then followed in an ingenious speech, in an ingenious speech in which he said, he presented to an honest jury, the claim of an *honest and worthy farmer of Maryland*, who asked at their hands his rightful property, which had escaped out of his possession. He insisted that the claim was fully established, and declared it to be unnecessary to have the documentary and legal evidence that was demanded by the laws of New Jersey, of the defendants and closed by giving to the jury a full dose of the oil of flattery which seemed to have the effect that he no doubt desired, to wit: completely to soothe their consciences, and blunt their humane sensibility. Under this influence they retired, without any charge from the judge.

In about twenty minutes they returned with their verdict. At this stage of the proceedings, the house was filled to overflowing, and the hundreds, both white and colored who crowded the aisles and seats of the court room, were held in almost breathless silence for a few moments, waiting for the foreman of the jury to give in the verdict.

This done an awful silence reigned in every bosom, and the multitude was, as it were, petrified with horror and indignation, at the sight of a jury of freemen in a free and independent State, who could so readily doom three human beings to endless slavery, without the slightest tangible evidence to warrant their decision. Immediately the posse of constables who had surrounded the prisoners, essayed to remove them to prison. One of them resisted, and a struggle ensued, in which those official ruffians resorted to the most brutal measures to secure their prey. The colored people left the room, and there only remained the officers and some sixty or seventy white citizens, including a goodly number of ladies, who had come to witness the trial, and who would not forsake the oppressed victims of brutal advarice until their doom was irrevocably sealed.

The officers continued to beat and bruise their victim, notwithstanding the appeals of a number of the by-standers, until they had tied him securely with ropes, so that he could offer no resistance. Having the prisoner

now on the floor, and tied like a brute ready for slaughter, the sheriff, as though inspired with the real chivalry of slave catching, flourished a pistol over his head, and threatened to shoot the first man who came forward to the rescue of the prisoner, and then ordered every colored person to leave the house immediately, his eyes being so blinded with the lustre of his brave achievement, and his mind so oppressed with the dignity of his position, that he could not see that all had left, save the poor fellow who lay at his feet.

These demonstrations of the extraordinary prowess, not being sufficient to convince himself that he was a second Napoleon, he called for the National Guards to aid him and his brave comrades! John Roth rushed like a frightened man among the crowd, with a pistol in either hand, threatening and swearing at imaginary enemies, that beset him in every direction. The Judge too, ordered all persons not assisting the officers to stand off and preserve the peace.

(Query, who disturbed the peace?)

The National Guards were announced, entered equipped, with their weapons of death to overawe the humanity of the spectators and guard the spoiler in seizing his prey; and under their protection, the officers passed out with their bruised and pinioned victim.

And now let us inquire, for what were all these guns displayed, all these pistols flourished in the air! and all these oaths and imprecations pronounced? To subdue poor doomed and enslaved Perry Hinson. Noble fellow! he had more of the spirit of a man, and a braver heart than either of his foes; he struggled for liberty; he would rather have died on the spot than accept slavery, but brute force overcame him, and in the darkness of night the prisoners were conveyed away under an escort of the military. The officers who have given themselves as aids to the slave-catchers shall have all the benefit and honor of their act. The jury were, Charles Stratton, Benj. Wilkins, Wm. C. Shinn, John Fairholm, Phineas Kirkbride, Samuel Read, James A. Howell, John C. Milbline, Wm. Pugh, T. Collins, Jos. W. Cole, and W. Braddock Jr. Let the people remember these names! and let them not forget C. Collins the Sheriff, Geo. Haywood, the Judge, Lawyers Stratton and Moffit, the slave-catchers' counsel, and Constable Warren. Their names are worthy to be registered in the same catalogue with John Roth, Pennington, Messrs. Woolfolk, and Slatter, the notorious slave-dealers of Maryland, and we will help to give them the fame their conduct merits.

Much was said by the counsel for the man-hunters, of the great humanity and kindness of John Roth, the claimant; of how well he fed, and how lightly he tasked his slaves.

But a person from his own county, who has known him from boyhood, says that he is a speculator in human flesh; that he buys slaves from different neighborhoods, (perhaps of "insolvent estates,") to sell at an advanced price to Woolfolk, the notorious slave-dealer, and he makes his money by this traffic.

There are a few points in the foregoing narrative to which your attention is once more directed, to wit: the total want of legal evidence to prove the title of John Roth to the persons claimed, and the failure of the plaintiff to prove that the prisoners were ever slaves according to the laws of Maryland; in contemplating these

facts, you may judge of the verdict. When it was pronounced, we believe it was to the disappointment of nearly all persons present. We really doubt whether the claimant and his a' lies, and their counsel, anticipated such a verdict themselves."

In addition to the above letter, a private letter just received from a very respectable citizen of Mount Holly, says:

"We have had a mourning time I assure the, since the trial. We were all at court. No one seemed to think it would be decided in favor of the Southerner, and when the jury gave in their verdict, people were utterly astonished. The poor colored people were taken by surprise, and, instead of closing round the prisoners as it is said they might have done, and rescued them, they all rushed to the doors and windows, thinking, some say, that the prisoners had escaped, and were ahead of them. We were a little cheered the next day by a report that they were all stopped at Wilmington and put into prison—but the return of the escort put an end to all hopes. We said to each other, why in the world was not C. G., here? But it would have done no good, for they had a jury I am told, whose sentiments they ascertained beforehand. It will possibly have the effect to make some abolitionists—nothing else has been talked of at the Stores & corners. Some of the Timbuctoo people have left for a place of greater safety. T. Moffit looked as if he felt ashamed of his business, and said as little as possible."

Is it possible that the people of New Jersey will tamely submit to have their own citizens thus torn from them by the hands of kidnapers and land pirates? If so, they are unworthy the freedom they enjoy, themselves.

For the New Jersey Freeman.

A Sketch from real Life.

On one of those calm moonlight nights in the month of August, when the sun for a while had bid adieu to this side the globe; the evening had closed in all the calm serenity of a summer's night, the trembling moon had commenced her nightly task and was beautifully wending her way through the still smiling firmament above; all was still save the occasional cry of the caty-dids or the mournful croak of the old frogs. Extending the eye over this field of nature's beauties, it rests upon a solitary hut almost covered with trees, and at a distance of a hundred yards is seen a stately mansion. Striking is the contrast between the former and the latter, and equally different are the circumstances of both. In the former sat an aged man, and by his side the companion of his loneliness, his wife. Upon an old chest, for they had no table, stood a glimmering lamp. The only furniture they possessed was a mattress of straw with a slight covering, one chair and an old bench, on which sat old Susan listening with profound but painful attention to something related by her husband not very pleasing to either. To be brief, old John & Susan were slaves. For 55 long years they had toiled on the very fields which surrounded them, and by the sweat of their brows, they had purchased for the owner that elegant domain, and he, with his family, were at the price of the tears, the groans, and the bloodshed of the poor Africans, enjoying it.

But John and Susan were not alone in this scene of tribulation. God had blest them with a daughter, an only daughter. Unfortunately for her she possessed a more than ordinary gracefulness of person, and comeliness of face; she had a tall easy figure, her features inclined much toward the European, but her eye! her dark expressive eye, told the gazer a lofty spirit dwelt within; but her skin was slightly tinged with the African, & this was enough for the prejudiced world, if she had an intellect like Socrates, or a spirit like Joan of Arc; still she was a slave, and therefore unworthy of notice.

Time passed on and the girl was called

from the field to the polished dressing room of her mistress. Her brain was of that kind which needs but little cultivation, and in course of time she managed to gather a good deal of what the world calls refinement, and this improvement did not pass unnoticed by her mistress, and she began to dread that her maid might excel her. The consequence was, that anger, jealousy, and hatred took possession of her mistress' mind, and fell without mercy on the head of the unfortunate victim. "I shall sell her," said she in a stern voice to her husband, "she is entirely too interesting for a nigger." "I shall sell her and let her take her chance in the southern market." Did the proud spirit of that girl quail under this awful sentence? Not a nerve was unstrung, not a muscle distorted; but a tear gathered in her keen eye and fell upon her work. She knew the fate before her, she knew she must be torn forever from her aged parents which was worse than death. This was a dreary prospect, a dark picture to look upon.

All retired and she to her lonely bed, but not to sleep, and before another sun had risen she had vowed she would be free.

It was necessary to see the companions of her suffering, her father and mother. Could she leave them to the mercy of her enraged pursuers, could she bear the thought to have them suspended between earth and heaven with all the infirmities of old age to endure the infliction of the cruel whip, for being accomplices in her flight? This was a test she could not stand.

'Twas past midnight and all was still! She crept from her bed and slowly wended her way along the dark passage which led to the outer door. At last she reached it and it was not long before she stood in the open air, and in a few moments more she stood at her father's door. "Mother," said she in a low voice trembling with emotion, "mother open the door," and in trembling haste the door was opened, but the young girl was unable to speak, feelings which no pen can write choked her utterance, and she sank upon their bed of straw and wept aloud. The aged pair seemed panic struck, to see her at such an untimely hour, but when the young girl had gained her self-possession she told them her determination to fly with them to some place of shelter before she should be separated from them forever. Who would soothe your dying pillow when I was gone? No my father, my mother you shall not die in this dark damp hovel, but I will by the work of my hands procure you comfort.

They tried to show her the situation she would be in if once taken, the seeming impossibility of their escape; but all was vain, the motto was engraven on her heart, "freedom or death."

Finally it was arranged; she should meet them at midnight, and a small boat would bear them on the bosom of the great waters at least a distance of 25 miles.

She left them and reheved once more her bed in safety. But no sleep closed her eye till the signal for rising was given, and she heard the angry voice of her mistress give her orders, but she heeded it not, and consoled herself with the idea that tomorrow she should be free. It was a dark cloudy day, unusually so for that season of the year.

Night closed in with all the appearance of a storm, but she was not discouraged. All had retired to bed, and the wind blew with dark forebodings of a fearful night; but she was firm to her purpose. Accordingly she rose, took no clothing save those she wore, listened attentively, all was still save the howling tempest, the hour had nearly come, when slowly and cautiously she descended the stairs, groped her way along the dark passage, a thousand apprehensions crossed her mind, would they expect her on such a night; would the little boat ever live on such a troubled water; who would shelter them if they should ever reach the shore; this was a trial but she conquered it, and in a few mo-

ments more stood in the pelting rain and she reached the hut in safety. But what was her dismay when she found nothing prepared. They had never dreamed she would venture on such a dreadful night; but she urged and encouraged them and in fifteen minutes they were on the beach. By the time the fugitives got a little distance from the land, the thunder roared louder than ever, and the awful gleamings of lightning seemed to threaten fire at every stroke, every wave seemed to drive them nearer and nearer the shore. In vain labored their weary oars; the boat lay and suffered herself to be tossed to and fro at the pleasure of the restless water.

The inmates of the great house were aroused from their slumbers by the howling of the tempest, and the mistress of that house called her maid to bring a light, but she answered not. In vain rang the bell, in vain she called, till at last exasperated and enraged she arose vowing to repay her for her neglect. She procured a light, when to her amazement and horror the girl had fled. In five minutes every soul in that house was on the search, thinking she had hidden from the rage of her mistress. Every corner was scanned, but she was not to be found. An instant search was made in the hovel old John but they had fled also, and the eye of the mistress was instantly on the water, and by the help of the vivid flashes of lightning she espied a feeble little boat occupied by three.

There they are said she in fiendish delight; now to the boats and we shall soon stop their troublesome journey. The tempest roared louder, the lightnings flashed with greater violence, but still the little boat was seen at intervals. Five stout hearted men stood and trembled on the beach to enter that awful conflict. None dared to venture. They returned and told the story; it was impossible to take them. But the order was bring them or perish with them. The men were of that unfortunate class who have no choice, they knew that to disobey was next to death; accordingly three in one boat and two in another left the shore, the former struggled and struggled until within one hundred feet of that little boat, and another plunge would blast all the hopes of that brave girl. But a strange commotion of the element shook and shattered the armed boat till two of the persons sank to rise no more, and the remaining one left them to their fate.

God tempers the wind to the shorn lamb, and he brought them in safety to the shore. They secreted themselves among the rocks till the evening dawned, and then climbed a tree and had the satisfaction of seeing their pursuers pass under them.

Finally they reached a shelter, and that daughter by her amiable disposition and industrious habits, found many friends which enabled her to support her aged parents, proved a blessing to the society in which she stood, and will very likely in the day of accounts, stand among those who have come out of much tribulation.

M. W.

Jersey City.

From the Penn. Freeman.

Let us listen to the testimony of Lewis Hayden, a fugitive slave from Kentucky. He comments on a letter signed "Kentucky," and published in the New York Tribune, which represents Mr. Clay as a friend to the colored race, and unsurpassed "in ardent and efficient advocacy of emancipation." These are his words, which we commend to the attention of the followers and eulogists of Mr. Clay;

"I would like to ask the editor of the Tribune a question. It is this: if Mr. Clay had sold his wife and child, as he has mine, would he have suffered that Kentuckian's letter to have room in any part of his paper until Mr. Clay had released them, or, at least, made some effort to do so? What do you think he would say, Sir? Do you think he would say, 'what the law makes property is

is property.' Would that be his answer? That is Mr. Clay's. Then go to his plantation, ask the widow, Mrs. Todd, whose husband Mr. Clay, in 1844, tied up and left in the hands of his cruel overseer to flog. The poor man would not live to let him do so again, but put an end to his days by hanging himself. Mr Clay has not only made a widow of Mrs. Todd, but he claims her little children as his own, and is now raising them for the market. She is willing to say in respect to her husband, that the weary are at rest were the wicked cause from troubling, for he no longer hears the voice of his oppressor, while she is left to see torn from her her children, one by one, and that too in an unexpected hour, as he tore from me my wife and child. Yes, it was at an unexpected moment to me when that deed was done. I was at my unrequited toil when my poor wife came to me informing me of her having been sold. Yes! sold by that friend of the colored race, Henry Clay! Sold and gone! and from them I have never since heard a word. May God save us all from such a friend; and may the editor of the Tribune never get into his eluches as a slave.'

Does the editor of the Tribune say Amen to that prayer? Does he not shudder at the idea of his wife and child being in the ruthless grasp of such a man? Does he think him fit to rule a nation of seamen? We cannot ask for "justice to Henry Clay," if the law of "Like for Like" be Justice, as moralists and law-givers teach, for we do not desire that the measure which he has meted to others, shall be measured unto him again. We have no wish that he should be visited with so fearful retribution of his deeds. We would not that the agony which he has inflicted on human hearts, by sundering the holiest ties of life, by degrading the lofty soul to the condition of a piece of merchandise, should pour its lava tide into his own bosom.

We would not that his home should be desolate, as he has desolated the homes of others. We do wish him a higher boon than the presidency of the United States, even a heart filled with penitance for the wrongs which he has done to his brethren, and an earnest desire to do what little he may for their restitution. We wish that he may yet join heartily in the cry

JUSTICE TO THE SLAVE!

ALABAMA—The whole white population of Alabama in 1840 was 335,185. The number over 21 years of age that could neither read nor write was 22,592. Ignorance is one of the legitimate fruits of Slavery.

Sand Hillers.

There is a class of poor whites in the Carolinas, and most of the Southern States, peculiar in character, and unknown generally to the country. They are called Sand-Hillers. They are so called, because they cluster together in the poorest regions, and they live hunting, fishing, raising a little stock, making tar and charcoal, and attending poultry. They are very ignorant. Not one in fifty can read or write, and what is more they change not; as time winnows down the old, and supplies their places with the young. As the sire so is the son.—Louisville Examiner.

The Editor of the Examiner is a South Carolinian. He proves beyond all cavil that slavery, and nothing but slavery, produced and perpetuates this wretched state of things among the poor white laborers of the South.

Dr. A. Clark said if he were to offer a sacrifice to the devil it should be a roasted pig stuffed with tobacco.

Statistics of the Methodist Episcopal Church for the year 1847 show a decrease of 12,741 members for the last year.



# THE FREEMAN.

BOONTON, DEC. 16 1847.

To will right, to do right, for its own sake,  
is Benevolence, is Religion, is Christianity.

THE

## BUFFALO CONVENTION.

This Convention we believe was conducted in excellent order and spirit, and although it was composed of Liberty League & Libery Party men they all agreed harmoniously on the subject of slavery and entered thoroughly into the discussion of those points which divide the two parties of anti-Slavery men.

John P. Hale was nominated for President. We shall not commit ourselves to go for him at present. We well remember when C. M. Clay was regarded by abolitionists as a true anti-Slavery man. We were censured by them when we doubted the sincerity of his devotion to the cause of freedom. Where is he now? He was regarded as true as John P. Hall is now or nearly so. We have a high degree of respect for Mr. Hale, and expect much of him, but must see a little more of him before we can promise him a vote. He must do better this winter, than the Senator from New Hampshire did last winter, or we shall lay him aside.

We believe he will, we think he is a true man, and expect great things from him, but must see him farther proved. Again, we think the convention has in a measure repudiated progress in vetoing the measures proposed by the League. What ground we shall take in reference to this matter, we cannot yet say. We believe in the unity of reform and we think that one part of a great work cannot go on to a successful completion without the other parts. We however are assured that the members of that convention nearly or quite all, believe in the doctrines of the league, and refuse to incorporate them on the ground of their inexpediency, and think they all go along with the "one idea" any how. Why not own it then? If we ever vote with a party that does not recognize its duty in reference to all the claims of justice it will be only for "this once" not however in the whig sense of that phrase.

**The Delaware Abolitionist.**—This is the title of a new anti-Slavery paper just started in Delaware. It is published semi-monthly by James B. Brook for the Delaware anti-Slavery Society semi-monthly at 25 cts. a year. The number before us is well filled with profitable matter, and will no doubt do a good work for Liberty.

Delaware is fast preparing to be a free State. It has only 2,300 slaves, and the political papers of the State are far ahead of those in New Jersey in discussing the subject. There is great reason to look for a speedy redemption of that State from the guilt of slave-holding but alas for New Jersey she is joined to her idols.

**WANTED.**—A few scores of rowdies of all ages, sorts, and sizes, to assemble around church doors in time of meetings, to stamp and make all sorts of noises, open and shut doors, run out and in during meetings, and then yelp like indians in the streets after meetings, assault the peaceable and insult the females. All applications must be made at the church doors, when their names will be registered for the benefit of the public.

The people of Western Virginia are making a strong move in favor of emancipation and they will accomplish something too. They are heartily sick of that "bitterest draught from the chalice of the destroying angel" and mean to be rid of it.

A call for a "World's Reform Convention to be held in the city of New York commencing on the first Monday of June, 1848," has been issued by Arnold Buffum and others. It is "to be composed of delegates of both sexes, chosen by the friends of Reform in all christian lands, for the adoption of measures wisely calculated to accelerate the progress of improvement, by the abrogation of all institutions, customs, and circumstances, which stand in the way of universal advancement in knowledge, virtue, and happiness; preparatory to the prevalence of that religion, which gives meat to the hungry, drink to the thirsty, clothing to the naked, and a home to the houseless stranger; and finally, giving to its possessor a home in the mansions of eternal glory."

**HELP ONE ANOTHER.**—The race of mankind would perish did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the dying, we cannot exist without mutual help, therefore, who need aid, have a right to ask it from their fellow mortals; no one who holds the power of granting can refuse without guilt.—*Sir Walter Scott.*

"My dear if the sacrifice of my life would please you, most gladly would I lay it down at thy feet!"

"Oh, sir, you are too kind! but it just reminds me that it would gratify me by discontinuing the use of tobacco."

"Can't think of it. It's a habit to which I am wedded."

"Very well sir; since this is the way in which you sacrifice your life for me, and as you are already wedded to tobacco I'll take care that you are never wedded to me also, as it would be bigamy."

**SOUTHERN JUSTICE.**—A Court in South Carolina has recently decided that any one of Indian descent is a colored person, and therefore not a competent witness in the courts of Justice in the South! Under this decision, John Randolph, were he alive, would be placed on a level with his slaves.  
*Lib. Standard.*

Sir Robert Peel is said to be worth ninety millions of Dollars.

A new paper has just made its appearance in Hamburgh, to advocate the principles of free trade in Germany. It is supported by the leading merchants of the city of Hamburgh.

## CHRISTMAS

### ENTERTAINMENT.

The Ladies of the Free Church will have a

### FAIR,

in the Brick Carpenter Shop in the Factory yard. It will be opened on the 24th inst. at 1 o'clock P. M. A supper will be provided on Christmas eve and a Dinner on Saturday.

A great variety of useful and fancy articles will be for sale.

Boonton Dec. 11th 1847.

### DIED.

At Montville on Tuesday Nov. 30th Mrs. Lydia Van Orden in the 65th year of her age.

In Boonton on the 24th Nov. Peter Branigan aged 20 years of ship Dysentery. He had only been in America two or three weeks.

At Boonton, on the 9th inst., Mary, Daughter of John Dagen, aged two years and 5 months.

Near Boonton on the 10th Nov. Charles Archabald infant son of James Duker.

## Public Discussion.

The following Question will be discussed on Saturday, Dec. the 18 inst. in the Free Church in Boonton, at half past 6 o'clock in the evening.

Are the Reclabite Societies deserving the countenance and support of Philanthropists and Republicans?

The Citizens generally are invited to attend.

**WATER CURE.**—Although we are not prepared to give all the credit to Hydro-pathy that is claimed for it by its friends, we are firm in the belief that the real value of water, simple pure water, as a means of preventing and curing, disease, is appreciated by few in this world, and we are rejoiced to see the attention of the people turning towards it, as a means of health. We are willing to place it at the head of the list of articles that are used for the preservation and restoration of health.

We have on our table the Water cure Reporter published by F. D. Pierson M. D. & C. H. Weeker M. D. No. 18 & 20 East fourteenth St. N. Y. monthly at 50 cents a year, devoted to the treatment of disease by the Water Cure system.

We have also the Green Mountain Spring published monthly at Brattleborough Vt. by Robert Wesselhaft M. D. devoted to the investigation of Water Cure, diet and Health, either of which afford light on the subject for all those who are desirous of knowing the value of Water.

## THE NATIONAL ERA: WASHINGTON CITY, DIST. OF COLUMBIA.

G. BAILEY, EDITOR; J. G. WHITTIER, CORRESPONDING EDITOR.

L. P. NOBLE PUBLISHER.

The Leading purpose of this Journal is, the discussion of the question of Slavery, and the advocacy of the main principles of the Liberty Party. Due attention is given to Social and Political Questions of general importance; nor are the interests of pure Literature to be overlooked.

It aims to preserve a faithful record of important events; of inventions or discoveries affecting the progress of Society; of public documents of permanent value; and, during the sessions of Congress, to present such reports of its proceedings as will convey a correct idea not only of its action, but of its spirit and policy. The debates on the exciting subjects of Slavery and the Mexican War, expected to arise in the next Congress will occupy a large share of its columns.

Arrangements have been made for extending and enriching its already valuable Department of Home and Foreign Correspondence.

It is printed on a mammoth sheet, of the finest quality, in the best style, at \$2 a year payable in advance.

The generous spirit in which the ERA has been welcomed by the Public Press, and the very liberal patronage it has received this the first year of its existence, encourage us to hope for large accessions to our subscription list.

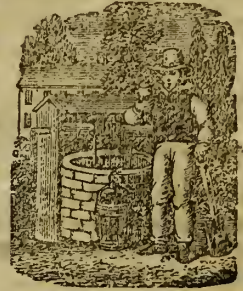
It is desirable that subscriptions be forwarded without delay, so that they may be entered before the approaching Congress.

Address L. P. NOBLE,  
Publisher of the National Era Washington,  
D. C.

### KIDNAPPING AGAIN IN WEST JERSEY.

On Friday morning about sunrise two strangers went to the house of Robert Tete, in Hopewell Cumberland Co. and took off his wife and child. Who they were, (says the Bridgetown Chronicle,) where they were from, or where they went to, we have not been able to learn. Robert was in town at work, but was soon informed of his loss.

## TEMPERANCE.



Domestic Peace and Joy, Health, Wealth and long Life.

### A GENUINE TEE-TOTALLER.

Passing a few days since in the steam-boat *Telegraph*, between New Bedford and Nantucket, the subject of temperance was under discussion, when one of the passengers remarked, that if we wished to see a thoroughgoing temperance man, we might in the person of Captain Phinney. On the suggestion, another of the passengers inquired of Captain Phinney whether he did not use ardent spirits, to which he replied, "I never drank a tea-spoonful of rum, brandy, gin, or any other ardent spirit, nor of wine, cider, or beer; I never smoked nor took snuff; and I never drank either tea or coffee."—"But," says a passenger, "what do you drink with your breakfast?"—"Cold Water!" was the answer. "And what with your dinner?"—"Cold water!"—"And what with your supper?"—"Cold water!"—"Well says he, "but what do you do when you are sick?"—"I never was sick in my life," was the ready and instructive reply of Capt. Phinney; and we could not but reflect how much of human suffering and woe, how much of all the ills that flesh is heir to, might be avoided, if people would only adopt the abstemious habits which are adapted to our condition, and, like Capt. Phinney, conform more nearly than they do to the immutable laws of our physical nature.—*Worcester Spy.*

### THE LICENSE ELECTION.

The result of the late election in the north-east counties of the State has been better than we expected.

In Essex, Newark gives 819 for no license. Believille, Caldwell, Bloomfield, Clinton, Elizabethtown, New Providence, Orange, Plainfield, Rahway, and Westfield give large majorities, averaging about two one for No License; Livingston, Union and Springfield, small majorities for License.

In Morris six of the Eleven Towns have gone for No License. Pequannoe 71, Chahtam 40, Morris 172, Mendham 60, Hanover 131, Randolph 9 for No License and Chester 3, Washington 99, Roxbury 2, Jefferson 45, Rockaway reported 72 for License.

In Passaic Patterson gave 612, and Manchester 202 for No License. The other towns went for No License one being a tie.

In Hudson, Jersey City, Van Vorst, and S. Bergen for No License, the other Towns went for License.

In Sussex, all the towns went for License. Warren, all for License except Belvidere.

Hunterdon one town went for No License by 5 majority, all the rest for License.

The Southern and Western part of the State has it appears gone generally for License.

Trenton and Camden has gone for No License.

It will be observed that all the large towns in the North East Corner of the State have gone for No License. Jersey City, Newark, Paterson, Elizabethtown, Morristown, Rahway all for No License.

Now let us see if the law will be enforced.

We could not get our paper out the first of the month and so we concluded to wait till after the Election.

## POETRY.

### HYMN.

Hush the loud cannons' roar  
The frantic warrior' call! [gore?  
Why should the earth be drenched with  
Are we not brothers all?

Want from the wretch depart!  
Chains, from the captive fall;  
Sweet mercy, melt the oppressor's heart  
Sufferers are brothers all?

Churches and sects, strike down  
Each mean partition wall!  
Let charity unkindness drown—  
Christians are brothers all.

Let love and truth alone  
Hold human hearts in thrall,  
That heaven its work at length may own  
And men be brothers all.

## WAR.

"Town deserted; burning village;  
Murder; rape; destruction; pillage;  
Man compelled man's blood to shed;  
Weeping; wailing; want of bread;  
Commerce checked; grave citizens  
Armed with sword instead of pens;  
Harvests trampled; homesteads burned;  
This is war why is't not spurned.

A Georgian paper states that the steamers Fashion and Beaufort were lost on a voyage from New Orleans to Vera Cruz with two Companies of Georgia mounted Volunteers aboard.

A HORRID SIGHT.—One of the Surgeons of the Army, (who has since been himself dangerously wounded,) writing to friend after the battles of Conteras and Ghurubusco, says:

"After operating with my associates till three o'clock in the morning, I left the building of which I had made a temporary hospital, to take an hour's rest in the open air. I turned round to look at my amputation table; under it was a perfect heap arms and legs; and looking at myself, I was covered with blood from head to foot."

It is Estimated that 9,000,000,000 of human beings have died since the birth of Christ by war.

Of the South Carolina Regiment which left the United States about nine months ago, numbering nearly eleven hundred, from Eighty to ninety only were left to enter the City of Mexico—

The following from the British and Foreign Anti Slavery Reporter shows in what light the present war with Mexico is viewed in Europe.

"The brigands who form the American army have at length, after a series of bloody battles, become masters of the city of Mexico. It remains, however, to be seen, whether they will be permitted to maintain their position, or whether that city may not become their sepulchre. An exasperated population, whose country has been invaded, in defiance of the obligations of justice, and for the most wicked of purposes, may yet exact terrible revenge. We are no advocates for war, but certainly if any people were ever justified in taking the sword against their enemies, it is the Mexicans. The whole of civilized Europe has pronounced its condemnation of the atrocious war in which they are now engaged. It will be stamped with infamy on the page of history; and believing, as we do, in a retributive providence, we have no doubt, that, sooner or later, a fear

ful expiation will be demanded of the United States.

The war had its origin in the basest treachery and fraud. The whole history of the annexation of Texas to the United States, proves that the men who engaged in it, were destitute of all principle, reckless of all obligations, unscrupulous as to means, and added the vilest hypocrisy to their criminal projects. Texas they would have; it was necessary to the security of the Southern States and the preservation of slavery; but having obtained Texas partly by force and partly by fraud, they cast a longing eye towards the adjacent provinces, their object being the same—to extend the domain of slavery, or to intrude it again on territories, where it had long since been abolished; and now, flushed with victory, irritated that their opponents will not submit to their terms, they propose to extend their dominion over the whole of Mexico until they have the Pacific as well as the Atlantic ocean, to wash their coasts. For this purpose, it is reported, fresh armies are to be recruited and despatched to Mexico to compel, by force of arms, entire submission to the invaders.

The Mexicans, we perceive are not averse to peace, on what they conceive to be honorable terms. They feel, probably, that they are unequal, both in physical strength and resources, to their enemies, yet they are unwilling, in any territory they may cede or sell, that the Americans should introduce the curse of slavery; they, therefore, make it a condition, that this shall not be done; and, if we mistake not, there is a growing determination among the better class of Americans, that, whatever territory may henceforth be annexed to their country, it shall be free from that deadly evil.

Mr. Webster, in a remarkable speech recently delivered, vigorously denounced the Mexican war—advises that an effort be made in Congress to stop the supplies unless President Polk can show that the war is prosecuted for no purpose of acquisition or dominion—announces the certainty of a Whig majority in the House of Representatives, and mentions terms on which his party would make peace with Mexico, which are nearly identical with those offered by Santa Anna to Mr. Trist, and refused by him. But in addition to the Whig party, and, we may add, not a few of the Democratic party also, there is a large body of the intelligent and pious members of the Christian churches of the north, who look on this murderous war with feelings of the deepest abhorrence, and upon the men who caused and who sustain it, with sacred indignation and horror. They feel that an awful amount of responsibility has been incurred by their rulers; that the blood which has been so wantonly shed will be required of their country; and that the attempt to build up slavery by such means only adds deeper turpitude to the iniquity of an unprovoked war. These are hopeful signs. It is impossible, we think, with the public sentiment of Europe so clearly expressed against the invasion of Mexico, and the increasing opposition of the best citizens of the United States to it, that the war can be long continued, or that the pro-slavery party with whom it originated, will be long permitted to return the power with which they have been temporarily invested, and which they have so much abused.

However much we may deplore this barbarous war, we cannot bring ourselves to believe that it will be permitted to issue in the further enslavement, and degradation of the human race, but, on the contrary, we cherish the hope that it will thoroughly awaken the consciences of the American people in behalf of the millions who sigh and groan in their land, by reason of oppression, that they will show the system of slavery no quarter, until they have compelled its abandonment as the foulest blot on their national character, and the greatest outrage they could perpetrate on the rights of humanity and on the laws of God.

AMERICAN MISSIONARY SOCIETY.—The office of this Society is at No 22 Spruce street New York. Its field of operations has hitherto been principally among the fugitive slaves in Canada, and at the Mendi Mission, in Africa, but expects to extend its field. It does not receive contributions from slaveholders, and is highly deserving of support from the friends of Missions.

Lewis Tappan of N. Y. is Treasurer.

### PROSPECTUS.

## THE HERALD OF TRUTH.

The Journals of the day may be divided into three classes—the Sectarian, the Partisan, and the Popular. Of the fifteen hundred publications in our land, I know but two or three which pretend to be devoted to the cause of Truth on all subjects, unrestrained by sectarian or partizan interest, or by a desire, from selfish motives, to please the greatest number of readers. Those which are not controlled by some religious sect, or political party, or other society of exclusives, are decidedly of the popular class, and will defend no cause, how ever good, if it be unfavorably regarded by the mass; be opposed to the general sentiment. Hence, the periodicals of the day, do not maintain an unserved allegiance to Truth, on the triumph of which depends the greatest good of the human family. The cause of truth demands Journals devoted to her interests, through whose pages the thoughts of every candid mind can be brought before the public and thoroughly canvassed.

To supply, in part, this desideratum, is the HERALD OF TRUTH projected. It will be emphatically what its name purports, a Herald of truth on all subjects, without reference to the interests of any exclusive sect, party, or society, or to popular considerations.

It will be devoted to the interest of Religion, Philosophy, Literature, Science, and Art. It will review such of the new publications as are of substantial value, and canvass all questionable doctrines that may be published.

Philosophers have demonstrated the infinite Wisdom and boundless Benevolence of God in contemplating His Physical Universe and it is time the same demonstration were made in relation to the mental world. In the former, the sublimest order is manifest, while in the latter, the debasement and miseries that afflict mankind, indicate the deepest confusion and disorder. He is not responsible for the evils of the mental universe, for man originated them, and by man they can and will be removed.

The discussion of the laws of our mental and physical organizations, and the necessity of obedience to them, as the only mode of human regeneration, will constitute a particular feature of the HERALD OF TRUTH.

It will engage vigorously in all the reforms of the day which are founded in Truth, and as it will "hope all things," and "believe all things," for the final triumph of Humanity over all evil, the only limit to its aspiration will be the entire redemption of the human race.

The HERALD OF TRUTH is published monthly, in Cincinnati, containing eighty octavo, pages, neatly printed on fine paper. It will comprise two volumes annually. of 480 pages each, and will be offered on the following liberal terms:

One yearly subscription, \$3,00; two copies a year \$5,00; five copies per year, \$11,00 ten copies per year, \$20,00; twenty copies per year, \$30,00. The offer of twenty copies for the extraordinary low price of \$30,00 is made to those alone who form a club, and order the work to the same Post Office. A liberal discount will be made to Agents.

The HERALD OF TRUTH is placed on a firm basis by several individuals of great pecuniary power. It will appear promptly on the first of the month.

Papers copying this Prospectus a few times will receive the work. L. A. HINE, Ed.

The BOONTON W. T. B. Society will meet every Monday evening at the Free Church. James S. Norris President, Malcolm L. Grimes Secretary.

Boonton Nov. 24, 1847.

"There must be something wrong."

When we think of the destructive progress that disease is making among human teeth, we feel certain that there is "something wrong,"

"That's worth the finding out."

As a great help in investigating this subject, we have laying on our table a small book on the teeth by John Burdell, Dentist, published and for sale by Fowlers & Wells, 131 Nassau Street New York, which we earnestly recommend to all those interested (and who should not be interested,) in the preservation of the teeth. It should be read by every body, particularly the young. Price twelve and a half cents.

PHRENOLOGICAL ALMANAC for 1848.—FOWLERS & WELLS of 131 Nassau Street, New York, have published and have for sale at their office the Phrenological Almanac for 1848. Besides the usual Calendar adapted to all latitudes in the U.S., it contains portraits of Patrick Henry, Harriet Martineau, Charles Dickens, Horace Greely, Thoma Wildey, Zachary Taylor, Abby Hutchinson, Prof. Morse, Tom Thumb, Dr. Sewall and Stephen Olin, with a brief and interesting sketch of the character of each, considered in a phrenological point of view.

CONGREGATIONALISM by Keep, & MODERN PROTESTANT CHURCH COURTS UNMASKED, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

BURDELL ON THE TEETH, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

CLARK'S LIBERTY MINSTREL, for sale at this Office.

CAPITAL PUNISHMENT.—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

Memoir of Lovejoy,  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As It Is,  
Life of Granville Sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery,  
Bourne's Picture of Slavery,  
Mott's Sketches,  
Slavery As it is,

LIBERTY TRACTS—for sale at this office,

Slavery and the Slave trade at the Nation's Capital,  
Facts for the People,  
Catechism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all investigation.

VOL 3.

FEBRUARY 5, 1848.

No. 5.

## THE NEW JERSEY FREEMAN.

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR,  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for  
12 numbers

5 copies to one address for one dollar.

All communications must be post paid.

From the Anti Slavery Standard.

### Anti-Slavery in Newark.

NEWARK, December 17, 1847

FRIEND GAY: I am a Jerseyman,—and belong to the white-skinned aristocracy of this country; where kidnaping, plunder and butchery are lawful and respectable, if only prosecuted on a large scale. I am not one of those unfortunate Jerseymen, who were stolen a few weeks ago from Mount Holly, by the legal authorities of our patriotic State, and colonized in the "chivalrous" State of Maryland: nor yet one of those poor souls, who were stolen last Friday from Hopewell Cumberland county,—probably by the sampratical gentlemen, who acquitted themselves so heroically in the affair at Mount Holly.

This last act of piracy was doubtless prompted by the glory achieved in the first exhibition. How far these piracies are to be extended in this region, we have not yet been informed. We are anxiously waiting to have some announcement on this subject from the authorities. We are interested to know how many of us will be taken, from each township and county;—who will be taken, and the time our masters will come for us. In regard to these things, we are kept in the most alarming suspense. We should be happy to learn how the rest of us are to be disposed of, that we may prepare to "dodge the question." The people are beginning to talk about these matters.

I have commenced lecturing on the subject of American Slavery, in the south end of our city.—I have talked to a small audience twice, on the subject. It is difficult to get the attention of the people; owing partly to their apathy on the question. My notices have not yet been very widely circulated. Wishing the co-operation of all the friends of humanity, in my humble efforts in behalf of the slave, I went to several ministers of churches here, after my first lecture, to their respective congregations, on the coming Sabbath, inviting them to attend. Rev. Brinsmaid, said he would not read my notice to his congregation on the sabbath, and remarked that the lecturer, was a stranger. Rev. McCarroll said that he would not read my notice on the Sabbath because it was a secular notice. I observed to him that it was a religious notice; for we were commanded to "remember those in bonds as bound with them:" and that if his own children were in Slavery, he would read the notice. He inquired if I had ever lived in the South. I answered, no. He said I ought to live there awhile, before I lectured on Slavery;—that he had preached there;—that the Abolitionists had circulated inflammatory pamphlets among the slaves and injured the cause.

I assured him that I should not present any thing to the public

that can be controverted. He finally remarked that the people were quiet here, now, and that the subject should not be agitated. Rev. Eddy said he would not read notice because it was a secular one; unless by the direction of the Session, and referred me to the Session: but as I did not know where Mr. Session lived, I did not call on him. Rev. Scott said that he would not read my notice, unless I would satisfy him beforehand, that my plan was such as he could approve of himself. I told him my plan was to preach deliverance to the captive and freedom to the bound. He hinted that colonization was the best plan. He could not read my notice. Rev. Moran said that his church had nothing to do with the matter. He could not read my notice. Rev. Wakely said he would think of it, and would see what was the practice of his church. I have not heard of his reading it. I wonder what sort religion is talked by the abovenamed clergymen, who would not read to their congregations a notice of a lecture, in behalf of a million of our sisters, who have been consigned to the great brothel-house of American Slavery;—and in behalf of a million of men, who are prohibited by law from learning to read the name of the God that made them! It seems that those ministers claiming to be the representatives of Jesus of Nazareth, have resolved to pass by those three millions of our countrymen, who have fallen among thieves.—Does not their position strongly remind us, of the priest and Levite of old? I have not visited the other ministers of our city yet; but intend to visit the brethren soon.

Yours for "God, the Slave and Liberty,"

WILLIAM LARISON.

### Religious Freedom.

What is religious freedom but the free, unshackled development of mind and truth?—It is an old proverb that "truth requires only a free stage and no favor," why, then seek to smother her with endowments? Freedom would secure "a free stage and no favor" to every man and every truth. But what is incompatible with "endowments." Gamaliel spoke the language of freedom when he said of Christianity, "Leave it alone: if it be of man it will perish of itself." Yes, freedom in religion is the most certain and most efficient test of public principle; and especially is this the case among an enlightened people. Truth needs no protection. It may be a plant of slow growth, but, like the sturdy oak, it is all the more enduring for that. If we attempt to force it, we impair its vigor and strength. It is the steady, but stately oak of the forest, and not the tender plant of the hot house, which is able to withstand storms and tempests, and give shelter to man and beast. So truth, to outlive the jars, shocks, and revolutions of states, and guide men at last to the haven of peace and happiness, must be the free, spontaneous growth of an unbiased mind, and not the cradled offspring of doubt and suspicion. The moment you "endow" truth—the instant you put it under protection—you deprive it of a certain portion of its power, for you make it suspected. Surely that which is omnipotent needs not the puny arm of man to sustain it. Truth is, in fact, like the muscles of the body, weakened by swaddling and supporting, and strengthened most by free exercise.—[Universe.]

Freedom is the gift of God to ALL.

## SLAVERY.

Perpetual unpaid toil; no marriage, no husband, no wife; no parent, no child; ignorance, licentiousness; whips, chains, scourges, auction sales and separations; an embodiment of all the woes that the imagination can conceive.

July 13th, 1847, at 10 o'clock A. M., the UNITED STATES GOVERNMENT sold at public Auction, in the District of Columbia, *Two Women*, for \$530, & put the money into the *United States Treasury*. What have we of the North to do with the government? Let it be remembered that this money goes to help pay the expenses of an aggressive war on a sister republic, for the acquirement of more slave Territory.

Ranaway, my man Fountain—has holes in his ears, a scar on the right side of his forehead—has been shot in the hind parts of his legs,—is marked on the back with the whip. "*Georgia Messenger*,"

"Ranaway, a negro named Hambleton, limps on his left foot where he was shot a few weeks ago, while run away."—"*Vicksburg Register*."

"Twenty Dollars Reward. Ranaway from the subscriber, on the 14th instant, a negro girl named Molly. She is 16 or 17 years of age, slim made, lately branded on the left cheek, thus R. and a piece taken off of her ear on the same side; the same letter on the inside of both of her legs." Abner Ross, S. C.

### THE SLAVE TRADE IN THE DISTRICT OF COLUMBIA.

The History of the civilized world furnishes nothing which can parallel the slave trade in the District of Columbia. There, at the capital of the most enlightened, civilized and christian nation on earth, whose only right to be a nation at all rests on the theory of the universal freedom and equality of all men, exists and is supported by law a great and perpetual Trade, sale of human souls. Thither, of all places upon the earth do representatives and ministers of the kings and tyrants of the Old world go, to find the spectacle of men, women and children sold like swine in the shambles. Nay more: they see the government itself selling its own subjects at public auction and putting the price of christian souls in the National treasury! And whilst they have witnessed these infernal spectacles, they have seen that government, professing as it does to live in the breath of the people, trampling under foot for long years, any and every attempt of the people to petition or memorialize Congress against crimes which blacken the very name of republican government.

Year after year, have thousands of philanthropic citizens, both in the District and in the States, besought Congress to wipe away from our nation's capital a stain which disgraced us in the eyes of all the world. The power of Congress over the whole subject nobody ever doubted. And yet, down to the present moment, nothing has ever been done. [Democrat and Freeman.]

We copy the following account of a meeting held at Mount Holly in reference to the recent outrages committed in that vicinity, from the Penn. Freeman. We are rejoiced to see the people moving in that matter. We are under the necessity of abridging a little.

### MOUNT HOLLY MEETING.

The meeting was organized by appointing THOMAS HARRISON, Pres.; DAVID WALTON, WM. CLOTHIER, ELISHA HUNT, MICAJAH DOBBINS, Vice Presidents, WM. A. GARRIGUES, and WM. PARRY Secretaries.

The following was adopted.

Whereas, Slavery as it exists in several of the States of this Union is purely local in its character, and derives its sole authority from the municipal laws of those States in which it is maintained; and whereas, there is nothing in the Constitution of the United States and of this State to authorize its existence in New Jersey:

Therefore Resolved That while New Jersey is not permitted to interfere with the question of slavery in other States for the abolition thereof; neither should she interfere for its continuance by lending her magistracy, her police and her prisons to the claimants of men as fugitives and "chattels personal."

Resolved, That the Senate and General Assembly be earnestly requested to enact a statute similar to those existing in Penn. Mass. &c. for the protection of free negroes from being kidnapped; prohibiting Judges and Justices of the peace from taking cognizance of the case of any fugitive under act of Congress of Feb. 12th, 1792—or under any act of the United States; prohibiting all officers and citizens of the State, from aiding in the arrest of any fugitives, and forbidding the use of our jails for their detention; also, that said Senate and General Assembly be respectfully requested to repeal all existing laws inconsistent with the above propositions.

Resolved, That copies of these resolutions, accredited by the officers of this Convention, be laid before the Senate and General Assembly of the State of New Jersey.

On motion of W. J. Allison,

Resolved, That this Convention urgently recommend to their fellow citizens of other counties, to unite with them in their efforts to repeal those laws, which require us to aid in the arrest and detention of fugitives from Slavery.

A draft of a memorial having been read and approved, it was resolved to appoint a committee to have 500 copies thereof printed and to take measures for its circulation through the State.

Committee—Jos. Parrish, Samuel Bullock, Wm. Parry, Wm. N. Searles, Thomas Harrison, Robert F. Roberts, Silas Walton, Job Haines, Micajah Dobbins, Isaac S. Haines, Charles Stokes, (Moreston,) and Richard M. Hugg.

On Motion,

Resolved, That Thomas Harrison, Jos. Parrish, Chalkley Gillingham, John W. Haines, Job Haines, Wm. Parry and Silas Walton, be a committee of correspondence.

Resolved, That the proceedings of this meeting, with a copy of the act of Pennsylvania to prevent kidnaping &c., be published in the Papers of this State as far as practicable.

On motion adjourned.

WM. A. GARRIGUES, WILLIAM PARRY.

Secretaries.

LYING—Never chase a lie. Let it alone, & it will run it self to death. I can work out a good character much faster than any one can lie me out of it. Dr. Beecher.

# THE FREEMAN.

BOONTON, FEB. 5, 1848.

To will right, to do right, for its own sake, is Benevolence, is Religion, is Christianity.

As we fail sometimes to get a paper out in the regular time it may be necessary perhaps to state that it takes twelve numbers to make a year. We trust however that we shall soon have business so arranged as to be regular.

It will be perceived in the proceedings of the annual meeting, that a new committee was appointed to raise funds for carrying through the Slave suit which is expected to come on for final action in the court of Errors in this State perhaps this week.

The time has come when the money must be raised. The calls for means to do this business with, have been very poorly responded as yet, but the time has come and it must be done. Let not the effort to do this be confined to this committee, but let every man feel it his duty to act and raise something, even small sums and send it on without delay to B. Rush 111 1/2 of Trenton. It will all be satisfactorily accounted for when the business is finished. Again we say let something be done and done now.

We are informed that petitions are before the Legislature for the repeal of late license law. Temperance men, wake up! if you are not already awake, and send in remonstrances against the repeal without delay. The session will probably be short, and what is done, must be done quickly, without any delay. Mark every Legislator that votes for repeal, until we have a better law.

It is estimated that the producing class the working men of the country, own only two thirds of the wealth of the country; the non-producers nine tenths. Is this right? Cannot the producers be the owners, to a greater extent than this? Look to it, working men!

**WANTED**—A Boy from 13 to 15 years of age; one that possesses a character for industry, integrity, and sound moral principle; one that will be willing for a time to do a little work of various kinds, and be useful to others in a variety of ways, and beneficial to himself, with leisure and opportunity for intellectual improvement that Dr. Franklin never had, can apply at this Office, when further particulars will be made known. A part of his employment will be setting type. Terms liberal.

**THE NON SLAVEHOLDER.**—This paper has just commenced its third volume. It is published in pamphlet form, for one dollar a year, monthly, by George W. Taylor, corner Fifth and Cherry Streets, Philadelphia. It is a valuable paper, devoted to freedom, and opposed to the use of slave grown produce, and is very worthy of patronage.

**THE DELAWARE ABOLITIONIST.** In our notice of this paper; we omitted to state where it was published. It is published at Wilmington, Delaware, semi-monthly at 25 cents a year by James B. Brooke.

**MORE ANNEXATION.**—The editor of the Maine Farmer intimates that the design of our Government in sending an expedition to the Dead Sea, may be to fish up Sodom and Gomorrah, and 'annex' them to the United States.

**GOATS & MONKEYS.**—Gough recently defined moustaches to be "the upper lip in mourning for the brains." Some wear moustaches to show that they are not boys; but by this they don't gain much, for they prove themselves monkeys.

## STATE MEETING.

The Annual New Jersey Liberty Convention for 1848, was held in Washington Hall, Jersey City on the 26 Jan.

At 11 o'clock A. M., the President & Secretary being absent, John Lec of Bloomfield was appointed Chairman, & Stephen Quaife of Jersey City, Secretary.

It was then Resolved, That John Lee, Luther Lee, Alvan Stewart, Stephen Quaife and John Grimes be a committee to prepare business for the Convention.

The Meeting then adjourned to half past 2 o'clock P. M.

At Half past 2 o'clock P. M., the business committee reported the following Resolutions which were accepted

1 Resolved, That we hail with joy and gladness the manifest increasing interest of the people of the United States, in the consideration of the question of Slavery, and that this consideration is to redound to the sure advancement of Liberty.

Resolved, 2 That we respond to the nomination made at Buffalo of John P. Hale as a Candidate for the presidency of the United States and Leicester King for the vice Presidency of the same; and that the said nomination meets with our entire approbation, and secures our most hearty concurrence in the same.

Resolved, 3d. That the recent outrages committed by citizens of the Slaveholding States, in Western New Jersey, in cooperation with a magistrate, Sheriff, Jury and a corrupt public sentiment by kidnapping and carrying into interminable bondage, the peaceable, unoffending citizens of our own State, call for immediate and determined action on the part of the Liberty loving portion of this State.

Resolved, 4th. That we will petition the Legislature of this State to pass a law forbidding the use of the prisons of this State for the slaveholders to imprison fugitive slaves therein, and to restrain all officers of this State, Judicial and Executive, and all private citizens from exercising or employing any power they may possess in aiding, in the recapture of fugitive slaves in any manner whatsoever.

Resolved, 5th That Enoch Middleton Samuel Alinson, B. Rush Plumly of Mercer, and, Henry W. Ridgway of Burlington, be a committee to take charge of these petitions in conjunction with a committee recently appointed for a similar purpose at Mount Holly to present these petitions to the Legislature attend to all necessary business in connection with this matter.

Resolved 6th Whereas the suit now pending in the court of Errors in this State, involving the validity of slavery under the new Constitution, is about to be brought to an issue it is indispensable that funds be immediately raised to pay the expense accruing in these suits and that a committee be appointed, to forthwith make an effort to raise the necessary funds for this purpose.

Resolved 7th. That the thanks of the people of New Jersey are due to Alvan Stewart Esq. for the faithfulness and ability with which he defended the Slave in the Supreme Court of this State, and that an effort be made to refund him the money still due him on account of expenditures he made from his own pocket; he having given his own services without compensation, and agreed to give nearly half the amount due him, the balance should be paid him without delay.

Resolved, 8th That it is the duty of the Friends of Liberty Party in this State to pay at least a part of the expenses of their only Representative at the Buffalo Convention.

Resolved 9th That the thanks of the meeting are due to the few faithful friends in Jersey city who have procured us a pleasant place for our meeting and providing entertainment for those in attendance.

The first and second Resolutions were adopted after an interesting discussion from Alvan Stewart, Lewis Tappan, James Howe and others.

The meeting then adjourned until evening.

At half past 6 o'clock the Convention was opened with prayer by Mr. Wheeler of Jersey City.

The Discussions was then resumed on the remaining Resolutions, in which Luther Lec, Lewis Tappan, Mr. McDonald, How and others participated bringing out some very

interesting points in reference to the responsibility of Jersey men in this matter of slavery after which the Resolutions were adopted.

The following persons were appointed a committee to carry out the duties specified in the 6th Resolution that of raising funds.

T. V. Johnson, of Newark, A. H. Freeman of Orange, Wright Flavell of Patterson, Dr. C. Allen of Deckertown, Alexander Black of Swedesborough, Peter Ellis of Crosswicks Dr. Charles F. Clark of Woodbury, Wm J. Alinson of Burlington, Jonathan Parkhurst of Springfield, C. Peloubet of Bloomfield, John J. Norris of Boonton, Frazee Marsh of Plainfield, Abijah Wilson of Allamuchy, John Turnbull of Jersey City and Robert Sewall of Madison.

The following person were then elected officers for the ensuing year.

*President.*

Jonathan Parkhurst.

*Secretary,*

John Lee.

*Treasurer,*

James Howe.

*Executive Committee.*

John Grimes.

Stephen Grimes

Daniel C. Norris

Isaac Everts,

G. W. Esten,

T. V. Johnson,

Alexander Black.

Enoch Middleton,

Josiah P. Huntoon.

It was then Resolved the proceedings of the meetings be published in the New Jersey Freeman, True True Wesleyan and the National Era.

And the meeting adjourned.

## POSITION AND DUTIES OF THE NORTH WITH REGARD TO SLAVERY.

This is the title of a well written tract of 24 pages, by Andrew P. Peabody, published by Charles Whipple of Newburyport. We might perhaps differ with the author on some small points but as a whole it contains much valuable matter & we wish every man in the free States might read it. We are certain that no truly honest Northern man could read it and feel that he had nothing to do with slavery.

The facts set forth in this tract proves conclusively that Slavery has had, and still does have much to do with us. But let it be read it will speak for itself. It is for Sale by Wm Harued 22 Spruce Street N. Y.

**YOUNG AMERICA.**—This is the Organ of the National Reformers, published by George Evans, New York,

It is opposed to land monopoly, advocates freedom of the public lands and other things in which the poor man should feel a deep interest. It gives useful information on these and other subjects, which is not to be found in most other papers.

It is published every Saturday at \$1.50 a year for single copy, two or more copies for \$1 each, and for a large number a still greater discount.

**WHO ARE THE HAPPIEST MEN.**—They who live to benefit others—who are always ready with a word to encourage—a smile to cheer—a look to persuade, and a dollar to assist. They are never fearful lest a good trade or an excellent bargain should fall into the hands of a poor neighbor, but the more rejoiced, when such an one meets with encouragement.

For the Freeman.

## AN ACROSTIC.

This nauseous weed by many used,  
Or rather we would say abused,  
By smoking, chewing, an excess,  
Alike producing filthiness;  
Chewing brings forth streams of juice;  
Custom pleads a false excuse,  
Or it would soon be out of use.

Paquin.

"No man lighteth a candle and putteth it under a bushel."

"Have no fellowship with the unfruitful works of darkness."

From the Liberty Standard.

The last General Conference of the Freewill Baptist adopted the following:—

## Secret Societies.

The special Committee to whom was submitted some resolutions on secret societies, made the following report, which was adopted:

"Whereas this Conference are fully convinced that the Bible contains a revelation of all the principles obligatory upon us in all our various relations to God and man—That these principles were designed to be exhibited to public view, and urged home upon the consciences of men in all the relations of life; and whereas all secret societies, whatever incidental or personal advantages they may seem to afford, are unnecessary for the accomplishment of any good end, Therefore,

1. Resolved, That the jealousies which such organizations are calculated to excite, and the ease with which designing men may use them for evil purposes, render it inconsistent for disciples of Christ, and especially for Free-will Baptists, to form or sustain a connection with such associations.

2. Resolved That all laudable efforts be put forth to prevent the members of our churches, who are now free from such societies, from becoming connected with them, and if possible, to reclaim all who do now sustain such a relation.

E. PLACE, Chairman.

The following Resolutions were adopted by the Free Synod of Cincinnati Nov. 4th 1847.

Resolved, 1st, That we as a Synod bear our testimony against secret affiliated societies, purporting to exist for the purpose of benevolence, as unnecessary, unsafe in themselves, inimical to the best interests of the communities where they exist, and consequently sinful.

2. That we give our zealous and unanimous adherence to Temperance Societies formed on the principle of total abstinence from all intoxicating liquors; but we earnestly depreciate the formation of secret affiliated associations, though ostensibly and really formed to promote that good cause, believing that such organizations will result in injury, instead of benefit, to the Temperance reformation.

For the Freeman.

Dr Grimes,

I attended the debates between Mr. Clark and yourself on the 23d and 31, Dec. last on the merits of the Rechabite societies, and having read an article in the N. Y. Washingtonian containing a number of false statements, I take the liberty to notice a few of them. The statement, that you did not notice the principle first laid down by Mr. Clark, is totally false, for your argument from the beginning to the end was directly to that point, conclusive and satisfactory to every unprejudiced mind, that the Rechabite Societies are not calculated, in a physical and moral point of view, to elevate a few or majority of mankind.

Respecting the history of secret associations, alluded to, you did give such a history, and proved to a demonstration, that a new garb and change of name did not alter the nature or character of the old serpent.

Respecting your complaints of "personal disrespect," you did allude to the unjust treatment you received from many of the Rechabites the week following the first debate, and I am a witness that you had the strongest possible grounds to complain not only of the treatment referred to through the week, but on both evenings of the discussion, which to me is sufficient proof of the power of Rechabism to elevate downward with a vengeance. As to the standing vote it is false, as well as many other things which I may notice at some future time.

Justice.

For the New Jersey Freeman.

Mr. Editor,

In looking over the N. Y. Washingtonian of Jan. 15, I was not a little surprised to find the following account of the discussions between yourself and Mr. Clark, which I consider so remarkable a departure from truth, that I wish you to publish it together with some comments which I have to make on the same.

From the N. Y. Washingtonian.

**Discussion at Boonton, N. J.**

The proposed discussion between Doctor Grimes of Boonton and Br. Clarke, D. C. R., on the question, "Are the Rechabite Societies worthy of the countenance and support of Philanthropists and Republicans?" was commenced on the evening of the 23d ult. before a crowded audience. The mode of discussion adopted, was that each speaker should occupy half an hour. Brother Clark took the lead. His time being up, Mr. Grimes proceeded to arraign our Order for false pretence in claiming descent from the time of the prophet Jeremiah. From this he diverged into an attack on the Order, on the idea that Rechabite benevolence never extended beyond the pale of their own membership; and then to those only who could produce their proof with an accident with his team, or who had of brotherhood: so that a man who had met fallen into a river, would first be asked for his password. These objections—puerile as they are, were enforced with considerable ingenuity; but all this was easily unravelled when brought under the notice of our able brother Clark.

On Friday 31 ult. the discussion was resumed. Brother Clark commenced the debate by laying down the principle that "any association that has for its object the physical and moral elevation of a few, or a majority of mankind, deserves the countenance and support of the philanthropist and republican."—Dr. Grimes, instead of noticing the position thus assumed, proceeded to give a history of secret associations from two hundred years before the christian era down to the present time, which, with sundry complaints of our constitution, and of personal disrespect, seems to have surmised up the discussion.

On a vote of the audience being taken, an overwhelming cry of "aye," told that the people of Boonton approved of the principles and aim of Rechabism. A friend having called for a standing vote, it was yet more evident on which side the victory was to be claimed. The general effect of the discussion has been to produce a spirit of inquiry as to our designs and aims, while it has tended to beget a more favorable opinion than previously towards our noble confederation.

We are indebted to several brethren for information on this subject, and more especially to Brother William Coates, who had furnished us with an able and highly interesting letter, which, owing to other matters of more general interest, we have been compelled greatly to compress. We believe that the statement given above will be found to embody all essential particulars. May our brethren be animated in the future yet more constantly to prove that our confederation is based upon principles of benevolence and virtue, and by this we doubt not they will do much for the

"GOOD OF THE ORDER."

Now Mr. Editor, It is well known by those who attended the debate, that Mr. Clark never attempted to "unravel," or even notice the argument that the Rechabite Society, as such, could not extend its aid beyond its own limits, even in cases of severest distress.

They not only refuse to aid unfortunate persons from the funds of the Order who are guilty of not understanding its mysteries, but they refuse to reveal those mysteries to any except those who are "free from all bodily

ART. 4. Qualifications for Membership.—Persons of good moral character, free from all bodily disease or infirmity that would render them burdensome to the Tent, not under the age of eighteen, and who have signed the total abstinence pledge from all intoxicating liquors; shall be eligible for membership.

This narrow principle of the Order, was shown also from the list of initiation fees fixed upon a sliding scale, but unfortunately for its claim to benevolence, it slides upward in proportion to the want of ability to pay and the nearness to which men have approached that period in life when they will become a burden to the Order; that as men approached the infirmities of age, they were shut out by an exorbitant initiation fee. See Article 6, Sec. 1, 2, and 3, of the same general laws.

ART. 6. Initiation Fee. Sec. 1. The initiation fee shall be graduated according to the ages of the applicants, and at not less than the following rates, except as hereinafter provided, viz:

|                                     |        |
|-------------------------------------|--------|
| All pers. over 18 years & under 25, | \$3,00 |
| " " " 25 " " " 30,                  | 4,00   |
| " " " 30 " " " 35,                  | 5,00   |
| " " " 35 " " " 40,                  | 6,00   |
| " " " 40 " " " 45,                  | 8,00   |
| " " " 45 " " " 50,                  | 10,00  |

And over 50, \$1 shall be added for each year

Sec 2 Any Tent may increase such rates therein, or any District Tent may do so in any Tent or Tents within its jurisdiction, whenever they or either of them shall deem such increase for the GOOD OF THE ORDER.

Sec. 3. Any District Tent may, upon the organization of any new Tent, fix the initiation fee at half the above rates for six months or longer, if it shall deem the same for the GOOD OF THE ORDER.

This was all clearly shown in the argument and the above articles were read to the audience to sustain these positions.

The writer of the article in the "Washingtonian," says an "overwhelming" vote of the audience, told that the people of Boonton approved the principles of Rechabism. How can this be true when the vote was taken at the late hour of 11 o'clock, after the meeting had continued 4 hours, when the people of Boonton, members of the Order excepted, had very many of them retired to their homes while a number of Rechabites had just come in, in time to vote who did not hear the discussion.

Besides, there was no such "overwhelming vote as the writer speaks of, there was clear room for difference of opinion as to the vote and it is claimed by some, to have gone the other way.

It is very certain in the opinion of many that if the vote had been taken half an hour sooner, it would have shown a considerable majority against the Rechabites. This is the generally expressed opinion of those who are not pledged members of the ORDER.

Again, the writer says that a standing vote made "it yet more evident on which side the victory was claimed" Here I think there was a slip of the writer's pen, whether from design or otherwise, let those present when the vote was taken judge for themselves. How could this be true when there positively was no standing vote taken.

I agree with the writer, that the effect of the discussion has been to produce a spirit of inquiry on the subject; but that its tendency has been to strengthen the conviction, that such societies are not useful, but hurtful. Being hid away from public inspection they are easily corrupted, (for public inspection is the greatest external hindrance to corruption, that can be thought of,) and being corrupted they become engines of evil and oppression; destroying the morals of its own members, by encouraging a narrow self interest to the harm of the society in general, as was plainly shown in the argument.

As another evidence of the conviction fastened on the minds of the Rechabites themselves, I will mention the fact that previous to the first discussion, they circulated hand bills far and near to notify people of the dis-

not one to be seen, and it was said by some of them, that "such discussions did no good" a good proof that they did no good to Rechabism. It has also been admitted by some of them that if the discussion had taken place before the Society was organized, it never would have had an existence; and that their number "had increased too fast for their own good, for two thirds of them did not understand the principles of the ORDER."

The willingness shown in the above letter to overstep the bounds of truth, taken with the admissions, seem to show, that the Rechabites themselves feel their ground untenable and ought as honest men to admit that they have been in too much haste in this matter, & retrace their steps, knowing that it is an honor always to us, to admit a mistake, when we have been misled.

Veracity.

For the N. J. Freeman.

Mr. Editor,

A correspondent of the N. Y. Washingtonian in giving an account of the discussion between yourself and Mr. Clark, says "the general effect of the discussion has been to produce a spirit of inquiry as to our designs and aims."

So much of the article is strictly true, and now to show the effects of this "spirit of inquiry," I will give no other testimony than that of the "noble confederation" itself.

Be it remembered that up to the time of the first evening's discussion, the Rechabites proclaimed far and near that they had a hundred members, and in less than two weeks, we find in the Washingtonian a letter from a member of the "noble confederation," that their number is reduced to seventy. I will give his own words verbatim. "We were organized on the 11th of Sept last with twenty members, and we now number Seventy good upon the books! Does this look much like retrograding?"

Yours in T. F. & J.

Wm. Mc D. Robison R. S."

Besides all this I hear weekly of withdrawals. I conclude with asking the same question, "does this look much like retrograding?"

Yours in T. F. & J.

For the "GOOD OF THE ORDER"  
Grand Chaplain, O. G. P. R. T. L.

We give place to the communications of our correspondents respecting the debate on Rechabism. and, lest some of the blundering composition of the article from the Washingtonian should be attributed to us, we state that we have copied it *Verbatim ad literam* from that paper. In Order to show more conclusively how the Order shuts out from its benefits those who are likely to need kindness; and attention most more fully illustrate the limited character of the claims of the order, as a public beneficial institution, we give Sec. 16 of their laws for the government of District Tents.

"Sec. 16. *Honorary Members.* Districts may have power to make Laws by which Tents under their jurisdiction may admit of persons over fifty years of age as honorary members, who shall not be entitled to the P. W. or benefits of the Order."



T is the rank Tobacco plant.  
Raised by slave labor too!

**TEMPERANCE.**



Domestic Peace and Joy, Health, Wealth and long Life.

**THE TEMPERANCE CAUSE.**

This great cause is destined sooner or later to a sure triumph. God never created man with a necessity for even the moderate use of a drink, with so easy and natural a transition to excess. No wholesome or necessary article of food or drink, so kindles up an appetite for a continual increase of quantity, as the intoxicating article. This is reason sufficient in itself, why we should not drink of the intoxicating cup. If no vice; no crime; no moral degradation; no discord, strife or contention; no poverty; no misery; no disease; no death, flowed from the use of Alcoholic drinks, it is enough that their use is a transgression of a law of our nature.

But all these must and will flow from such transgressions, as their legitimate fruits.

We said the cause of Temperance would triumph. We believe that its progress is onward, and will be onward. Notwithstanding the cry is now and then raised that it is going back, we believe this is a delusion; we believe that its progress is onward, has been onward and will be onward. Its progress is onward by virtue of its own intrinsic value and truthfulness. We believe it is right and duty to labor for its advancement, it will help on the reformation. But we do not believe that the final triumph of the cause hangs exclusively upon the efforts of man.

Temperance is its own preacher. It stands erect, noble, pure and lovely, by its own inestimable worth, silently but incessantly commending itself to the hearts of men. It has proved and will continue to prove a faithful and effectual preacher. But this is not the only preacher. While Temperance is holding up to the astonished gaze of men, her trophies in the shape of redeemed men women and children; Intemperance is busy erecting her own monument of infamy in full view.

While Temperance is laboring to repair the waste places in this beautiful world, and make earth a paradise; Intemperance is laboring to destroy, to lay desolate, and make this world a place of wretchedness.

While the one is striving to redeem and save men, the other is sending some out to die in the snow, drowning others, tormenting some with delirium tremens, scattering discord, disease, death and all the ills that man can suffer.

They are both powerful preachers, both advancing the same cause, though in different ways. The one draws men to himself by the power of truth; while the other frightens men off by the unconcealable ugliness of error. How long can this contest continue?

☞ Father Methew is expected to start for America in April next.

☞ The Legislature of New York has voted against the extension of slavery. In the Senate 26 to 1, in the House 107 to 5.

☞ "I believe, neighbor T.," says old Guzzlefunction, "who had just drank nine mugs of cider, "that I'll take another mug of your cider. I love good cider as well as well any body, but as for swilling it down

## POETRY.

### The Tiller of the soil.

BY DAVID L. ROATH.

A hardy, sunburnt man is he,  
A hardy, sunburnt man;  
No sturdier man you'll ever see,  
Though all the world you scan.  
In summer's heat, in winter's cold,  
You'll find him at his toil—  
Oh, far above the knights of old,  
Is the Tiller of the Soil.

No weighty bars secure his door,  
No ditch is dug around;  
His walls no cannon bristle o'er,  
No deadlie on his ground.  
A peaceful laborer his he,  
Unknown in Earth's turmoil—  
From many crushing sorrows free,  
Is the Tiller of the Soil.

His stacks are seen on every side,  
His barns are filled with grain;  
Though others hail not fortune's tide,  
He labors not in vain.  
The land gives up its rich increase,  
The sweet reward of toil;  
And blest with happiness and peace,  
Is the Tiller of the Soil.

He trudges out at break of day,  
And takes his way along;  
As he turns the yielding clay,  
He sings a joyful song.  
He is no dull, unhappy wight,  
Bound in misfortune's coil;  
The smile is bright, the heart is light,  
Of the Tiller of the Soil.

And when the orb of day hath crown'd  
With gold the western sky,  
Before his dwelling he is found,  
With cheerful faces by—  
With little laughing duplicates,  
Carresses will not spoil;  
Oh, joy at every side awaits  
The Tiller of the Soil.

A hardy, sunburnt man is he,  
A hardy, sunburnt man;  
But who can boast a hand so free,  
As he, the tiller, can?  
Nor summer's heat, nor winter's cold,  
The power has him to foil—  
Oh, far above the knights of old,  
Is the Tiller of the Soil.

## W. A. R.

"Town deserted; burning village;  
Murder; rape; destruction; pillage;  
Man compelled man's blood to shed;  
Weeping; wailing; want of bread;  
Commerce checked; grave citizens  
Armed with sword instead of pens;  
Harvests trampled; homesteads burned;  
This is war why is't not spurned.

"REVELING IN THE HALLS OF MONTEZUMA.  
A private, acting as clerk for Gen. Pierce writes:

"Our men are assassinated here in the city  
nightly by the Mexican renegades; who  
make a practice of killing all they come  
across who do not happen to have arms about  
them. They do not always come out right  
for last night one of our men was stabbed at  
the theatre, and the 2d dragoons turned out  
and killed about 30 Mexicans before they  
could be stopped. This is the state of things  
in the city at the present time.

To let you know how battle and sickness  
have thinned the army now in Mexico city,  
I will state one instance of my own company  
which consisted of 95 good men when we  
started from Toledo, but is now reduced to  
about 19 men for duty, the remainder being  
either in the hospital or dead," *Sig. Liberty*

## INTEMPERANCE.

Ignorance, vice, crime; domestic strife and  
discord; wretchedness and utter ruin; murder,  
edath, and woes unutterable.

An address just published by the Morris  
County Temperance Society gives an authentic  
statement of the cost which intoxicating  
liquors make for the county each year.

Crime caused by intemperance \$2042,30  
Pauperism caused by intemperance 4143,17

Whole cost of crime and pauperism in the county for one year } \$6185,47

Deduct, paid into the County  
Treasury for Tavern Licences in  
the same time, \$360,00

Balance against the rum sellers \$5825,47  
which is taken from the people in the form  
of a Tax. We go for a law making the rum-  
sellers pay this tax besides their equal share  
of the other taxes.

Let us put down the rumselling business  
and we shall save \$5 825, 47 each year in  
Morris County.

Five hundred and eighty nine millions  
have died according to the best data, since  
the birth of christ by intoxicating drinks.

### WHO'S GUILTY.

Henry F. Fredericks, living about four  
miles from this village, (Boonton,) on Friday  
evening Dec. 24, after drinking freely at the  
house of a rumseller, undertook to go home,  
but was not able to reach his house and lay  
in the snow on the top of a cold bleak hill  
until ten o'clock on Saturday when he was  
found unable to speak. He lingered until  
Sunday evening when he died.

He did not die a natural death, consequent  
upon the must have been killed somehow.

Who killed him? We will answer the  
question by asking another. Who killed the  
man that was shot the bullet, or the man  
that pulled the trigger?

ANOTHER.—A man named Wilders  
Thomas died of delirium tremens on the 14  
Jan. last, about 3 miles from this Village.

He had long been a hard drinker; was a good  
hearted and useful man when sober, but could  
not resist the temptations of the rumseller.

He often made the effort to stop, but was  
so often caught in the rumseller's snare.  
Who's guilty?

STILL ANOTHER.—A young man  
named Taylor, left rum a hole in Boonton  
on Saturday evening Jan. 22, in a state of  
intoxication on his way home. In crossing  
the pond at Powerville, about one and a half  
miles from this village, he fell over the bridge  
and was drowned. His Cap was left on the  
edge which led to his discovery. It is sup-  
posed that he supported himself by hanging  
on the railing of the bridge, and fell over.

His body was recovered on Tuesday morn-  
ing following. A bottle of rum was found  
in his pocket. He was between 20 and 25  
years age. He had all the natural requisites  
for active usefulness, but the temptations of  
the rum seller and evil examples have proved  
too much for him to resist. Who's guilty?

RELIGION AND RUM.—The Barque  
atalapa sailed from Boston a few weeks  
since for the Mediterranean, having on board  
a number of Missionaries and forty thousand  
dollars of New England Rum.

RUM & GRAVE STONES.—Not long  
since a vessel arrived at Augusta  
loaded with rum and grave stones!  
Wherever rum goes, there will be  
a demand for grave stones. All the  
signs of death and the grave  
should follow the damning draught  
that leads there.

## THE NATIONAL ERA: WASHINGTON CITY, DIST. OF COLUMBIA.

G. BAILEY, EDITOR; J. G. WHITTIER, CORRES-  
PONDING EDITOR.

L. P. NOBLE PUBLISHER.

The Leading purpose of this Journal is, the  
discussion of the question of Slavery, and  
the advocacy of the main principles of the  
Liberty Party. Due attention is given to So-  
cial and Political Questions of general impor-  
tance; nor are the interests of pure Literature  
to be overlooked.

It aims to preserve a faithful record of im-  
portant events; of inventions or discoveries  
affecting the progress of Society; of public  
documents of permanent value; and, during  
the sessions of Congress, to present such re-  
ports of its proceedings as will convey a cor-  
rect idea not only of its action, but of its  
spirit and policy. The debates on the ex-  
citing subject of Slavery and the Mexican  
War, expected to arise in the next Congress  
will occupy a large share of its columns.

Arrangements have been made for extend-  
ing and enriching its already valuable Depart-  
ment of Home and Foreign Correspondence.

It is printed on a mammoth sheet, of the  
finest quality, in the best style, at \$2 a year  
payable in advance.

The generous spirit in which the ERA has  
been welcomed by the Public Press, and  
the very liberal patronage it has received  
this the first year of its existence, encourage  
us to hope for large accessions to our sub-  
scription list.

It is desirable that subscriptions be forward-  
ed without delay, so that they may be enter-  
ed before the approaching Congress.

Address L. P. NOBLE,  
Publisher of the National Era Washington,  
D. C.

AMERICAN MISSIONARY SO-  
CIETY.—The office of this Society is at No  
22 Spruce street New York. Its field of  
operations has hitherto been principally a-  
mong the fugitive slaves in Canada, and at  
the Mendi Mission, in Africa, but ex-  
pects to extend its field. It does not receive  
contributions from slaveholders, and is highly  
deserving of support from the friends of  
missions.

Lewis Tappan of N. Y. is Treasurer.

WATER CURE.—Although we are  
not prepared to give all the credit to Hydro-  
pathy that is claimed for it by its friends, we  
are firm in the belief that the real value of  
water, simple pure water, as a means of pre-  
venting and curing, disease, is appreciated  
by few in this world, and we are rejoiced to  
see the attention of the people turning to-  
wards it, as a means of health. We are  
willing to place it at the head of the list of  
articles that are used for the preservation and  
restoration of health.

We have on our table the Water cure Re-  
porter published by F. D. Pierson M. D. & C.  
I. Weeker M. D. No. 18 & 20 East four-  
teenth St. N. Y. monthly at 50 cents a year,  
devoted to the treatment of disease by the  
Water Cure system.

We have also the Green Mountain Spring  
published monthly at Brattleborough Vt. by  
Robert Wesselhaft M. D. devoted to the in-  
vestigation of Water Cure, diet and Health,  
either of which afford light on the subject for  
all those who are desirous of knowing the  
value of Water.

The Univercoelum. This is the title  
of a new paper published weekly in N.  
Y. city by S. B. Britian at 235 Broadway.  
It is principally devoted to the spiritualities of  
Mesmerism & Clairvoiance but contains a  
considerable variety of other things some  
of which are very good. As to Clairvoiance if  
we understand what is meant by it we con-  
sider it one of the delusions of the age.

CHEMISTRY, and its application to  
Physiology Agriculture and Commerce, by  
Professor LIEBIG, price 20 cents, published  
by Fowlers and Wells, 131 Nassau St. N.  
York.—The works of Professor Liebig speak  
for themselves.

The BOONTON W. T. B. Society will  
meet every Monday evening at the Free  
Church. James S. Norris President, Malcolm  
L. Grimes Secretary.

Boonton Nov. 24, 1847.

"There must be something wrong."

When we think of the destructive progress  
that disease is making among human teeth,  
we feel certain that there is "something  
wrong."

"That's worth the finding out."

As a great help in investigating this sub-  
ject, we have laying on our table a small  
book on the teeth by John Burdell, Dentist,  
published and for sale by Fowlers & Wells,  
131 Nassau Street New York, which we  
earnestly recommend to all those interested  
(and who should not be interested,) in the  
preservation of the teeth. It should be read  
by every body, particularly the young.  
Price twelve and a half cents.

PHRENOLOGICAL ALMANAC  
for 1848.—FOWLERS & WELLS of 131  
Nassau Street, New York, have published  
and have for sale at their office the Phreno-  
logical Almanac for 1848. Besides the  
usual Calendar adapted to all latitudes in the  
U. S., it contains portraits of Patrick Henry  
Harriet Martineau, Charles Dickens, Horace  
Greely, Thoma Wildey, Zachary Taylor,  
Abby Hutchinson, Prof. Morse, Tom Thumb  
Dr. Sewall and Stephen Olin, with a brief  
and interesting sketch of the character of  
each, considered in a phrenological point of  
view.

CONGREGATIONALISM by Keep, &  
MODERN PROTESTANT CHURCH  
COURTS UNMASKED, by Geo. Bourne,  
for sale at this office. These books should  
be read by every friend of truth.

BURDELL ON THE TEETH, for  
sale at this Office, price twelve and a half  
cents. It is of great importance that all  
become acquainted with the cause and cure  
of diseased Teeth. This pamphlet furnishes  
some valuable light on the subject.

CLARK'S LIBERTY MINSTREL,  
for sale at this Office.

CAPITAL PUNISHMENT.—Argument  
of Edward Livingston against Capital Pun-  
ishment, a pamphlet published by the New  
York State Society, for sale at this Office.

ANTI-SLAVERY BOOKS.  
An assortment of Anti-Slavery Books for  
sale at this office among which are the fol-  
lowing.

Memoir of Lovejoy.  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As it Is,  
Life of Granville Sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery,  
Bourne's Picture of Slavery,  
Mott's Sketches,  
Slavery As it Is,

LIBERTY TACTS—for sale  
at this office,  
Slavery and the Slave trade at  
the Nation's Capital,  
Facts for the People,  
Catechism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all investigation.

VOL 3.

APRIL 27, 1848.

No. 6.

## THE NEW JERSEY FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR;  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for  
12 numbers  
5 copies to one address for one dollar.  
All communications must be post paid.

From the Cleveland True Democrat.

### Old Jowler the Coon Dog.

When I was a small boy, I often of a pleasant night joined the negroes in a coon chase.—Old Sambo had a dog that he thought a prodigy of wisdom. His name was Jowler. This old cur never opened on a wrong scent, nor barked up a wrong tree, for this reason Sambo regarded him as the wisest of all the canine race, and made him a special favorite. His best bone was always given to Jowler, and his fame was heralded throughout the neighborhood. Jowler's action was on this wise: When the other dogs struck the trail of a coon, and bounded away with a loud yelping, he was always in the rear, snuffing along very carefully, and making no noise. After the "varmint" was treed, he would come up and smell very leisurely at the roots of all the trees around, and observe very closely the eyes of all the other dogs. When he saw that they were looking in one direction and barking very fiercely, he would look that way too for several minutes without winking, and ascertaining beyond a peradventure that the coon was there he would lift up his harsh voice so loudly and with such an appearance of earnestness, that you would think the very heavens must be torn down.

This was a signal for action. "Now, boys," Sambo would say, "you may begin to chop.—De de right tree; de coon there. no mistake:—old Jowler say so, and he al'ays know."

But notwithstanding the high estimation set upon Jowler, and the many tokens of special favor bestowed upon him as the consequence, I could not but regard the cur with feelings of contempt. True, he was a sagacious old fellow, and never barked up the wrong tree, but he never treed the coon.

He was governed solely by selfishness. He had a high reputation, and thought vastly more of preserving that than of catching the "varmint." The other dogs acted promptly, and sometimes made mistakes. But on the whole they were efficient.

It was not so with Jowler. He was always behind and never barked until others had done the work. Then his breath could very well be spared, and the dogs that treed the coon should have the credit of it.

Among men there are a great many Jowlers. Such are most men in high stations. They have a reputation of which they are very careful. There are important reforms to be wrought but the public mind is not fully prepared for them, and their success is uncertain. Men of limited powers and influence, seeing what is wanted, go forth with a hearty good will, and do the best they can. But owing to their lack of capacity, they make many mistakes; and even when their

measures are judicious, they often prove abortive, because they are not sustained by a commanding influence. Men of talent and station look coldly on, and wish the enterprise success. If asked to join it, they excuse themselves on the ground that the time for action has not yet come, or that the multiplicity of their engagements precludes the possibility of their giving any attention to it at present.

The true state of the case is that they are afraid of being found yelping on a false scent, or barking up the wrong tree. Just let any reformatory enterprise become popular—let them see that it has grown in favor with the multitude, and then they are prepared even to make it a hobby. But so careful of their reputation are our great men, that few of them in any department of society, are ever found in the van of reform.

How was it in the ineptness of the Temperance cause? How is it at, this moment, when strong drink is retailed contrary to law in some 160 places in the city of Cleveland? What dog of reputation moves his tongue? What are the judges, lawyers, physicians and clergymen there, doing to reform this abuse?

A united and vigorous effort of those classes would create such public sentiment as would lead to the immediate suppression of this evil—But it is not made; and why not? Some—I fear many of them—lack the requisite principle, and others the moral courage. Who dares to stake his reputation on an attempt, by process of law, to arrest this evil in the Weddell, the Franklin, or the New England House?—Gentlemen of influence patronize the liquor rooms in those genteel houses, and wo betide the man whose bread or office depends on popular suffrage, that should grapple with the vitiated tastes that are gratified there, or with the avarice of the landlords.

And what can the common people do?—They will answer—Nothing. This is a mistake. They can do much—nay everything. Not however, directly, but by a slower, though not less certain process. The power is in their hands if they will but use it. Let them mark every noble violator of the law, and all his noble patrons. Let them employ whatever influence they have in diverting custom from the ruin selling to the temperance hotels. Let them divert business from merchants and professional men who patronize the contempters of the laws. And let them withhold their votes in all coming time from those despisers of this benevolent reform, who are dependent on popular suffrage for office.

Thus—and perhaps only thus—by a steady united and persevering effort, the friends of Temperance and good order can arrest this daring evil.

A living dog is better than a dead lion. If therefore, men of talents and influence will not take hold of this enterprise, those of feeble power must. In our country the masses have the control. Let them exercise in this case the advantages they possess and triumph will crown the effort.

All great reforms have been principally wrought by men of moderate talents, on whom the great ones of the earth have first looked with contempt. Old Jowler's place is always in the rear. Then wait not for him to go before. For you may rest assured that you will never hear his harsh voice till after the coon is treed.

Now reader how many "old jowlers" do you know among the bipeds.

## From the Univercolum. The Reformer.

The history of the world shows that all true Reformers have come up from what are termed the "lower classes" and the humbler walks of life. In whatever department or sphere of life we turn our thoughts, we discern there, among the most active and faithful spirits, the weak, the unwisely the poor. Indeed, these are the necessary conditions to a reform character, when we come to consider how blinding and enslaving are the wisdom, and honors, and riches of this enigmatical world. Those who are not tried by adversity—who feel not the deep want of knowledge, or who know nothing of the horrors of poverty, cannot go forth fitted to the work of Salvation and Reform. The necessity of change and improvement cannot be seen by those who are not reached by the cause that urges the demand. Hence, every change in the political economy of the world, its social customs, or in the religious faith or practice of men, has originated with the lowly and the oppressed. "Not many wise men after the flesh, not many mighty, not many, noble, are called." No reform of any moment is recorded in the annals of history, that was not originated and furthered by obscure, unimportant, unpopular men. And yet no objection is more common on the part of Conservatives both of Church and State, than, that Reformers are ignorant, unimportant or poor. Earnest men, who would do something for humanity, by opposing some old error, rooting out some old custom or form, are sneeringly told to give place to the wise and the great. If they are young, they are tauntingly told to wait until their "beards are grown." Are they humble and unassuming, they are told to wait until they become "distinguished for thought and investigation" in the world.

Insolence passes with them too often for learning and a party name for eminence and attainment in this great world. Look at the origin of Christianity: one of the greatest Reforms ever began. Contemplating a revolution of the whole polity, not of a nation or people simply, but of a whole race. Jesus of Nazareth was a carpenter's son. He made no pretensions to rank, influence, learning or wealth. He went forth like a Man who felt that he was called of God. He did not stop to consider whether he was possessed of all the worldly qualifications or not. The world would fester in corruption and fall by the weight of its own sins, if it waited for the "wise men," either of Church or State, to redeem it, and establish it in truth and love. Men who are ensconced in places of profit and power, have no soul for stemming the torrent of public opinion, and laying the axe at the root of human custom and pride.

The priest, who revels in his palace—called a Church, and is attended by those who obey his nod, has no heart for wishing the 'Church' reformed. He would be disturbed in his dreamy life, if he allowed the 'radical' reform to be obtruded in the midst of the elect. So with the king, who sits upon his throne. He has no interest in the political Reforms, other than to keep their noise far from his ears. Such deride progress and endeavor to crush all who paint it on their banners, and make it their constant cry. A sad world this would be, if left to the guardian care of the fattened and pampered

'ecclesiasties, or entrusted wholly to the fostering love of the despot seated on the throne. Luther was once the despised monk, who opened and shut the Church gates.

The emissaries of the Pope looked down upon him with contempt, but now he is the 'great head' of the Reformed Church. He had no titles, no character, no wealth. He had, however, what was worth them all: a heroic soul, and a heart filled with love. These were the great springs of that great man's life. And it is so with all earnest men. The only conditions to successful Reform, are a true heart, and a spirit that burns with truth of the eternal God. Before such, thrones, principalities and powers, must fall. No veil of pretension or arrogance is sufficient to resist its searching power.

No seat so high, that it may not be attained by the hand of Justice and Love.

Boston, Mass., Jan. 1848

SALARIES OF THE ROYAL FAMILY OF ENGLAND, &c.—The following are the annual sums allowed from the public money to her Majesty, the different branches of the royal family, and for the support of the royal household, or officers of State:—The Queen; her Majesty's privy purse, besides Buckingham Palace, St. James's Palace, Windsor Castle, and the Royal Pavilion, Brighton, £68,000; salaries of the great officers of the royal household and officers of State, and of the establishments of the various departments of the household, including retired and superannuation allowances to old servants in those departments, £131,280; expenses of the household in the departments of the Lord Chamberlain, Lord Steward, Master of the Horse, and Mistress of the robes, £172,500; royal bounties and charities, and special service, &c. £23,000; pensions, £7,500; unappropriated money £8,040; total, £470,000. His royal Highness Prince Albert, consort of her Majesty, being his privy purse for secret services and other offices, £40,000; Ernest, Duke of Cumberland, now king of Hanover, with Kew Palace, £21,000; his Royal Highness the Duke of Cambridge, £21,000; Prince George of Cambridge, £6,000; Princess Augusta Caroline, his sister, married June 28, 1844, to his Royal Highness Frederick William, Hereditary Grand Duke of Mecklenburgh Strelitz, £5,000; her Royal Highness Mary, Duchess of Gloucester, relict of the late Duke of Gloucester, £13,000; her Royal Highness Princess Sophia, with Greenwich Palace and Park, £13,000; the trustees of his Majesty Leopold, King of the Belgians, as widower of her late Royal Highness Princess Charlotte, daughter of George the IV. with Claremont Palace, £50,000; her Majesty Adelaide, the Queen Dowager, relict of King William IV. beside the Royal Manor and Palace of Hampton Court, the Park and domains of Bushy, and also Marlborough House in Pall Mall, two parks and three royal palaces, £100,000; her Royal Highness the Duchess of Kent, mother of her Majesty, with Frogmore Lodge, Windsor, £32,000; the Duchess of Inverness, relict of his Royal Highness the Duke of Sussex, £10,000 per annum; with Kensington Palace.

—Died in Bergen County a week or two since, Charity Berry at the advanced age of one hundred and ten years. She was much noted it is said, for her opposition to tight lacing.

# THE FREEMAN.

BOONTON, APRIL 27, 1848.

To will fight, to do right, for its own sake, is Reverence, is Religion, is Christianity.

As we fail sometimes to get a paper out in the regular time it may be necessary perhaps to state that it takes twelve numbers to make a year. We trust however that we shall soon have business so arranged as to be more regular.

We have not yet got our arrangements completed for the regular publication of the Freeman, but hope soon to have them completed.

## "A SALUTARY FERMENTATION."

All Europe is in a state of fermentation—We intended to write out a few thoughts on this subject, but time nor space will permit. In reality, we do not think it necessary. All know what has taken place in France, and the same work is going on all over Europe, Despots, the oppressors of the poor are trembling, and flying for safety from an enraged people. The tide is turning in favor of the poor. The power of those who have rolled in affluence and indolence at the expense of the industrious and oppressed poor is forever broken. The mass of the people, the working people, are beginning to understand their rights, and they know their strength. Louis Philippe has had Prince Metternich has been deposed, hope is kindling up again in the poor Poles. The great Autocrat of Russia is uneasy and knows that his time is short.

Prussia, Bavaria, Lombardy, Italy, Ireland are all in a state of rebellion against that purse-proud, and priest-proud Aristocracy that has so long degraded humanity. This spirit of reform is universal. It is the Anti-Slavery spirit. We rejoice in it. It is the great soul cheering sign of this remarkable age. On it rests our hope of the "good time coming." We can scarcely say the sword has any thing to do with it. Its way is onward by the power of truth and it will not stop until the great platform of human equality is recognized all over the earth.

## THE NEW JERSEY SLAVE CASES.

One of the cases has been decided against the slave and we intended to give some account of the proceedings in detail, but not having been furnished with the particulars, are not able to do so. It is a matter of the deepest mortification that the highest judicial powers of New Jersey, called a free State, can in this age when even the Turks are abolishing slavery, repeatedly set at defiance every principle of Justice, and trample the chief corner stone of New Jersey law under foot, for the purpose of propping up and perpetuating the hateful system of chattel slavery. In order to show the inconsistencies of such decisions we here insert Sec. 1. of the Bill of Rights of the new Constitution of N. Jersey.

### BILL OF RIGHTS.

Sec. 1st All men are by nature free and independent, and have certain inalienable rights among which are those of enjoying and defending life and liberty, acquiring, possessing and protecting property, and of pursuing and obtaining safety and happiness.

With this plain and explicit language the import of which cannot be misunderstood, lying before our highest ministers of justice as the fundamental law of the state; decisions in favor of slavery from that source indicate very clearly a leaning towards injustice which unfits them for the stations they occupy. The day is coming and we long to see it when such men will be pronounced unworthy, and we have no doubt posterity will place them where they deserve to be on the roll of infam-

my. Under our pro-slavery laws a young man was dragged from the village of Boonton a few weeks since by a constable because he had absconded from a man who paid his laborers by the lash instead of the cash and is held in bondage under New Jersey law which in fact is rendered null and void by the Bill of rights above cited.

THE AMERICAN PHRENOLOGICAL JOURNAL for April is before us. It is as usual filled with very useful matter, contains an article on Hereditary descent which should be read by every one. It is published by Fowler and Well's 131 Nassau St. N. Y. at one dollar a Year.

THE INDUSTRIAL AGENT is the title of a New Paper started in New York devoted to the common interest of the "Apprentice, the Journeyman, the Employer" and every thing that appertains to labor and trade, and is calculated to do much good in that sphere and contains much other interesting matter with the general news of the day. It is published by Wm. Newell and Co. 136 Nassau St. N. Y. at \$2.00 a year.

## NEW LIBERTY PAPER.

The Iowa Freeman, is the title of a new Liberty paper just started at Fort Madison in Iowa at \$2 a year, it is the first paper of the kind in that State and Edited by A. St. Clair. It is a large paper and well filled with excellent matter and we shall rejoice to see it well sustained.

THE LOOKING GLASS.—This is the title of a small monthly Anti-Slavery paper just started in Newark N. J. by Wm. Larison, for the Newark Anti-Slavery Society price one cent We hope it may accomplish much good. Newark needs a powerful stirring up and as long as the old large papers will not advocate the cause of the poor and oppressed we shall rejoice to see little papers multiplying. These papers have enough to do in looking to their own interest and the interests of the aristocracy without meddling with the interests of humanity.

The following from the New Lisbon Aurora expresses our views of the value of small papers.

"Give us little papers for independence: like hornets they fear not to attack monsters of iniquity and sting them into common decency, while your mammoth papers go for the most servile conservatism, and wink at the basest wickedness. The former go for principle, the latter for principal and interest; the former lead in reforms, but the latter must be driven into them."

A Scripture Argument in favor of withdrawing fellowship from churches and Ecclesiastical Bodies tolerating Slaveholding among them, by Rev. Silas McKean of Bradford, Vermont; This is an excellent tract of about 40 pages. It is published by the American and Foreign Anti-Slavery Society and for sale by Wm. Harned, 61 John Street New York.

George Thompson who was confined for several years in the Missouri Penitentiary for aiding fugitive Slaves has started for Men-di in Africa to take the place of Wm. Raymond. He is accompanied by A. J. Carter and takes out a printing press with him.

The Anniversary of the American and Foreign Anti-Slavery Society will be held in the Broadway Tabernacle, New York on Thursday May 9th at 3 o'clock P. M.

A public breakfast will be given on Wednesday May 10 at half past seven o'clock A. M. in the Lecture Room of the Tabernacle.

The New Government of France has abolished Slavery in all its Colonies.

DEATH OF A FAITHFUL MAN.—Wm. Raymond, who has had charge of the Meudi Mission since its commencement, died recently at Sierra Leone. It is a great loss to that Mission. He was a self sacrificing untiring man in a good cause. We have not heard of a death since the death of Torrey that so excited our sympathies. He was successful in carrying out the peace principle in the Mission amid the most imminent peril.

A National Convention of the Liberty League is to be held in Rochester on the 31. May next at 10 o'clock A. M. for the purpose of nominating a candidate for the Vice Presidency and the transaction of other business.

A Liberty League Convention for the nomination of State officers is to be held in Rochester on the second day of June next at 10 o'clock A. M.

## POSITION AND DUTIES OF THE NORTH WITH REGARD TO SLAVERY.

This is the title of a well written tract of 24 pages, by Andrew P. Peabody, published by Charles Whipple of Newburyport. We might perhaps differ with the author on some small points but as a whole it contains much valuable matter & we wish every man in the free States might read it. We are certain that no truly honest Northern man could read it and feel that he had nothing to do with slavery.

The facts set forth in this tract prove conclusively that Slavery has had, and still does have much to do with us. But let it be read it will speak for itself. It is for Sale by Wm Harned 22 Spruce Street N. Y.

YOUNG AMERICA.—This is the Organ of the National Reformers, published by George Evans, New York,

It is opposed to land monopoly, advocates freedom of the public lands and other things in which the poor man should feel a deep interest. It gives useful information on these and other subjects, which is not to be found in most other papers.

It is published every Saturday at \$1.50 a year for single copy, two or more copies for \$1 each, and for a large number a still greater discount.

A call for a "World's Reform Convention to be held in the city of New York commencing on the first Monday of June, 1848," has been issued by Arnold Buffum and others. It is "to be composed of delegates of both sexes, chosen by the friends of Reform in all christian lands, for the adoption of measures wisely calculated to accelerate the progress of improvement, by the abrogation of all institutions, customs, and circumstances, which stand in the way of universal advancement in knowledge, virtue, and happiness; preparatory to the prevalence of that religion, which gives meat to the hungry, drink to the thirsty, clothing to the naked, and a home to the houseless stranger; and finally, giving to its possessor a home in the mansions of eternal glory."

WANTED.—A Boy from 12 to 15 years of age; one that possesses a character for industry, integrity, and sound moral principle; one that will be willing for a time to do a little work of various kinds, and be useful to others in a variety of ways, and beneficial to himself, with leisure and opportunity for intellectual improvement that Dr. Franklin never had, can apply at this Office, when further particulars will be made known.

A part of his employment will be setting type. Terms liberal.

"If the Pulpit be silent whenever, or wherever, their may be within the hearing of its voice a sinner, bloody with the guilt of Slavery, The Pulpit is false to its trust."  
Daniel Webster.

# SLAVERY.

Perpetual, unpaid toil; no marriage, no husband, no wife; no parent, no child; ignorance, licentiousness; whips, chains, scourges, auction sales and separations; an embodiment of all the woes that the imagination can conceive.

July 13th, 1847, at 10 o'clock A. M., the UNITED STATES GOVERNMENT sold at public Auction, in the District of Columbia, Two Women, for \$530, & put the money into the United States Treasury. What have we of the North to do with the government? Let it be remembered that this money goes to help pay the expenses of an aggressive war on a sister republic, for the acquirement of more slave Territory.

## From the London Telegraph. FOREIGN SLAVE-TRADE.

Lord George Bentinck's Committee on sugar and coffee planting is, it is reported, relieving the tediousness of the dismal complaints of the West Indians by taking evidence on the flourishing condition of slave-sugar countries, and the slave-trade; and if all the reports which are in circulation be true, some very extraordinary testimony on the latter subject has been given. We, of course, know nothing with precision; but the statements current are so important, that we give them as we hear them.

In reference, then, to Brazil, it is stated that since the admission of slave-grown sugar into this country, a most extraordinary impetus has been given to sugar planting in that empire—that whole districts have been laid down to receive the sugar cane—that Government is making free grants of the public lands for that purpose, and that the supply of slaves has fully kept up the demand. It is calculated that not fewer than 70,000 slaves were imported into Brazil from Africa in the year 1847; that upwards of 100,000 left Africa for Brazil in that year; and that not fewer than 30,000 human beings perished in the middle passage, the victims of our slave trade policy. We say the victims of that policy, for it is established that the main causes of this awful mortality are the crowded state of the slavers, the length of the voyage, and the want of water on the voyage. In many of the slavers there are between decks of six feet not fewer than three tiers, in which lay the unhappy slaves, parallel to each other, on their sides, often crammed down and packed in by violence. From these horrid places they are never allowed to come on deck; they cannot be cleaned, but live in an atmosphere of fetid gasses, receiving only one draught of water, and that frequently impure, daily. When the length of the voyage exceeds 20 days—and it sometimes reaches 90—the mortality commences; nor does it terminate with the embarkation; for one-tenth of the number actually landed, die, it is said, within eight-and-forty hours afterwards.

Yet are the profits of the trade so great that 600 per cent. is frequently realized on the capital employed in it. The price given for the survivors can be repaid out of their labor in less than two years.

Now, for these causes of this shocking mortality—the crowded state of the slave ships, the length of the voyage, and the want of water—our cruising system is responsible. The risk of the venture caused by that system leads directly to this overcrowding of the slavers; the number of our cruisers induces a round-about and lengthened voyage; and as any article that will hold an extra quantity of water is deemed an article of slave equipment, and, as such, subjects the vessel, if captured, to condemnation, it is owing to that stipulation in our treaties that there is a want of the means of carrying wa-



ter on board slavers. Hence, in 1847, it is, as we are told, stated, on competent authority, to Lord George Bentinck's Committee, that 30,000 slaves perished in the middle passage between Africa and Brazil, and that 10,000 died within two days after their being landed; and what is there in the proceedings of our cruisers to compensate humanity for this sad outrage on it? Why, the annual average of the number of slaves released by these captures does not exceed 3,000. In spite of their vigilance, 100,000 were exported in 1847 for Brazil; because of their vigilance 30,000 of that number perished!

**NOT LOW ENOUGH YET.**—The authorities of the City of Charleston, S. C., have prohibited the sale of the "Discipline of the Methodist Church, South," because it retains a section of the general discipline of the Church which testifies to the "great evil of slavery" and enquires how it may be "extirpated."

The Methodist Church South has bowed very low to the Slaveholders, already but it seems she has got to bow lower, and alter the Discipline again. As it has fully enlisted in the service of slavery, it no doubt will be very obedient, and expunge the remainder of the offending matter from the Discipline.

**A COLORED LAWYER.**—The Boston Traveller, of 21st of Jan says:

"Robert Morriss Jr., a colored man admitted to the bar some time since made his appearance in the Court of common Pleas, this morning as counsel in a case about to be tried, The Counsel opposed was Hon J. C. Park."

**REFORM.**—The number of offences committed against person or property in Rome in June, 1846 was 500, in July 340 in August 360 in September 200, and in October 112.

Ct has a population of over 300,000 South Carolina over 600,000. In Ct. there are 526 persons over 20 years of age that cannot read or write In S. C. 20,000 free white persons over 20 who cannot read or write.

Our attention has been arrested by the two following advertisements appearing in hand bill form, which a friend from Delaware has been kind enough to put into our hands. The coincidence of names is quite remarkable:

**VENDUE.**—The undersigned will sell at public vendue, on Thursday, the 7th of Jan. next, at the late residence of Thomas Slaughter, deceased, in Murderkill Hundred, Kent Co., Delaware, all the personal property of said deceased, consisting of five good work horses, three colts, one yoke of oxen, five milk cows, &c., &c.

Also at the same time, two negro Men, two Boys, and two Girls, ALL SLAVES FOR LIFE.

R. McGONIGAL, Adm'r.

But there is many a slip between the eup and the lip. These "two negro men" had quite enough of the Slaughter family and Murderkill county, and being duly notified by the advertisement of their danger, took a suitable opportunity to make their escape—as we learn from the other handbill, which runs as follows:

**\$200 REWARD.**—Ranaway from the late residence of Thomas Slaughter, deceased, in Murderkill Hundred, Kent County, State of Delaware, two negro slaves, the property of the late Thomas Slaughter, one of them named Alexander Moore, who is a mulatto, about five feet three inches high, has a down look when spoken to, and is about 40 years of age; the name of the other is Isaac Miller, who is very black, about five feet nine inches high, stout built, quick spoken, has a pert look and is about 23 years old. The above reward of \$200 will be given for the securing of them both in Dover gaol, provided they are apprehended out of the State, or \$125 for the said Isaac, and \$75 for the said Alexander, provided they are apprehended and secured as aforesaid.

ROBERT McGONIGAL, Adm'r.  
Thomas Slaughter dec'd.

Jan 5 1847

### MORAL COURAGE

Never be afraid to do right, because somebody will laugh at you. Never do wrong because that somebody will applaud you.—Never be ashamed of an old hat, if it is well brushed, and the best you have; nor of an old coat, if to get another, you must go in debt for it to the tailor.

Dig potatoes, hoe corn, maul rails, carry mortar, do any thing that is useful, rather than be indolent; and don't skulk behind some tree or creep into a hole, for fear some simpleton will see your patched breeches and laugh at you.

Let people understand, and plainly, that your body and your mind are your own. I they cannot stoop to labor, you can. If they have no brains, you have, or at any rate are trying to get the same.

You will, now and then, have persons come to the door or the window, to peep at you, as you pass along. Let them peep and be satisfied.—You will, as often, have to pass the corners of streets, the fronts of shops, and certain other resting places, and be stared at by a group of verdant youths and titterdemations, congregating there for the special purpose of cracking jokes, and insulting decency. Pass on, hold up your head, and let the pool flies buzz. Their day will soon be gone.

You will some times be called a blind bigot, for defending a few principles which you have thoroughly examined, and which you know to be correct. Well, to be called a bigot is hard; but to be called a blind bigot, one who cannot and will not see, is still harder. Never mind it, however. Try to keep your temper, and may be you will live to prove the falsity of their assertions.

### ANTI-SECTARIAN.

The body of Christians formerly known as the "Liberty St. Presbyterian Church of Troy, N. Y." unanimously passed the following resolutions on Sunday evening, March 5th.

Whereas, Sectarism is at variance with the spirit and letter of the Gospel—and is the foundation of all ecclesiastical oppression and is a most prolific source of wars and slavery, and many other oppressions that afflict the world—therefore,

Resolved, That the members of Christ's body, heretofore denominated "The Liberty St Presbyterian Church of Troy N. Y.," do hereby solemnly repudiate all Sectarism, sincerely regretting, before God and men that we ever gave countenance to that destructive device of Satan.

Resolved, That we shall hereafter be known as "The Church in Liberty St Troy N. Y.," and that we shall acknowledge no other creed than the Bible, and no other head than God and his Son Jesus Christ.

Resolved, That God has but one Church on the earth, and that it is composed of all such as love Him, and keep his commandments; and that these, in their Church relations, are equal in rights and liberty.

Signed, HENRY H. GANET.

### Secret Societies.

"No man lighteth a candle and putteth it under a bushel."

"Have no fellowship with the unfruitful works of darkness."

From The New Lisbon Aurora.

"The Rechabites, a sort of masonic temperance association, which begun operations somewhere in Europe, and has affiliated branches in this country, has recently been met by discussion. Dr. Grimes, editor of the New Jersey Freeman, a Liberty paper, had a considerable debate with the champions of some of the 'tents' in and about Boonton in which occasion the brethren stuck together like brother masons. Dr. Grimes was

to show their selfishness, which he did successfully from their own documents. The scale of ages ranging from 18 to 40, requires high fees for initiation, being from \$3 to \$10 and over 50 years one dollar a year in addition to the \$10 is required of applicants to obtain membership, in the tents of the Rechabites. This is rather expensive for a large majority of people—and so of the sons of temperance. We go for a temperance which is free to all, like the gospel once was."

The Ripley Presbytery of Ohio have resolved to exclude from the communion of the church all members of secret affiliated societies, and they recognise the Sons of temperance as constituting such an association.

"A GUERRILLA. We are told that the Litchfield Republican has attacked the Fountain, but with a cowardly discretion refrains from sending us a copy of the paper.

That's right, friend, stick to the chapparal and blaze away.

By so doing you will ensure your own safety, at least, even if you fail to injure your enemy—*Comm. Fountain.*

Brother Tracy may as well still bear it patiently. It's only the nature of some people. We all of us get used to missing numbers of papers. It spares trouble. Some folks are not worth shooting. Its only defiling one's self to take hold of the reptiles who grub under ground, afraid to show what they have done.—*N. Y. Washingtonian March 4 1848*

"Them's our sentiments," Mr. Washingtonian, now just be a little consistent and open the doors of your secret Lodges, Come out of the "Chapparal" and be no longer "the reptiles who grub under ground, afraid to show what you have done."

The Sons of Temperance are out in the Western Citizen with an address to the people of Illinois, in which it is stated that their Order was instituted in 1842 in New York by sixteen Washingtonians, but the fact is not given, that these sixteen, consisted of eight Odd Fellows and eight Free Masons.

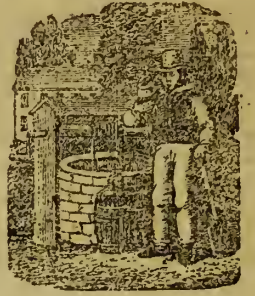
**Assination Clubs.**—As an instance of the character and the proceedings of the confederacy, we beg to record one fact communicated to us by a gentleman who possesses property in the county Tipperary, and has left his residence for Dublin.—He says that in the neighborhood where Mr. Roc was assassinated, there is a house in which spirits are sold, and in the center of the room on the kitchen where the conspirators occasionally assemble, there is a round table. Any member who is desirous to have a manshot writes the name of the victim on the table with chalk, with the precise amount of the sum to be paid for the "job." If the individual be some of the poorer classes of society, or a respectable farmer, the task is undertaken and accomplished without farther notice; if he be a landlord or an agent, a jury is summoned, a mock trial takes place, and the individual marked out for slaughter is formally convicted, and persons nominated to carry out the sentence—just with the same secrecy as that observed by the Fehmengericht of Westphalia in the middle ages.—*Carlton Sentinel.*

Hon. C. D. Golden, of N. Y. once a distinguished Free-Mason, says, "A combination that secretly selects its favorites, secretly adopts its measures for their advancement and has its secret communications from one end of the Continent to the other, must be adverse to the wholesome action of a free republican government. I repeat, that it is the duty of every one who values the equality, liberty and happiness of our republic, to endeavor to destroy the influence of such associations."

It is reported that the Rechabite Tent in Rahway in this State, has been dissolved.

Rechabites! Rechabites!! yer, de, like like snakes. Lucy.

## TEMPERANCE.



Domestic Peace and Joy, Health, Wealth and long Life.

**THE LICENSE LAW.**—The repeal of the License law should wake up every Temperance man in the State, and turn his attention to the painful timeserving course of the leading influences among whigs and Democrats, the two great contending parties for power in this State. It will not take the keenest understanding to perceive that among Whig and Democratic Temperance men, however much zeal they may possess in the cause, Temperance is only a secondary consideration.

If the interest of party requires it, all are ready to put temperance, or any other moral question under foot at once. Party, is the Alpha & Omega among them all. Hence the License law must be repealed although it has not been in existence long enough to be tried. A Whig Legislature passed the law and it was feared the Democrats might reap some advantage from it and a whig Legislature must repeal it, and the other party would have done no better. The great business of each party in the Legislature is to Legislate for its own perpetuity. Is this right? Is this what we ought to expect and require of our lawmakers? We do not believe it. We believe that the utter extinction of the whig and democratic party spirit of this land would be one of the greatest blessings that could be bestowed upon the people of this Nation. It would open the eyes of the great mass of the people of this land to the true wants and interests of the whole. They would then see the necessity of turning their attention to other and vastly more important things. We are sick to see the willingness which many professed temperance men manifest to make excuse and apologize for the repeal of the law, because the Sunday clause is substituted. There must be some selfish or party end to be gained by men where they can be so easily satisfied with the repeal of a law which they had labored so zealously to get enacted. How much benefit will the Sunday clause do to the mass of the people, or the great cause of temperance? We believe little or none. The law will be evaded in every possible way, and besides the evasions, their will be ample opportunity for men to secure enough drink on Saturday night to last until Monday morning and the old practice of keeping the bottle of liquor in private families will to some extent be renewed and children again be taught the use of the accursed stuff. Again, we have always protested against the adoption of the Sunday clause, because it is an indirect acknowledgement of the rightfulness of the sale and use of those liquors on other days, and is therefore a flagrant violation of the great fundamental law upon which rests the whole temperance enterprise, that law which makes it a moral wrong to manufacture, sell or drink the intoxicating beverage. We go for nothing less than the abolition of this accursed traffic—the whole seven days of the week. Just as long as temperance men, will be so easily gulled, just as long as party politics are of paramount obligation among the friends of temperance, just so long we can expect the

and consistent legislative action on the subject. Every true temperance man must then abandon his allegiance to these time-serving and truth-fearing parties.

## POETRY

For the New Jersey Freeman.

THE DYING SLAVE BOY.

Oh when will we be free, mother,  
A weeping creature said,  
As from his weary pillow  
He raised his aching head.

When will that freedom come, mother,  
I heard you speak of so;  
I fear that day I ne'er shall see,  
None of its pleasures know.

Master he is rich, mother,  
Oh surely he will give  
A something warm to nourish me,  
Oh then I think I'd live.

Why is it that we're doomed mother,  
In misery to die;  
While others roll in luxury,  
And never need to sigh.

Oh! tell me when the day will come,  
When you my mother dear,  
No longer dread the oppressor's nod,  
Or frowning tyrants' fear.

The mother bowed her mournful head,  
And told the dying boy,  
That all with him would soon be o'er  
His cries be turned to joy.

She told him of a place,  
Where no oppression dwells  
But love, and peace, and unity  
In every bosom dwells.

The morning came and saw the boy,  
Stretched on the rugged hearth,  
He'd gone to find a better place,  
Than this polluted earth.

MARY.

Jersey City March 4th 1848.

## THE UNSOLD LANDS,

BY DUCANNE.

"The United States claim to own more than 1,000,000,000 acres of unsettled lands." Senate Doc. 466. XXIXth Congress, 1st Session.

A billion of acres of unsold land  
Are lying in grievous dearth;  
And millions of men in the image of God  
Are starving all over the earth!  
O! tell me ye sons of America,  
How much men's souls are worth!

Ten hundred millions of acres good,  
That never knew spade or plough—  
And a million of souls in our goodly land,  
Are pining in want, I trow;  
And orphans are crying for bread this day,  
And widows in misery bow!

To whom do these acres of land belong?  
And why do they thriftless lie?  
And why is the widow's lament unheard?  
And stifled the orphans cry?  
And why are the poorhouse and prison full  
And the gallows tree built high?

Those millions of acres belong to Man!  
And his claim is,—that he needs!  
And his title is signed by the hand of God—  
Our God, whom the raven feeds.  
And the starving soul of each famished man,  
At the throne of Justice pleads!

Ye may not heed it, ye haughty men,  
Whose hearts as rocks are cold—  
But the time shall come when the fiat of  
God

In thunder shall be told!

For the voice of the great I AM hath said  
That the "land shall not be sold."

Western Exchange, Phila., Dec. 13, 1847  
[Young America,

## INTEPERANCE.

Ignorance, vice, crime; domestic strife and discord; wretchedness and utter ruin; murder, edath, and woes unutterable.

### The Rumsellers Dream.

Well, wife, this is to horrible! I cannot continue this business any longer.

Why, dear, what's the matter now.

Oh such a dream, such a rattling of dead men's bones, such an army of starved mortals, so many murderers, such cries, and shrieks, and yells, and such horrid gnashing of teeth, and glaring of eyes, and such blazing fire, and such devils, oh! I cannot endure it. My hair stands on end, and I am so filled with horror I can scarcely speak. Oh, if ever I sell rum again!

My dear, you are frightened.

Yes, indeed, am I; another such a night will I not pass for world's.

My dear, perhaps—

Oh, don't talk to me. I am determined to have nothing more to do with rum, any how. Don't you think Tom Wilson came to me with his throat cut from ear to ear, and such a horrid gash, and it was so hard for him to speak, and so much blood, and, says he, see here, Joe, the result of your rum-selling. My blood chilled at the sight, and just then the house seemed to be turned bottom up, the earth opened, and a little imp took me by the hand, saying, follow me. As I went, grim devils held out to me cups of liquid fire, saying, drink this. I dared not refuse. Every draught set me in a rage. Serpents hissed on each side, and from above reached down their heads and whispered RUMSELLER. On and on the imp led me through a narrow pass. All at once he paused, and said, are you man? Yes, I replied. Then he struck a trap door with his foot, and down, down, we went, and legions of fiery serpents rushed after us, whispering, RUMSELLER, RUMSELLER. At length we stopped again, and the imp asked me as before, are you man? Yes I replied. He then touched a spring—a door flew open. What a sight. There were thousands, aye, millions of old, worn out rumsellers, crying most piteously, rum, rum, give me some rum! When they saw me they stopped a moment to see who I was. Then the imp cried out so as to make all shake again, RUMSELLER! and hurling me in, shut the door.

For a moment they fixed their fire-crazed eyes upon me, and then uttered in a united yell—DAMN HIM!—which filled me with such terror, I awoke. There, wife, dream or no dream, I never will sell another drop of the infernal stuff. I will no longer be accessory to the miseries that come upon men, in consequence of the traffic in intoxicating drinks. I will not.

CHEMICAL ANALYSIS OF TEA.—In the memoirs of the London chemical Society there is an interesting paper by Mr. Warrington, on the analysis of tea, in which he states that he has not only removed the whole of the coloring matter, or glazing, from green tea, but he has been able to analyse the matter removed, and to prove it, by chemical evidence, to consist of Prussian blue and gypsum principally. So that in fact the drinkers of green tea, as it comes to the English market, indulge in a beverage of Chinese paint, and might imitate the mixture by dissolving Prussian blue and plaster of Paris in hot water. The Chinese do not themselves drink this painted tea; they only sell it.—Gardner Chronicle.

## NATIONAL ERA: WASHINGTON CITY, DIST. OF COLUMBIA.

G. BAILEY, EDITOR; J. G. WHITTIER, CORRESPONDING EDITOR.

L. P. NOBLE PUBLISHER.

The Leading purpose of this Journal is, the discussion of the question of Slavery, and the advocacy of the main principles of the Liberty Party. Due attention is given to Social and Political Questions of general importance; nor are the interests of pure Literature to be overlooked.

It aims to preserve a faithful record of important events; of inventions or discoveries affecting the progress of Society; of public documents of permanent value; and, during the sessions of Congress, to present such reports of its proceedings as will convey a correct idea not only of its action, but of its spirit and policy. The debates on the exciting subjects of Slavery and the Mexican War, expected to arise in the next Congress will occupy a large share of its columns.

Arrangements have been made for extending and enriching its already valuable Department of Home and Foreign Correspondence.

It is printed on a mammoth sheet, of the finest quality, in the best style, at \$2 a year payable in advance.

The generous spirit in which the Era has been welcomed by the Public Press, and the very liberal patronage it has received this the first year of its existence, encourage us to hope for large accessions to our subscription list.

It is desirable that subscriptions be forwarded without delay, so that they may be entered before the approaching Congress.

Address L. P. NOBLE,  
Publisher of the National Era Washington,  
D. C.

AMERICAN MISSIONARY SOCIETY.—The office of this Society is at No 22 Spruce street New York. Its field of operations has hitherto been principally among the fugitive slaves in Canada, and at the Mendi Mission, in Africa, but expects to extend its field. It does not receive contributions from slaveholders, and is highly deserving of support from the friends of Missions.

Lewis Tappan of N. Y. is Treasurer.

WATER CURE.—Although we are not prepared to give all the credit to Hydro-pathy that is claimed for it by its friends, we are firm in the belief that the real value of water, simple pure water, as a means of preventing and curing, disease, is appreciated by few in this world, and we are rejoiced to see the attention of the people turning towards it, as a means of health. We are willing to place it at the head of the list of articles that are used for the preservation and restoration of health.

We have on our table the Water cure Reporter published by F. D. Pierson M. D. & C. H. Weeker M. D. No. 18 & 20 East fourteenth St. N. Y. monthly at 50 cents a year, devoted to the treatment of disease by the Water Cure system.

We have also the Green Mountain Spring published monthly at Brattleborough Vt. by Robert Wessellhaft M. D. devoted to the investigation of Water Cure, diet and Health, either of which afford light on the subject for all those who are desirous of knowing; the value of Water.

The Univercoelum. This is the title of a new paper published weekly in N. Y. city by S. B. Britian at 235 Broadway. It is principally devoted to the spiritualities of Mesmerism & Clairvoiance but contains a considerable variety of other things some which are very good. As to Clairvoiance if we understand what is meant by it we consider it one of the delusions of the age.

CHEMISTRY, and its application to Physiology Agriculture and Commerce, by Professor LIEBIG, price 20 cents, published by Fowlers and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves.

JUDGE JAY'S LETTER TO BISHOP IVES. This letter has been stereotyped and is for Sale by William Harned at the office of the American & Foreign Anti-Slavery Society 61 John Street New York. At \$2,40 a hundred 3 cents single. Judge Jays writings need no recommendation.

"There must be something wrong." When we think of the destructive progress that disease is making among human teeth, we feel certain that there is "something wrong."

"That's worth the finding out."

As a great help in investigating this subject, we have laying on our table a small book on the teeth by John Burdell, Dentist, published and for sale by Fowlers & Wells, 131 Nassau Street New York, which we earnestly recommend to all those interested (and who should not be interested,) in the preservation of the teeth. It should be read by every body, particularly the young. Price twelve and a half cents.

PHRENOLOGICAL ALMANAC for 1848.—FOWLERS & WELLS of 131 Nassau Street, New York, have published and have for sale at their office the Phrenological Almanac for 1848. Besides the usual Calendar adapted to all latitudes in the U. S., it contains portraits of Patrick Henry Harriet Martineau, Charles Dickens, Horace Greeley, Thoma Wildey, Zachary Taylor, Abby Hutchinson, Prof. Morse, Tom Thumb Dr. Sewall and Stephen Olin, with a brief and interesting sketch of the character of each, considered in a phrenological point of view.

CONGREGATIONALISM by Keep, & MODERN PROTESTANT CHURCH COURTS UNMASKED, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

BURDELL ON THE TEETH, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

CLARK'S LIBERTY MINSTREL, for sale at this Office.

CAPITAL PUNISHMENT.—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

Memoir of Lovejoy,  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As it is,  
Life of Granville Sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery,  
Bourne's Picture of Slavery,  
Mott's Sketches,  
Slavery As it is,

LIBERTY TRACTS—for sale at this office,

Slavery and the Slave trade at the Nation's Capital.  
Facts for the People,  
Catechism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all investigation.

VOL 3.

JULY 18, 1848.

No 7.

## THE NEW JERSEY FREEMAN

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR;  
Boonton, Morris County, New Jersey.

### TERMS.

Single copy 25 cents per annum, or for 12 numbers

5 copies to one address for one dollar.

All communications must be post paid.

## SLAVERY.

Perpetual unpaid toil; no marriage, no husband, no wife; no parent, no child; ignorance, licentiousness; whips, chains, scourges, auction sales and separations; an embodiment of all the woes that the imagination can conceive.

July 13th, 1847, at 10 o'clock A. M., the UNITED STATES GOVERNMENT sold at public Auction, in the District of Columbia, *Two Women*, for \$530, & put the money into the *United States Treasury*. What have we of the North to do with the government? Let it be remembered that this money goes to help pay the expenses of an aggressive war on a sister republic, for the acquirement of more slave Territory.

### Slave Pens in Washington.

The editor of the *Cleveland (O.) True Democrat*, writing from Washington, gives the following account of the "slave pens" in the national capital.

The slave pens of the city of Washington are sustained. The glorious stars and stripes of this fair-famed and Christian republic wave over them in triumph, and indicate to the law-protected slave-catcher, and slaveholder, where they can find haven of rest and safety for the manacled beings that power places within their iron grasp. As I strolled past one of these republican coops a few evenings since, I saw issuing from a side door of the house adjoining the pen, a colored young man.— He came out to the road, and, overtook me in my walk, and as he was about to pass, I made an inquiry to gain his attention, in regard to the distance to the arsenal, and what my shortest course would be? He answered with much frankness and accuracy, this, and many other questions that I put to him. After gaining his confidence, and wiring myself into his good graces, I inquired if he was a slave? He replied that he belonged to a Mr. Somebody, (the name I do not remember) who owned the house and pen near by. After giving me some account of his master, he answered inquiries in regard to the subject most upon my mind—the slave pen. I learned from him that large numbers of slaves had been kept in that dismal place for months past—that they were constantly coming and going, and that his business was to carry their food to them. They are generally crowded together, and some who are apt to believe that they are not chattels, are secured by irons upon the hands and feet. He informed me that his master was expecting a drove of a hundred sometime in April. Some of these slaves are brought here and sold, others are taken

to the far South. They come and go by night and by day, though the night is generally preferred for such deeds of darkness, during the session of Congress. A few days since, a drove of some thirty were taken South, after being kept within hearing of the Capitol. This insult to the freemen of the North, this gross violation of human and divine law, the damnable work which devils themselves would shrink from, is being practised constantly in this District, under the semblance of law, with the sanction of Congress, and unrebuked by the committee of the District. How long will such abominable monstrosities be permitted to exist? Just so long as the people of the North will that they should. If they continue to send their more servile Loco-foco doughfaces here, the curse will continue upon us. We want better material in our Congressional halls—men who are above party, who will fearlessly and independantly stand by the right, whose moral power will be felt. Your automaton who can merely say *yes* and *no*, on questions of humanity, will never effect a change. Let us have men who, like a few noble spirits here, dare to give utterance to the God-given truths of the age, and whose aspirations are higher than party and office, and the idolaters of slavery will soon be made to know and to know and to feel that "that there is a God in Israel."—*Western Citizen*.

### Teaching a Slave to read the BIBLE.

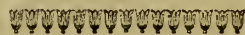
The *Boston Chronotype* of the 26th. ultimo, contains the report of the trial and conviction of Martha Christian at the August term of the Common Pleas, for 1847, in Wood County, Virginia, on a charge of teaching a slave to read the Bible! The following is the indictment, and we commend it to the careful consideration of all who claim to be humane and Christian citizens:

"WOOD COUNTY TO WIT:—The Grand Jurors empaneled and sworn to inquire of offences committed in the body of said County, on their oath present:—That Martha Christian, late of said County, being an evil disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty-seven, at Righteous Ridge, in said County, not having the fear of God before her eyes, but moved and instigated by the devil, wickedly, maliciously, and feloniously, did teach a certain black negro woman named Rebecca, alias black Beck, to read the Bible; to the great displeasure of Almighty God, to the pernicious example of others in like cases offending, contrary to the statute in such cases made and provided, and against the peace and dignity of this Commonwealth of Virginia."

Unnatural and inhuman as it may seem, the defendant in this case was found guilty, and on the next morning was brought into the court for sentence. Judge Schacklebar dwelt upon the great favor extended towards her on her trial, the enormity of the offence, and the necessity of faithfully administering the law; and she was sentenced to ten years confinement in the Penitentiary, and to pay the costs. The defendant's counsel immediately appealed from the cruel sentence, and the parties are now awaiting a decision in the higher Court.

The above is from a scrap sent to us by a friend in Pennsylvania. Such laws exist in

all the slave states, and are often put in force. Such penalties are annexed to them that few individuals are found possessed of moral courage sufficient to enable them to even attempt to teach a slave or free colored person to read the bible or take them into any Sunday school; and the wickedness that shuts out christianity from the whole south, under such dreadful penalties, is regarded with the approbation of silent acquiescence by the hypocritical preachers of christianity at the north. We believe it is demoralizing and doing injustice to one's self and the cause of truth to sit under the sound of their voices.



LETTERS representing a BOOK "dropped from the Catalogue" of the AMERICAN SUNDAY SCHOOL UNION, in compliance with the dictation of the slave power.

This is the title of a tract of 36 published by the American and Foreign Anti Slavery Society. It is what its title purports to be.

It seems that a very excellent little book, entitled "Jacob and his Sons," being the second of a series written by Rev. T. H. Galaudet of Connecticut, revised by the Committee of publication, and published at considerable expense by the Sunday School Union, has been struck from their list at the dictation of the slave power. Some individuals in Charleston S. C., wrote to the committee protesting against the sale of the book because it contained the following passage, and the committee, (as is usual for such committees have generally done when the slaveholders spoke,) willing and ready to do homage to the south, hastened to do their work up in a style to suit their southern masters, and immediately stopped the sale of the book and immediately struck it from their list of publications.

Here is the wonderful passage:

What is a slave, mother? asked Mary; is it a servant?

"Yes replied her mother, slaves are servants, for they work for their masters, and wait on them; but they are not hired servants, but are bought and sold like beasts, & have nothing, but what their master chooses to give them. They are obliged to work very hard, and sometimes their masters use them cruelly, beat them, and starve them and kill them, for they have none to help them. Sometimes they are chained together and driven about like beasts.

"Poor things! said Mary: but why do they not leave their masters when they use them ill? The other day Margaret left you, mother, because she was tired of living here though you never treated her unkindly: I wonder that the slaves stay with their masters, who are not kind to them.

"They do not like to be slaves, answered her mother, but they are not permitted to leave their masters whenever they wish. Servants are paid for working for their masters and mistresses, and, if they do not like to stay, they may go and live somewhere else. But the poor

unhappy slaves are obliged to stay with their masters as long as he chooses to keep them. And if the master is tired of his slaves, he may sell them to another if he wishes to."

Here is an example of the pitiful time-serving christianity of this land. We say as we have said before, and long felt, that there is more real infidelity propagated by the christians of this land, (so called,) than by all the open infidels that have ever lived. This case shows in a clear light, the subserviency of the churches and the benevolent institutions of this age with very few exceptions, not only with reference to slavery, but to every other moral question, in a base bowing down to the requirements of the popular systems of wickedness that exist in this land; & so infatuated are they in their hypocritical zeal, that if any one doubts their infallibility, and refuses to do homage to them, he is pounced upon with a vindictiveness that would have better honored the dark ages. As long as priests, churches, ecclesiastical bodies, tract societies, bible societies, missionary societies, and Sunday school unions, pursue this course, they may expect infidelity to flourish, and it will flourish as one of the legitimate fruits of such conduct. If wickedness is to be triumphant in this land, let the responsibilities be charged home where they belong.

### HORRORS OF THE SLAVE-TRADE.

Stephen Cliffe, M. D., a native of the United States, but for some years a subject of the Brazilian Emperor, who was lately examined Before the British House of Commons, gave it as his decided opinion that the diminution of the duty on slave-grown sugar, by the act of 1846, had greatly increased the cultivation of sugar in Brazil, and given a powerful stimulus to the slave trade. Dr. Cliffe is the proprietor of certain diamond mines in Brazil, owns about an hundred slaves and is desirous of increasing his stock. He unblushingly advocated slavery and the slave trade, and admitted the horrible cruelty practised upon its hapless victims, while he gave in testimony, much valuable statistical information. He testified that of the 72,000 65,000 lived to be sold. In a vessel belonging to "a friend of his," only 10 out of 160 lived! "When landed," said he, "they looked horribly." "Their systems suffer so much from the shock of coming over," continued he, "that many of them die. I have known thirty leave the coast, go twenty miles into the interior, and 15 have died; and I have known 160 landed, and 84 of them have died before they got into the interior. They were in such a dilapidated condition, nature was completely overcome by the passage." He testified that on the slaves-hips the slaves are placed upon their sides parallel to each other; that sometimes they are jammed more compactly together by the sailors jumping upon them; and that they try to keep them in this position during the voyage, which lasts from twenty to ninety days. Some of the American vessels, he said, were only six feet between decks, and that within this narrow space three tiers of slaves were crowded. He had known as many as 350 crammed into a ninety ton schooner! They suffer extremely for want of water, with which they are supplied once a day, if the voyage is not too long.

acted. "In a state of inactivity," we use his own words, "you may exist upon that for twenty days, perhaps, as I know from my own experience; but not much longer than twenty days, because the system falls rapidly after that. It is too horrible to describe the want of water; no person can have any idea of it without feeling it." This is the evidence of one who has been engaged in the Slave Trade, who approves of it, and who described the terrible sufferings to which the slaves are subjected, with but a solitary and slight expression of feeling, and then because he had himself experienced a part of the agony which they are constrained to endure. This monster iniquity unblushingly confesses that, for the sake of gain he does not hesitate to inflict these sufferings upon his fellow-creatures. — *Annual Report of A. S. Society.*

#### STOCKING A PLANTATION.

A Washington correspondent of the Statesman, under date of the 23d ult., has the following paragraph:

One item more for the benefit of the abolition portion *par excellence* of the whig party! It is well known that Gen. Taylor has recently purchased a large plantation in the fertile cotton and sugar growing region on the Rio Grande. Maj. Bliss the well known Aid-de-Camp of General Taylor, arrived at Washington, to attend to the political, official and pecuniary interests of his Chief, on the 19th of Jan. The next morning the Washington papers contained the following advertisement, inserted in conspicuous places.

This will show what Mr. Aid-de-Camp Bliss is after:

**"\$10,000 TO \$15,000 FOR INVESTMENT IN SLAVES.**—Boys & girls would be preferred; but to avoid separation, families will be taken. Proposals are invited by letter, addressed to A. B., Washington City, postage paid, at any time, between this and the 1st of July."

TEN TO FIFTEEN THOUSAND DOLLARS; just the amount of the salary of a Maj. General during the Mexican war. The particular attention of the anti-slavery whigs of Ohio is called to the above document, since in a few mouths they will be called upon to cast their votes for the above candidate for the Presidency.

Yes, and we call the attention of the anti-slavery whigs of all the other free state also, to the above document. The whigs have called themselves the "only true anti slavery party," and are now shouting for Gen. Taylor for president, who goes into the work, not of extending slave territory only, but of slavery itself, and that in a way which shows that his soul is in both enterprises, and in a way that defies contradiction. The southern slave holders shout for Gen. Taylor, and their obedient slaves at the north respond with a most hearty subserviency.

**PERRY GOOD.** An old lady living on one of the Telegraph lines leading from this city observed some workmen digging a hole near her door. She enquired what it was for? "To put a post in for the Telegraph," was the answer. Wild with fury and affright, she incontinently seized her bonnet, and ran to her next neighbor with the news.—"What do you think!" she exclaimed, in breathless haste, "they're a-sittin' up that cussed *paraph* right agin my door, and now I reckon a body can't spank a child, or scold a hand, or chat with a neighbor, but that plaguy thing'll be a blabbin' it all over creation! I won't stand it! I'll move right away, where there ain't none of them onnateral fixins!"—*Louisville Examiner.*

A lunatic once informed a physician who was classing cases of insanity, that he lost his senses by watching a politician, whose course was so crooked that it turned his brain.

## THE FREEMAN.

BOONTON, JULY 18, 1848.

To will right, to do right, for its own sake, is Benevolence, is Religion, is Christianity.

As we fail sometimes to get a paper out in the regular time it may be necessary perhaps to state that it takes twelve numbers to make a year. We trust however that we shall soon have business so arranged as to be more regular.

Being destitute of proper help, we have been obliged again to delay the publication of the Freeman.

#### THE PRESIDENCY.

Again the two great parties have had conventions for the nomination of Presidential candidates, and notwithstanding their former pretensions to anti-slavery they have both gone over to slaveholding interest, soul and body. The democrats have nominated a Northern man with Southern principles, and the whigs a Southern man, who, with the consent of the whig party determines not to let his principles be known but whose whole life whose daily practice up to the present moment has been devoted to the interest of slavery who has labored & planted, diligently and incessantly, for the perpetuation and extension of slavery, even with aggressive war and blood-bound auxiliaries to back it up.

We once thought the whigs occupying a more elevated stand than the democrats, but we are compelled to believe this is not the case now. Notwithstanding the slaveholders come forward with the most objectionable man that could be thought of to northern freeman; one whose hands are fresh dripping with the blood of the innocent; who has never done anything to give himself notoriety but to fight *with*, and like blood hounds, and who has recently been in the nation's Capital buying up negroes to stock a plantation on the Rio Grande that himself has wrested from the Mexicans with violence and blood; one who perseveres in the determination not to tell what his principles are; and the whigs of the North are down upon their marrow bones ready to "go it blind," the meanest, most contemptible, and disgusting of all slaves, doing voluntary homage to their southern Masters, shouting to the top of their lungs the glorious & unspeakable goodness, wisdom, and perfections of Gen. Taylor. The Newark Daily & Sentinel in this State, heretofore claiming support for their Candidate, in order to save the nation by preserving the Tariff, is now exerting all its powers to elevate a man who is well known to be opposed to a Tariff for protection, and doing it with a zeal as unprincipled as it is devoted to the interests of the cotton-ocracy of the lordly despots of the south. And the whig party of the north, is daily and hourly engaged in the most sickening laudations of Gen. Taylor, in face of the most reasonable probabilities that their southern Masters do not intend to submit to the elevation of a northern man to the office of vice president. It is very evident that the whig slaveholders of the South are scheming for the elevation of Gen. Butler a southern man, a war man and a slavery extension man. It is very probable that a game will be played by the Southern whigs and democrats to elect two of the champions of the Mexican slavery-extension war, to the office of President & vice-president, and the poor simple whigs, in their truckling servility to the south, will find themselves worse off than when they shouted "Tippecanoe & Tyler too."

But we are rejoiced to find that there are some honest whigs, too honest to swallow Gen. Taylor with all the glory of his bloody achievements, and are coming out.

The Newark Daily Advertiser is so utterly

destitute of honesty in its devotion to the the Slaveholding interests that it makes, and is making, a long and loud effort to impress it upon the people that the whigs are united in one unbroken phalanx in favor of Gen. Taylor while it knows that about fifty Editors and great numbers of the most prominent whigs, members of Congress and others have declared their uncompromising hostility to elevation of Gen. Taylor, and we trust will ere long see the mean and sickening servility of that paper if they do not now. But we have no space for further comment. The whig and democratic parties are tumbling to pieces from their own perfect rottenness and corruption.

To all THE FREEMEN OF NEW JERSEY, Take notice of the convention appointed for first of August in Newark. The call has been issued at the urgent solicitations of many individuals. Let no one plead shortness of Notice, but all be active and come up to the meeting with his neighbor and save the country from the pro-slavery misrule that the enemies of freedom are striving to entail. We have neither time nor space to say any more. Is it necessary? Let that question be answered in the negative in the first of Aug. by an overwhelming meeting at Newark.

THE LANDMARK, is the title of a new paper published by J. K. Ingalls at 235 Broadway N. Y. for one dollar a year, weekly. It is an able defender of man's right to the soil, and is worthy a large circulation.

THE LOOKING GLASS, started some time since in Newark, is now called the REFORMER, and is published weekly. It is enlarged and is now about the size of the Freeman, just the right size for independence. Its prospects are very encouraging and we wish it abundant success. But look here, friend Larison, is it right to give Patent Sarsaparilla two columns of a small paper devoted to Reform?

FREE LABOR PRODUCE.—We are satisfied that the opponents of slavery have undervalued the importance of abstaining from slave-grown produce as one of the means of destroying slavery. When the people of the free states all vote against slavery it will die but no more effectually than if they were all to quit patronizing slaveholders by using the products of slave labor.

The Non-Slave-holder, published by Geo. W. Taylor Corner of Fifth & Cherry Streets Phil. at one dollar per year is principally devoted to this branch of anti-slavery effort and is well worthy of public patronage.

Free Labor Goods are kept for sale by G. W. Taylor corner of Fifth & cherry streets Philadelphia, and by L. M. Hoog & George Wood 377 pearl Street N. Y.

PROGRESS.—Two hundred Capital crimes once disgraced the English Code. The number has been gradually reduced so that High Treason and Murder alone are reckoned as Capital offences.

It is said that Gen. Houston, in order to secure his re-election to the U. S. Senate, was obliged to emancipate his slaves.

#### ANTI CASS & TAYLOR MEETING.

The friends of Liberty, opposed to the elevation of Generals Cass and Taylor to the office President, are invited to attend a meeting for the examination of their claims to the people's votes, in the Congregational Church in Boonton, on Saturday evening, July 29 1848, at half past seven o'clock. Good speakers will be engaged.

Many.

## LIBERTY & FREE SOIL CONVENTION.

The friends of universal Liberty, Free Territory, and Free Soil, are hereby invited to meet in convention in the city Newark on the first day of August next at 10 o'clock A.M. to discuss matters in general in relation to the Buffalo Convention for the 9th. of Aug., and decide upon the propriety of a representation at that convention. All the friends of freedom and the inalienable rights of man are earnestly solicited to attend Meetings will be held in the afternoon and evening.

In behalf of the Committee.

J. GRIMES.

BOONTONIANS AND OTHERS, dont forget the Anti Cass & Taylor meeting on the 29th July. Free scope for discussion will be the order of that meeting and both sides can be heard.

From the Washington Patriot.

Gen Taylor in Ohio.

The Cleveland Plaindealer of the 22d. states that, the Hon Daniel R. Tilden addressed a Court house full of Whig bolters at Ravenna the other day. He denounced and repudiated the nomination of Taylor, said he was a man of no principles, was an ignoramus in everything but the art of fighting, and was put forward as a mere tool of the slaveholders. He would not vote for him nor would he vote for any one who would."

And the Lebanon Star, a whig paper published at the residence of Senator Corwin, speaking in relation to Gen. Taylor, says:

"On the great question which have divided the public mind for the last twenty years, Gen. Taylor has never expressed an opinion! What does the public know of him? First—in the capacity of a Colonel in the bloodhound Florida war—chasing and massacring a poor miserable band of half starved and naked Seminole Indians—and secondly, as a tool in the hands of an usurper, in breaking the constitution of his country by commencing an unjust, unnecessary, and aggressive war against a weak, distracted, and defenceless neighbor. And for these exploits — equal only in atrocity to those committed by the soldiers of Bonaparte and Nicholas—he is regarded as a fit successor of Washington. He is emphatically a man of blood—an executioner in infamous wars—an ignoramus in State affairs and fit only for the position he occupies. So far as principles are concerned, he has none and is incapable of expressing any. If elected President, his ignorance of civil affairs would render him a complete tool in the hands of designing men; and we fear that many distinguished men we could name, who are supporting, are more intent on power and spoils, than the welfare and glory of the country."

## PROGRESS.

We hang men still, but in a sneaking, skulking, underhand way. The denizens of the Five Points, and Hook, are bereft of the spectacle they once enjoyed, and would still delight in. The State hangs men as the fashionable hotel sells liquor—in the back room down stairs. She tells the rabble that criminals must be hung to keep them within bounds, and then hangs them so as to leave the ignorant and stupid often to surmise that they have not been hung at all, but have been screened from justice by bribing the Sheriff and his half-dozen witnesses. She hangs now for spite and the pride of opinion—no longer for example.

Courage, friends of Progress! the world is not what it has been. It does move, though sometimes inconsistently, waywardly, sulkily.—The Hangman and the Slavetrader shall not always be the scape-goats of others' sins; the Bottle and the Gallows shall not always infest even the back basement and close-screened jail-yard. 'Forward!' is the watchword of Humanity.—*Greely.*

## Secret Societies.

"No man lighteth a candle and putteth it under a bushel."

"Have no fellowship with the unfruitful works of darkness."

Hon. C. D. Golden, of N. Y. once a distinguished Free-Mason, says, "A combination that secretly selects its favorites, secretly adopts its measures for their advancement and has its secret communications from one end of the Continent to the other, most be adverse to the wholesome action of a free republican government. I repeat, that it is the duty of every one who values the equality, liberty and happiness of our republic, to endeavor to destroy the influence of such associations."

From the Pennsylvania Freeman.

## THE SONS OF TEMPERANCE A PRO-SLAVERY ORDER.

The following extract of a letter, published in the Albany Patriot, and written by a former member of the order to which it refers, we have had on hand for some time, but the facts it relate are too important to pass unnoticed; we commend it especially to the attention of Anti Slavery Editors, and all abolitionists who are connected with the Sons of Temperance.

After some unimportant preliminary remarks, the writer says:

Samuel R. Ward—a well known and respected colored man—a minister of the gospel, and editor of the American & Examiner, at Cortlandville, united with the division in that village, and that division was broken up in consequence. It seems that the initiation of Mr. Ward was regarded as a shocking impropriety on the part of the "Deputy"—a violation of the rules of the order, and the Grand Division, or its proper officers, were immediately informed of the fact. Mr. Kennedy of New York, the "GRAND WORTHY PATRIARCH," in his last annual report to the Grand Division of the State of New York, says, in relation to this case—(the difficulty in District No. 55)—Cortland: "In consequence of the improper conduct of the 'Deputy' of that district, some of the divisions became involved in difficulty, of which I was promptly informed. I immediately suspended the deputy of the district, and appointed K. G. W. P. Cady a special deputy, with instructions to proceed immediately to District No. 55." What the "improper conduct" was, of which the "deputy" was guilty, and which caused such serious "difficulty," will appear from the following extract, which I take from "D. G. W. P. Cady's" report after his return from the "seat of war!" He says:

"I found them in a very bad state of chaos and confusion. It appears the business of this division has been illegally conducted all thro', the deputy asserting he had the prerogative to admit whom he pleased, black or white, old or young, and had actually initiated a COLORED MAN!" He farther states that he took from the division its books, papers, documents &c. On my return from N. Y. I addressed a letter to Mr. Ward on the subject, and received from him the following interrogatories.

Cortlandville, March 20, 1848.

"My Dear George—To-day's mail brings me your letter and F. A. Gray's at the same time.

1. I did unite with a division of the Sons of Temperance at Cortlandville. I was not expelled, because, just so soon as the division ascertained, thro' a committee, the character of the organization in respect to blacks, it voted its charter back to the Grand Division. But, before our communication reached the Grand Division, that body sent Captain Cady from New York on purpose to expel me. I may as well add here that a Mr. Lund, a lecturer, officially informed our division that colored persons could not be members of the Order.

2 The rule prohibiting the membership of colored persons is a resolution of the Grand Division.

3 It is not mere usage, but a deliberately passed resolution. I know of no division that is unwilling to conform to it.

4 Ours was the only division I know of that ever admitted a colored person.

5 The colored people could not get a charter from the Grand Division. A division of Europeans—Scotchmen—withdrew from the Grand Division, and established an independent division.

Faithfully yours, &c.,  
Samuel R. Ward.

All I have asserted, and more, appears to be true. I was aware that the colored people of this country had been silly enough to send to England for a charter to organize themselves into "Odd Fellows"—having been refused a charter by their countrymen in the United States. But I was not aware, that, after having excluded colored persons from the privilege of membership in the subordinate divisions, the "Grand Division" had actually denied them the right of organizing divisions among themselves! Slaveholders oppressors of men, unjust and cruel, are received with open arms. But a man with "sable brow," however talented, just and pure in life, is rejected! Verily one looks in vain for a semblance of christianity here. Alas for the poor colored man! He is excluded from steamboat cabins and dining tables—he is excluded from the schools and colleges—he is excluded from the churches, unless he submits to the degradation of the infamous "negro pew." He may, however, if he can build his own church—his own school; but the "Sons," professedly a benevolent institution, yield to the wicked prejudice against color, and descend a step lower, not only refusing him the "negro pew" in their temperance church, but deny him the poor privilege of having one by himself! "O tempora, O mores!"

Geo. W. Clark.

Victor, March 29, 1848.

The above shows that the Order of "Sons" is treacherous to Liberty and Equality, and the following account of a division, in Pa. confirms both, and shows that it is treacherous to temperance also.

The Conshohocken Division in or near Norristown in Penn., expelled a member for drinking beer. He took a copy of the minutes to the Grand Worthy Patriarch who empowered the G. S. without laying the subject before the Grand Division, to interfere in the matter. He pronounced the proceedings null and void, and said the man was still a member, without giving any reasons for so doing. Upon being politely asked for the reasons, saying there might be some mis-

take about it, he insolently replied "I desire you to know that the G. W. P. is not to be even supposed capable of error." And upon a refusal to recognize the beer drinker as a member, the Charter of the Division was taken away by the deputy without any farther ceremony and the division broken up.

This is about the real character of the temperance and republicanism that exists in any of the societies of this kind. It is just what we may expect from societies which originate in the most soulless selfishness, as all secret societies do.

It appears from the reports of the different O. F. lodges in Massachusetts, published in the Boston 'Odd Fellow,' that withdrawing from the 'order' is getting quite fashionable; two hundred and eleven having withdrawn during the quarter ending June 30, 1846. *Spirit of Liberty.*

Plainfield, July 1, 1848.

Much esteemed friend,

As you said you would expect to hear from me on my return from the city of Brotherly Love and moh Notoriety, I intended you should hear before this time, and wish even at this late date I were able to give you something that would both interest and instruct.

I attended the industrial Congress, it met in Wilber Fisk Hall, nearly on the same ground where Pennsylvania Hall stood, the very spot where I received my baptism by fire into the anti-slavery spirit, by which I was enabled to follow the example of that bright apostle of human Liberty, Thomas Jefferson, to vow upon the altar, not of sect or party, or any human organization, but upon the altar of God, all the energies and capacities that make up the immortal soul; wholly; practically, actively dedicated to resist all and every form of tyranny over the mind of man, no matter what form it may assume, whether it be the chattelizing God's image, or imbruting him in the labor market to bid down to starvation price; whether it be "robbing the poor because he is poor," by usury and wrong, called legal interest; or assuming by the "Learned Professions," to keep the mass unlearned; by leaving them no thinking to do, and consequently incapacitated to think; in fine, whether by process of the mystic mazes of the Law, or the eadaverous paths of physic, or wizard power of Theologic and Priestly domination, men are oppressed and tyrannized over. There is a war of resistance that is obedience to God.

But to the congress. I took notes of the speeches, intending them for the Freeman, but I found they would be so voluminous I thought you would not wish to publish them and I thought you would get all the proceedings from other papers which would make it useless for me to trouble you with that which would only be a meagre attempt. It was indeed a glorious gathering, wish you could have been there. Such a collection of earnest, independent, and fearless men I never saw convened before. Usage and custom; superstition and prejudice, time honored and hoary, never so sacredly revered in the old by-going systems; had no power or influence over men who were consecrated to progress, and the "good time coming." Their platform was for humanity too, not a fraction excepted. Women's rights were acknowledged—nay, more, they were not disputed, no "ifs" and "buts," no expatriations. Fully and freely were the inalienable rights of humanity recognized and bound firmly by the three-fold cord of Virtue, Liberty and Fraternity. Oh I cannot write you any thing of an idea. I could tell you were I with you, but the mail comes in a few minutes and I must close to resume again soon.

Yours truly,

J. L. Brotherton.

Land, as well as Air, and water, are

## Universal Oppositor.

Under the above caption, the editor of the N. Y. Washingtonian of May 13, devotes two columns of his paper to a review of the last Freeman, in which a malicious and spiteful effort to array all the elements of enmity against us, even those of the most opposite sort, is too manifest to be misconstructed. We had thought of making a reply to it, but upon farther reflection, we have come to the conclusion that it is beneath the true dignity of a man to notice it. We do feel that "his only defining [one's] self to take hold of the reptiles who gnub under [one's] feet," and therefore leave the "warily" editor to the agreeable enjoyment of all the content that his own malicious falsifications will furnish him. We can assure him that at least a large majority of the Rechabites of Beconten have too much sense and good principle to be tickled with his vituperative slang against us.

## STAND BY YOUR COLORS.

The bold, liberal, and independent stand which the "Barnburners" have taken upon the "Wilmot Proviso"—in resisting Southern aggression even to a severance from the powerful party to which they were attached, merits the admiration of every friend of progress. Not that it thus manfully contended against the extension of slavery, they have done no more than they should do, as men or more than many done years ago with much less inducement—but in doing this, they have made principle paramount to party, and have thus afforded another proof of the existence of elevated sentiment in the nineteenth century. Many reformers are in extacies while beholding these signs of progress in the "Barnburners," and feel so incited to know that they have taken the step on the ladder of reform, that they are almost tempted to hurl themselves from their position upon the top round to the bottom, for the sake of being in the company of those who have just emerged from heathen darkness, and are almost frightened to find themselves in possession of the "Non-Extension of Slavery" doctrine, which the reformers professed years ago, and which together with "Non-existence of Slavery" were some of their primary lessons.—But in extending the hand of congratulation to those men who have manifested a disposition to progress, we must remember that the little advance they have made has not been willingly—they have been compelled to push their heads thus far out of conservative darkness, yes, compelled by the movements of the progressives, and if the progressives, would draw them still farther, they must still bear on, and not turn about to meet them. The reformers are destined to lead, and must reformer like be in advance of the age—they must look forward and carve their brilliant course in the future, regardless of the past, other than than to profit by the moral of its teachings.

The reform party have increased very rapidly within the past two years, and their success can, alone be attributed to the fact that they propose measures, forming as they do the real motive of united action, must not be sacrificed to minor considerations—they must be kept in view as the polar star which guides our cause.—*National Reformer.*

## THE BLOOD-HOUND CANDIDATE.

For the two last presidential campaigns, Coons were the very significant candidates of the whigs. If they practice consistency in the present campaign, we may expect soon to see a cargo of Cuba Blood hounds imported for their use. A display of these Allies of Gen. Taylor, at their mass meetings will be very appropriate indeed.

The Industrial Congress in Convention last month nominated Gerit Smith for Pres-

## POETRY.

### TRUTH AND FREEDOM.

BY W. D. GALLANGER.

*He is the Freeman whom the Truth makes free,  
And all are slaves besides.*—COWPER.

For the TRUTH, then, let us battle,  
Whatsoever fate betide!  
Long the boast that we are FREEMEN.  
We have made and published wide.

He who has the Truth, and keeps it,  
Keeps what not to him belongs,  
But performs a selfish action,  
That his fellow-mortal wrongs.

He who seeks the Truth and trembles  
At the dangers he must brave,  
Is not fit to be a Freeman—  
He, at best, is but a slave.

He who bears the Truth, and places  
Its high promptings under ban,  
Loud may boast of all that's manly,  
But can never be a MAN.

Friend, this simple lay who readest,  
Be not thou like either them—  
But to Truth give utmost Freedom,  
And the tide it raises, stem.

Bold in speech, and bold in action,  
Be forever! Time will test,  
Of the free soul'd and the slavish,  
Which fulfils life's mission best.

Be thou like the noble Ancient—  
Scorn the threat that bids the fear.  
Speak! no matter what betide thee;  
Let them strike, but make them hear!

Be thou like the first Apostles—  
Be thou like heroic Paul;  
If a free thought seek expression,  
Speak it boldly! speak it all!

Face thine enemies—accusers;  
Scorn the prison, rack, or rod:  
And, if thou hast TRUTH to utter,  
Speak! and leave the rest to God.

THE WATER CURE JOURNAL and HERALD OF REFORMS.—This is a monthly Journal of 32 pages, edited by Joel Shew M. D., at one dollar a year. It is devoted to the Water Cure and all that appertains to health, contains much interesting and useful matter, and should be read by every one who considers health of any value and is ignorant of the true value of water. We do not believe that water will cure every thing, or that it should be used at the exclusion of all other things as remedial agents; but we do believe that its usefulness is very little understood, and wish this Journal may have a large circulation. It is published by Fowlers and Wells, 131 Nassau Street N. Y.

PHRENOLOGY.—Phrenology is the Science of mind, and is a most interesting and profitable study. It is an excellent cure for superstition and ignorance, and should be investigated by every well wisher of the human race. Let all read the Phrenological Journal published monthly by Fowlers and Wells for one dollar a year, at 131 Nassau Street N. Y.

PHRENOLOGICAL ALMANAC for 1849.—FOWLERS & WELLS of 131 Nassau Street, New York, have published and have for sale at their office the Phrenological Almanac for 1849. Besides the usual Calendar adapted to all latitudes in the U. S., it contains a great amount of interesting matter, with likenesses of various distinguished individuals illustrating the importance Phrenology and Physiology in their applications to the various purposes of life.

It is richly worth the price, and deserves a large circulation.

## WAR.

Town deserted; burning village;  
Murder; rape; destruction; pillage;  
Man compelled man's blood to shed;  
Weeping; wailing; want of bread;  
Commerce checked; grave citizens  
Armed with sword instead of pens;  
Harvests trampled; homesteads burned;  
This is war why is't not spurned.

LOSS OF LIFE BY WAR.—Life is man's chief earthly boon. It is essential to all his other Blessings; and without he can neither do, nor enjoy, nor be any thing. It is the means of all his acquisitions; it is the pivot of his destiny for two worlds, the seed-time of his whole immortal being, the period of his preparation for a blissful or miserable immortality!

Such is life, the destruction of which is the grand aim of war.

Do you ask, now, for an epitome of the havoc war has made of human life? In the Russian campaign, there perished in less than six months nearly half a million of the French alone, and perhaps as many more of their enemies. During only twelve years of the recent wars of Europe, no less than 5,800,000 Christian lives are supposed to have been lost. Even the French admit, that the wars of Napoleon alone must have sacrificed six millions; and if we reckon all the victims, both among the soldiers and the people, of the wars consequent on the French Revolution, the sum total cannot be less than nine or ten millions. The Spaniards are said to have destroyed in forty two years more than 12 millions of American Indians. The wars in the time of Sesostris cost 15,000,000 lives, those of Semaramis, Cyrus and Alexander, 10,000,000 each; those of Alexander's successors 20,000,000. Grecian wars sacrifice 15,000,000 Jewish wars, 25,000,000; the wars of the 12 Caesars, 30,000,000 in all; the wars of the Romans before Julius Caesar, 60,000,000; the wars of the Roman Empire, of the Saracens and Turks, 60,000,000 each; the wars of the Reformation, 30,000,000; those of the Middle Ages, and the nine Crusades in two centuries 40,000,000 each; those of the Tartars, 80,000,000; those of Africa, 100,000,000.

Such estimates may well seem incredible; but we have taken them all from sources entitled to credit. "If we take into consideration," says the learned Dr. Dick, "the number not only of those who have perished through the natural consequence of war, more than fourteen thousand millions of human beings have been slaughtered in war since the beginning of the world." Edmund Burke went still further, and reckoned the sum total of its ravages from to be no less than THIRTY FIVE THOUSAND MILLIONS!—Peace Tracts.

## INTEMPERANCE.

Ignorance, vice, crime; domestic strife and discord; wretchedness and utter ruin; murder, death, and woes unutterable.

THE RUMSELLER REMEMBERED. A rum-seller once visiting a victim of his murderous traffic on his death-bed, said to him, "Do you remember me?" "Yes," said the dying man, with a startling emphasis, "I do remember you, and I remember your shop, where I formed the habit which has ruined me; and when I am dead my beggared widow and fatherless children will remember you!"

Rum is one of the principal incentives to war, and is one of the strong supports of war. It is principally through its agency the foreign slave trade is carried on. In nine cases out of ten duels are got up and carried through to their bloody consummation by means of rum. Without rum the bowie knife and the pistol would find little use. Murder, robbery & theft would be rare things without it. Its agency is connected with all the ills of life. How desirable that it should be banished from the earth.

## NATIONAL ERA: WASHINGTON CITY, DIST. OF COLUMBIA.

G. BAILEY, EDITOR; J. G. WHITTIER, CORRESPONDING EDITOR.

L. P. OBLE PUBLISHER.

The Leading purpose of this Journal is, the discussion of the question of Slavery, and the advocacy of the main principles of the Liberty Party. Due attention is given to Social and Political Questions of general importance; nor are the interests of pure Literature to be overlooked.

It aims to preserve a faithful record of important events; of inventions or discoveries affecting the progress of Society; of public documents of permanent value; and, during the sessions of Congress, to present such reports of its proceedings as will convey a correct idea not only of its action, but of its spirit and policy. The debates on the exciting subjects of Slavery and the Mexican War, expected to arise in the next Congress will occupy a large share of its columns.

Arrangements have been made for extending and enriching its already valuable Department of Home and Foreign Correspondence. It is printed on a mammoth sheet, of the finest quality, in the best style, at \$2 a year payable in advance.

The generous spirit in which the ERA has been welcomed by the Public Press, and the very liberal patronage it has received this the first year of its existence, encourage us to hope for large accessions to our subscription list.

It is desirable that subscriptions be forwarded without delay, so that they may be entered before the approaching Congress.

Address L. P. NOBLE,  
Publisher of the National Era Washington.  
D. C.

AMERICAN MISSIONARY SOCIETY.—The office of this Society is at No. 61 John street New York. Its field of operations has hitherto been principally among the fugitive slaves in Canada, and at the Mendi Mission, in Africa, but expects to extend its field. It does not receive contributions from slaveholders, and is highly deserving of support from the friends of Missions.

Lewis Tappan of N. Y. is Treasurer.

## POSITION AND DUTIES OF THE NORTH WITH REGARD TO SLAVERY.

This is the title of a well written tract of 24 pages, by Andrew P. Peabody, published by Charles Whipple of Newburyport. We might perhaps differ with the author on some small points but as a whole it contains much valuable matter & we wish every man in the free States might read it. We are certain that no truly honest Northern man could read it and feel that he had nothing to do with slavery.

The facts set forth in this tract proves conclusively that Slavery has had, and still does have much to do with us. But let it be read it will speak for itself. It is for sale by Wm Harned 61 John Street N. Y.

YOUNG AMERICA.—This is the Organ of the National Reformers, published by George Evans, New York,

It is opposed to land monopoly, advocates freedom of the public lands and other things in which the poor man should feel a deep interest. It gives useful information on these and other subjects, which is not to be found in most other papers.

It is published every Saturday at \$1.50 a year for single copy, two or more copies for \$1 each, and for a large number a still greater discount.

## Stockings.

We advise all those wanting a superior article in the stocking line and feeling a desire to encourage home manufacture, to call at the shop of John Jaques in Boonton, where they will not fail to be accommodated.

JUDGE JAY'S LETTER TO BISHOP IVES. This letter has been stereotyped and is for sale by William Harned at the office of the American & Foreign Anti-Slavery Society 61 John Street New York. At \$2.40 a hundred 3 cents single. Judge Jays writings need no recommendation.

"There must be something wrong." When we think of the destructive progress that disease is making among human teeth, we feel certain that there is "something wrong."

"That's worth the finding out."

As a great help in investigating this subject, we have laying on our table a small book on the teeth by John Burdell, Dentist, published and for sale by Fowlers & Wells, 31 Nassau Street New York, which we earnestly recommend to all those interested (and who should not be interested,) in the preservation of the teeth. It should be read by every body, particularly the young. Price twelve and a half cents.

A Scripture Argument in favor of withdrawing fellowship from churches and Ecclesiastical Bodies tolerating Slaveholding among them, by Rev. Silas McKean of Bradford, Vermont; This is an excellent tract of about 40 pages. It is published by the American and Foreign Anti-Slavery Society and for sale by Wm. Harned, 61 John Street New York.

CHEMISTRY, and its application to Physiology Agriculture and Commerce, by Professor LIEBIG, price 20 cents, published by Fowlers and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves

CONGREGATIONALISM by Keep, & MODERN PROTESTANT CHURCH COURTS UNMASKED, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

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## ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office among which are the following.

Memoir of Lovejoy,  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As It Is,  
Life of Granville Sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery,  
Bourne's Picture of Slavery,  
Mott's Sketches,

LIBERTY TRACTS—for sale at this office,  
Slavery and the Slave trade at the Nation's Capital,  
Facts for the People,  
Catechism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all Investigation.

VOL. 3

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No. 8

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From the Christian World.

### NARRATIVE OF A FUGITIVE.

MR. EDITOR: The words of the following narrative (except where quotation marks occur) are my own; but the substance of it I recently had from the lips of an aged colored woman who was formerly a slave. As I would lose no opportunity of exposing the iniquity of American Slavery, I send you the account for publication.

I was born on the eastern shore of Maryland. Before I was twenty years old, I had several masters, none of whom treated me harshly. When I was about twenty, as nearly as I can judge, I was sold with my two children to Samuel Lafferty, who owned my husband. Lafferty was dissipated, and spent nearly all his property. He would frequently go to a neighboring town, to drink and gamble. On one of these occasions Mrs. Lafferty told my husband and me, "The traders will be here after you Saturday. If you want to get away from them you must 'put off' into the woods. I had rather the crows would pick your bones than see you in the hands of the dealers." We went off into the woods, in haste, in the "first fall month," dressed in light clothing, and taking hardly anything with us. A good old Quaker helped us to our retreat, which we were two days in reaching. I and my two children lay concealed part of the time in a hay stack, while he and my husband went forward to find a place for us. We lived in a great swamp, several miles from any house, till the next February. We lived entirely on acorns, except that two or three times the Quaker brought us some sweet potatoes.—Our home was under the roots of a large old oak tree that had been partly overturned by the wind. We dug the dirt from its roots, and put saplings and leaves in its place. On the ground we strewed leaves, on which we slept. We built no fire throughout the winter, lest the smoke should betray us. My boy was five years old, and my little girl nine months. There were a great many hogs in the swamp, but we had nothing to kill them with, or cook them with, even if we could have killed them. One night, my husband, hungry and dispirited and tired of living on acorns, went to our Quaker friend's house to get some tobacco and a pipe, to smoke and revive his spirits. Soon after he left, the hogs attacked me, and I was compelled to flee for my life, with my children, up the tree. The hogs worried me till nearly daylight.

In the spring, the Quaker bought us "running" of Lafferty for \$800, and immediately made out and filed in court free papers for us, trusting in our honor that we would work and pay him. In the spring he advised us to let ourselves to Jesse Waters, ("a good Methodist man," as our friend told us, a member of the church,) which we

did. He (the Quaker) built for us a little log-house, and each spring saw that we were paid for our year's work. My husband received \$30 a month and I \$10. In a little more than two years, we paid our Quaker friend the sum he had advanced for our freedom, except \$50, which he generously made us a present of. We then earned money and bought us a house and furniture, &c. We lived about five or six miles from the Quaker's. He usually came once a month to see how we prospered.

Early one April, Waters went to the sea-board, and was absent several days. When he returned, he looked as if he had had a "drunken spree." He came to my husband and said, "Charles, the vessel has just come in. I want you to go with the team and bring up my goods." (Waters kept a store.) He gave my husband a letter to carry. I was alarmed, and begged Charles not to go; told him if he did, I should never see him again. He, however, suspected no danger; he left me, and I have never seen him since.

At dusk, the same day, I saw a cousin of mine, named Stephen, who lived in my family, knocked down, bound, and thrown into a cart. Thought I, "my turn will come next." I fastened my door as well as I could, but it was soon burst open with an axe, and nine men entered. They asked me in a rage why I had barred my door. I told them that I had a right to bar it, that I was in my own house. One man, named Jesse Cannon, with profane and opprobrious language replied, "You have no right to anything, not even to yourself—you are my property." They bound me, broke open my chests, took seventy dollars in silver, which I had there, and divided it among themselves. They took my husband's fiddle, praised its tone, and then dashed it in pieces on the floor. They found my free papers and burnt them. I had put my two oldest children in bed.—They hurried them out and threw them "like pork" into the cart. My infant, then about four months old, I carried on my arm, but was so bound that I could not nurse it. After we had travelled several hours, our white keepers stopped at a tavern to refresh themselves, while we sat full two hours shivering in the cold. My child cried so much that the landlady remonstrated strongly with our keepers, and at last prevailed on them to loose my arms so that I could nurse my child.

We arrived at New Market, Md., the next forenoon. John Stevenson, a slave-dealer, was pointed out to me as my master. I told him I was free. He replied, "Waters answered me 'doubtingly' when I asked him if he had any niggers to sell. He said he hadn't, but there were two or three under him that he could do with pretty much as he had a mind to."

In about a fortnight we sailed for Baltimore. There were forty-two of us in the vessel. At Baltimore we were transferred to a large wagon. We crossed the Blue Ridge, and at last took a keel-boat on the Ohio River. On that river my infant, who had sickened and died, was buried at high-water mark, in a shallow grave, hastily dug. We arrived at Port Gibson, in Louisiana, the last day of August, having been nearly five months on our way. Purchasers flocked round in abundance. I was bought by one John C——. The same fall he transferred me to his son, R. S. C——, who removed to Pennsylvania, leaving me in the care of his uncle, Thomas C——.

I was sent at once into the field to work. I soon buried my youngest child. My re-

maining child was about eight years old.—My treatment was not so kind as it was when I was a slave in Maryland, yet I was never severely whipped but once. We were all compelled to work very hard. At night, after work, we had to grind our corn in a little mill that would hold only about a quart.—We were obliged to take turns, and sometimes before the last one had got his meal, the driver's whip sounded in the morning for us to "turn out" to work again.

Though I was not severely treated myself, I have seen other slaves cruelly punished.—I have seen my own son all over bruises. I once saw two negroes chained and burnt alive, because they would not work, but kept in the woods and stole horses and rode them. The horn blew for us all to come from work; we had to pile the wood and witness the burning. An immense crowd of white men surrounded us with fire-arms and swords to prevent any outbreak.

The very week before I left Louisiana, I saw a negro man named Ben, killed by a mason named Hinds, who had hired him of his master to wait on him, bringing bricks and mortar. Ben did not work fast enough to suit Hinds, who called out in a rage and with an oath, "Why don't you bring me the mortar? If you don't bring it faster I'll beat you to death." He *did* kick and beat him, and at last laid him dead at his feet with a stake, Ben offering no resistance. Ben was hauled off by a pair of oxen, a chain being fastened round his neck, and burned hastily in the bushes.

Not long before my departure from Louisiana, I hired my time of Thomas C——, and lived with a James C——, a New England man, whose parents resided in Connecticut. James C—— was about to travel North, and wished me to go with him and take care of his children. He told me it was a free country, and I could go away if I pleased when I got there, but the negroes were dreadfully treated there; the white men got them drunk and put them in jail, and sometimes cut them in pieces. One night, Thomas C—— came to me and "talked round" to find out whether I wanted to go, whether I desired to be free. He told me at last that I had better go; said he, "If you wish to stay there, you can stay, and James C—— will have to pay for you, but mind, never tell any body that I told you so." I never could imagine why he was so desirous that I should be free, unless it was because he didn't wish to have the trouble of taking care of me for his nephew in Pennsylvania. He induced my son, who was now of age, to come and persuade me to go North. I told my son it was hard for me to leave him. He urged me to go, said he could get along well enough now; "You are getting old, mother, they will whip and abuse you—you had best take your liberty." I finally concluded to go.

We left Louisiana in February and spent the summer in the Northern States. We arrived in Connecticut in July. When James C—— was about to return in the fall, I left him at Norwich. I hid myself in an ice-house near the hotel where I stayed—I was hunted in every direction—hand-bills were posted up, offering \$50 reward for my capture. A poor woman at last hid me in her house after it had been twice searched by the officers of the law; the same night she took me to the house of a lawyer, a Mr. Child, who advised me to surrender myself. I was

tried and declared free in a crowded court house. Mr. Child was my counsel.

While giving the above account the narrator was frequently so agitated as hardly to be able to proceed. The memory of the scenes which she had witnessed, and through which she had passed, filled her breast with agony. She spoke with deep feeling of her son, for whom she daily mourns, and whose situation she is ignorant of, not knowing whether he is dead or alive.

I asked her, if now, aged, sick, and lonely as she was, she did not wish herself back in Slavery again. Although she knew that I was a friend, she answered sharply and almost indignantly, "Don't ask me such a question again. If I supposed I should have such thoughts, I'd go and drown myself."

I asked her if she would burn her Bible if she thought it taught that Slavery was right. She said "No," she should believe that the printer had put in what didn't belong there.

Reader, see, 1st. The evil and bitter nature of Slavery. Think of the frequent change of masters, the winter in the swamp, the separation from husband, the kidnapping—and all this in Maryland, where Slavery is comparatively light. What shall we think of the other scenes, in Louisiana?

2d. What we have to do with slavery. A New England man goes to Louisiana, keeps slaves, brings one North with him, offers a reward for her recapture. What business have Northern ministers to speak on Slavery? Let them "mind their own business," and not "meddle with politics."

3d. The overflowing philanthropy of those who, while such evils exist, can faintly say, "I am as much opposed to Slavery as any body," and proceed to denounce the fami- cal Abolitionists.

4th. If it is not an outrage on reason gravely to debate the question, Whether those are Christians who support a system necessarily attended with such iniquity?

Reader, however great the obstacles to be surmounted in the overthrow of Slavery, however exalted in public places and estimation of the Southern defenders and Northern abettors of this fiendish system, will you not resolve to denounce and expose it without fear or compromise? To doubt the final triumph of freedom is Atheism. God is mightier than all injustice. Courage, then. To the onset, and

"Prone to the dust Oppression shall be hurled,  
Her name, her nature withered from the world."

THE IRISHMAN AND THE VENTRILOQUIST.  
An Irishman, who had been drinking, happened one night to lodge with a ventriloquist. Just as they were going to sleep, the voice of the ventriloquist was heard in the hall, accusing Patrick of breaking his pledge. Patrick rose in great wrath, taking his shillelah, and rushed to the door, to beat off some impudent rascal; but no one was there. Patrick now shook with fear. He crawled into bed, but could not sleep. "You broke your pledge," said the voice, in a distant part of the room. "That's true as praching," said Patrick. "Will you do so no more?" said the voice. "Never," said Patrick, "while the world turns round," covering his face with the blanket. The warning was effectual; Patrick was made a thorough teetotaler.

Deem that day lost whose setting sun  
Records no worthy action done.

From the Norwich Spectator.

### THE INEBRIATE.

He stood leaning upon a broken gate in front of his miserable dwelling. His tattered hat was in his hand, and the cool breeze lifted the matted locks which covered his once noble brow. His countenance was bloated and disfigured, but in his eye there was an unwonted look—a mingled expression of sadness and regret. Perhaps he was listening to the low, melancholy voice of his patient wife, as she soothed the sick babe on her bosom; or perchance he was gazing upon the sweet face of his eldest daughter, as at the opening window she plied her needle to obtain for her mother and the poor children a scanty sustenance. Poor Mary! for herself she cared not; young as she was, her spirit was already crushed by poverty, unkindness and neglect. As the inebriate thus stood, his eyes wandered over the miserable habitation before him. The windows were broken and the doors hingeless; scarce a vestige of comfort remained; yet memory bore him back to the days of his youth, when it was the abode of peace and happiness. In fancy he saw again the old arm-chair where sat his father, with the bible upon his knee; and he seemed to hear again the sweet notes of his mother, as she laid her hand upon the head of her darling boy, and prayed that God would bless him and preserve him from evil. Long years had passed away, yet tears came into the eyes of the drunkard at the recollection of his mother's love.

'Poor mother,' he muttered, 'it is well that thou art sleeping in the grave; it would break thy heart to know that thy son is a wretched and degraded being—a miserable outcast from society.'

He turned slowly away. Deep within an adjoining forest was a dell where the beams of the sun scarce ever penetrated. Tall trees grew on either side, whose branches, meeting above, formed a canopy of leaves, where the birds built their nests, and poured forth happy songs. Thither the drunkard bent his steps. It had been his favorite haunt in the days of his childhood, and as he threw himself upon the greensward, the recollection of past scenes came crowding over his mind.— He covered his face with his hands, and the prayer of the prodigal burst from his lips—'O, God, receive a returning wanderer!' Suddenly a soft arm was thrown around his neck, and a sweet voice murmured—'He will forgive you, father.' Striving to his feet, the inebriate saw standing before him his youngest daughter, a child of six years.

'Why are you here Anne?' he said, ashamed that the innocent child should have witnessed his grief.

'I came to gather the lilies which grow upon the banks,' she replied; 'see, I have got my basket full, and now I am going to sell them.'

'And what do you do with the money?' asked the father, as he turned his eyes to the basket, where among the broad leaves the sweet lilies of the valley were peeping forth.

The child hesitated: she thought she had said too much; perhaps her father would demand the money and spend it in the way in which all his earnings went.

'You are afraid to tell me,' Anne, said her father, kindly. 'Well, I do not blame you; I have no right to my children's confidence.'

The gentleness of his tone touched the heart of the affectionate child. She threw her arms around his neck, exclaiming—'Yes, father, I will tell you. Mother buys medicines for poor little Willie. We have no other way to get it. Mother and Mary work all the time they can get to buy bread.'

A pang shot through the inebriate's heart. 'I have robbed them of the comforts of life,' he exclaimed; 'from this moment the liquid fire passes my lips no more.'

Anne stood gazing at him with astonishment. She could scarcely comprehend her father's words; but she saw that some change had taken place. She threw back her golden ringlets, and raised her large blue eyes, with an earnest look to his face—'Will you ever drink any more rum?' she whispered, timidly.

'Never!' Anne, her father replied, solemnly. Joy danced in her eyes. 'Then we will all be so happy,' she cried, 'and mother won't weep any more; oh, father, what a happy home ours will be!' Years passed away. The words of little Anne, the drunkard's daughter, had proved true. The home

of the reformed man, her father, was indeed a happy one. Plenty crowned his board, and health and joy beamed from the faces of his wife and children, where once squalid misery alone could be traced. The pledge had raised him from degradation, and restored him once more to peace and happiness.

## THE FREEMAN.

BOONTON, JULY 18, 1848.

To will right, to do right, for its own sake, is Benvolence, is Religion, is Christianity.

Well, the Buffalo Convention has been held, and was perhaps the largest, most enthusiastic, and unanimous of any ever held in this country; at any rate, we are safe in saying that no other Convention in America ever combined numbers, zealous enthusiasm, and unity of purpose, as much so as was exhibited on the 9th inst. at Buffalo. Never was there such a sundering of old party ties, and such a coming together of men of all creeds for the accomplishment of any good object.

The Platform adopted at that Convention, although we would make some exceptions to it, is a good one, and far in advance of anything heretofore adopted by such Conventions; inasmuch, as it makes FREEDOM the national platform, while slavery is merely sectional. It goes for free territory, free soil, free labor, and free men, and for the abolition of slavery in all territories where Congress has jurisdiction, and in the District of Columbia. In the declaration that Congress has no right to meddle with slavery in the States, we think the Convention did wrong. We are not prepared to say that the Convention should have said it *had* such right, but we think it should not have said it *had not* the right. Some other things we would like to have seen in that platform; but all things considered, it is a mighty advance upward. The most ultra abolitionists mingled in the Convention with their former opponents with mutual good feeling, and were treated with the most enthusiastic cheering, even while they exhibited their worst ultraism in commenting upon Southern aggressions upon Northern rights. More than this, Douglass and Bibb, both black men, who have escaped from bondage, and taken refuge among the free people of the North, were received upon the speakers' stage with the most enthusiastic applause. There seemed in this Convention of from 40,000 to 75,000 people but one feeling of determined hostility to Southern aggression. We give the last resolution:

*Resolved*, That we inscribe on our banner FREE SOIL, FREE SPEECH, FREE LABOR, and FREE MEN, and under it will fight on, and fight ever, until a triumphant victory shall reward our exertions.

We do not like the nominee of the Convention. We do think Mr. Van Buren should take back some of the old things he has said and done. He owes it to those who have nominated him and who desire to give him their votes. We admit that he has been repudiated by the South on account of his anti-Texas letter, and we believe that his own interests are too much involved in the question of liberty to leave any ground to fear that he will be treacherous to the cause. When we feel that the speedy triumph of the principles of the Buffalo Convention, would be of such unspeakable good to thousands of poor slaves, we feel that all dislike to persons should be thrown aside. If our wives and children, brothers, sisters, fathers and mothers were to-day on the plantations of the South, under the slave-drivers' whip, we would feel it our duty to work with poor tools for their relief, if we could do no better. But we shall see. Perhaps Martin may show the true spirit. With regard to his merits compared with Taylor and Cass, the New Lisbon, Aurora gives our views as follows:

'In swallowing Van—using a common ex-

pression—we don't have to gulp down a great cocked hat, feathers and all, a pair of epauletts a very bloody sword, and even a pair of military spurs—all without a single principle being announced.'

Since the above was in type, we are informed that Mr. Van Buren has written a letter, accepting the nomination, and endorsing the platform of principles adopted by the Buffalo Convention, in which, among other things, he says he would not veto a bill for the abolition of slavery in the District of Columbia.

### GEN. CASS.

Although in some respects we consider Gen. Cass much less of a man than Gen. Taylor, yet we believe he would be a safer man for liberty, if elected. He has been in favor of the Wilmot Proviso, and has turned his coat, and he may turn again and get right. He watches the popular current, and if that should run pretty strong for liberty, his meanness in that particular might be turned to good account. So the slaveholder views it. The Southern democrats have little or no confidence in Gen. Cass: they think him very unsafe. They have no confidence in any man that has ever talked or voted against any, even the smallest part, of the claims of the South. He has once been opposed to slavery extension, and has repented of it under very suspicious circumstances, such as make it by no means certain that he may not change again and repent of his servility to the institutions of the South. The slaveholding democrats fear, and have reason to fear that, if elected, he might serve them even worse than Tyler did the Whigs.— Hence the indifference of some Southern democrats, and open opposition of others, to Cass. He is not the man of their choice; they dare not trust him, and they do not mean to vote for him.

Not so with Gen. Taylor. He owns from 200 to 300 slaves, and says "he will never give them up." "His interests and feelings are all with the South." "He lives in the South, and makes 1200 bales of cotton on the banks of the Mississippi." "He loves the South and her cherished institutions," and will be to them "as true as the magnet to the pole." There is a possibility that Gen. Cass, in his mean servility, might do something for liberty, but Gen. Taylor "never surrenders."

The Tobacco Almanac for 1849 has been received, from which we intended to make some extracts; but some person has liked it so well as to carry it off, and we are deprived of the pleasure of doing so. It is an excellent document, published by Fowler & Wells, 121 Nassau street. We intend to have a few of them for sale; also a few of the Phrenological Almanac for 1849, by the same publishers.

The Water Cure Almanac for 1849 contains much interesting and valuable matter. It is published and for sale by Fowler & Wells, 131 Nassau st. N. Y.

### MORRIS COUNTY AWAKE!

A Free Soil & Free Labor Meeting has been held in Madison, this evening one is to be held in Geon Village, and on Monday evening one in Chatham. A Free Soil League is about to be formed in each of the latter two places one having already been formed in the former. Whippany is moving, and arrangements will soon be made for Boonton. We would not wonder if this new combination of the friends of humanity and justice swept through the country with a power never before felt. Crooked politicians will have to 'make their ways straight' if they wish to keep in the current of Liberty. The people have the helm, and have too long been deceived by the false lights of policy to be misled now.

## Secret Societies.

"No man lighteth a candle and putteth it under a bushel."

"Have no fellowship with the unfruitful works of darkness."

But not only are SECRET SOCIETIES dangerous, but all societies whose effect is mysterious; the whole history of man is proof of this position; in no age or country has there ever appeared a mysterious association, which did not, in time, become a public nuisance. [Professor Robinson.]

In general, every association which has mystery for its basis, or an oath of secrecy, is a league of robbers against society, a league divided in its very bosom into knaves and dupes; or in other words, agents and instruments. It is thus we ought to judge of those modern clubs, under the name of Illuminists, Martinists, Calistronists, Free Masons, and Mesmerites. These societies are the follies and deceptions of the ancient Cabalists, Magicians, Orphics, &c., who, says Plutarch, led into errors of considerable magnitude, not only individuals, but kings and nations." [Volney.]

The following is from a Paris correspondent of the Newark Daily Advertiser of July 27, 1848:

A decree was presented to the chamber on Tuesday in reference to clubs and secret societies. The part relating to clubs was agreed to without much discussion, but that on secret societies was referred back again to the committee, who reported again yesterday, when, after a warm debate without any decision, it was a second time referred to the committee, who report again to-day, when the matter will probably be finally decided. The part of the decree on the clubs places them under great restrictions. The founders of a club must give notice at least two days before opening it; in Paris, to the Perfect of Police, in the departments, to the town Mayors, as to its name and objects, place of meeting, &c. It must then be entirely public, never being able to resolve itself into secret committee, and must set apart at least one-fourth of its place of meeting for the accommodation of such as are not members. A particular seat must be provided for an officer of the government, who is always to be present. Minutes must be kept of the proceedings, in which the public officer may demand the insertion of anything said, which he desires to take note of. Different clubs can have no correspondence or relation with each other. In all other proceedings they must keep within the bounds of law and order, under pain of being closed, or action against the individual offenders, the penalties of which are fines and imprisonment.

As to secret societies, the decree at first presented placed them entirely at the will of the magistrates, whose authority was necessary to their formation, and who could at any time close them. As amended and presented yesterday, secret societies were unconditionally prohibited, while circles and unions for ordinary objects were allowed on notice of the formation being given to magistrates. The difficulty which chiefly gave rise to discussion and a second reference, to the committee was to know the distinction between secret societies and circles or unions. There seemed to be no difference of opinion that societies whose objects and proceedings are concealed from the public mind should be without hesitation forbidden. In the debate Mr. Flocon, who said he had been a member of secret societies all his life and knew their tendencies, was warmly in favor of their suppression. He said under a free government no honorable, honest set of men could wish to conceal themselves from the public eye. Under a despotic government the case was different. Secret societies had assisted powerfully to overthrow the monarchy, but they could have no such object against a government of the people.

Any person that will read carefully and impartially the history of France, to say nothing of Poland, Mexico, and many other countries, will not need the aid of a "clairvoyant," to see the evil of secret societies; they stand out in bold relief, as the scourge of humanity every where, but in no country, perhaps, have they had so much agency in the production of misery and bloodshed as in France. It is no wonder that people are endeavoring to suppress these engines of desolation by legislation.



IS GEN. TAYLOR A WHIG ?

The hard effort made by the Whigs to prove that Gen. Taylor is a Whig, is sufficient proof in our estimation that he is no Whig. If he were a Whig, the question could be settled at once by an unequivocal declaration to that effect by the General himself. But we have the best evidence that he is no Whig.

1st. In his celebrated Signal letter, dated May 18th, 1847, he says :

"In no case can I permit myself to be the candidate of any party, or yield myself to party schemes."

2d. In answer to Dr. Delony, of La., who had solicited answers to these three questions : first, the Mexican war, second, the National Bank, and third, the Tariff, Gen. Taylor says :

"As regards the second and third enquiries, I am not prepared to answer them."

"Should I ever occupy the White House, it must be by the spontaneous movement of the people, and by no act of mine ; so that I could go into the office untrammelled."

3d. In his letter to Mr. Ingersoll he says :

"If ever I occupy the White House, it must be by the spontaneous movement of the people—without any action of mine in relation to it—without pledges other than I have previously stated, a strict adherence to the provisions of the Constitution—so that I could enter on the arduous duties appertaining to the said office untrammelled." Also, "I cannot consent to be exclusively the candidate of a party."

4th. In his letter to Peter Sken Smith, Jan. 30, 1848, he says :

"If they [the people] think fit to bring me before them for this office, through their Legislatures, mass meetings, or conventions, I cannot object to their designating these bodies as Whig, Democratic, or Native. But in being thus nominated, I must insist on the condition,—and my position on this point is immutable,—that I shall not be brought forward by them as the candidate of their party, or considered as the exponent of their party schemes."

"I would accept such party nomination, provided it had been made entirely independent of party considerations."

5th. In his Hendrickson letter, Feb. 6th, 1848, he agrees to "accept a nomination from a National Convention, should such be held, for the Presidency, FROM THE WHIGS OR DEMOCRATS, OR FROM BOTH, SHOULD THEY THINK PROPER TO TENDER IT, WITHOUT BEING PLEDGED, OR EVEN CONSIDERING MYSELF SO, TO ADVOCATE THE VIEWS OR OPINIONS OF EITHER."

6th. In his letter of March 25th, 1848, in answer to the inquiries made by J. W. King, he says :

"I regret to inform you, in reply, that I deem it to be inconsistent with the position I have long since assumed in relation to such subjects, to answer definitely your inquiries."

He does not answer them at all, and pleads want of time.

7th. In his answer, April 20th, 1848, to the editors of the Richmond Republican, who inquired of him, among other things, whether he would refuse the nomination of a Whig National Convention, he says :

"If nominated by the Whig National Convention, I shall not refuse acceptance, provided I am left free of all pledges, and permitted to maintain the position of independence of all parties in which the people and my own sense of duty have placed me ; otherwise, I shall refuse the nomination of any convention or party."

8th. In his letter to Capt. Alison, April 23d, 1848, he says :

"I am not sufficiently familiar with all the minute details of legislation to give solemn pledges to exert my influence, if I were President, to carry out this or defeat that measure."

"I am a Whig, but not an ultra Whig." That is, most likely, just such a Whig as John Tyler was.

9th. As late as July 24th, 1848, in answer to a letter containing some inquiries in regard to his position, he says :

"In reply, I have to say, that I am not a party candidate and if elected, shall not be

the President of a party, but the President of the whole people."

We think the proof must be satisfactory that Gen. Taylor is no Whig, and will not feel bound to carry out the measures of the whig party ; and if the whigs expect any thing of him in carrying out their former views of the Tariff, or any thing else that they have considered essential to the well being of the country, they will find themselves as much taken in as they were by John Tyler. Gen. Taylor is non-committal on all points except slavery, and those things which tend to prop up the system. His whole history shows him devoted to the extension and perpetuity of slavery ; and the foregoing extracts from his own letters prove that he is the same on that subject that he always has been.

GEN. CASS A LAND SPECULATOR.

Strange accounts are going the rounds of the papers in relation to Gen. Cass's speculations in the public lands while holding the office of Secretary of War. It is said that he was engaged in a secret combination of individuals, who contributed to a common fund for the purpose of trading largely in these lands at the expense of the poor laborer, and entrusted the management to him on account of the advantages which his office gave him to act in the matter, he having all the funds at his disposal. He is unequivocally charged with using it all for his own benefit, refusing to make any return to his associates in the business ; thus, besides the crime of using the power and advantages of his office in an extensive land monopoly, he is unequivocally charged with swindling those who reposed confidence in him out of large sums of money that they had entrusted to his care, expecting it returned with a large increase. We do not know how much truth there is in these charges, but presume there is at least some foundation for them.

Since writing the above, we are informed that some of the friends of Gen. Cass have contradicted the story of his refusing to make any return of the money entrusted to his care, thus clearing him of the swindling part of the transaction, but leaving him guilty of using the advantages of his office in monopolizing the public lands at the expense of the poor emigrant.

The MORRIS & ESSEX RAIL ROAD is now completed to Dover, and the cars run as follows :

- Leave New York for Dover— At 8 A. M. and 4 P. M.
- Leave Newark for Dover— At 8 3-4 A. M. and 4 3-4 P. M.
- Leave Dover for New York— At 6 1-4 A. M. and 1 1-2 P. M.
- Leave Morristown for New York— At 7 A. M. and 2 1-2 P. M.

A stage runs twice a day from Boonton, meeting the cars at Denville both ways.

The advocates of the war on Mexico excuse and justify it because the Mexicans are such a savage, uncivilized people. Hear what Cassius M. Clay, who has spent months in Mexico, says of them :

"Mexico is in advance of us, or at least equal to the slaveholding States of America, in the arts, agriculture, freedom, civil rights, and polished manners."

The Presidential chair has been occupied 48 years out of 60 by slaveholders, while the Free States have only had the office 12 years, and now we can hurrah for Gen. Taylor for the next 4 years, with his 300 slaves. Slaveholders stand in high estimation among the very democratic people of the United States. The heaven of Liberty, however, has en'ed a portion of the "Democracy," and the time is coming when to be Democrat and not a 'Liberty man,' will be considered a contradiction in terms.

IS GEN. TAYLOR IN FAVOR OF LIBERTY ?

The members of the Whig party, what is left of it, are occasionally endeavoring to prove that Gen. Taylor is an Anti-Slavery man. A little testimony on this point may not be amiss. The Charleston News, reporting a conversation with Gen. Taylor, says :

"Gen. Taylor, in speaking freely of slavery, took the highest Southern ground, and said that he would never give up his slaves ; and we know that Gen. Taylor never surrenders."

The New Orleans Bee says : "One reason why the South should sustain Taylor for the Presidency with great unanimity is, his nomination affords a final and unlooked-for chance of electing a Southern man to the office."

"The importance of placing one at the head of the Government who, from birth, association, and connection, is identified with the South, and will fearlessly uphold her rights, and guard her from oppression, cannot fail to strike every mind. In this view his election becomes a matter of vital moment to the slaveholding portion of the confederacy."

The following toast was given at a public dinner at Green Bay, by Gen. Taylor, in 1817 :

"NO MORE FIELD OFFICERS FROM NORTH OF THE POTOMAC."

The Aberdeen Whig, (Alabama,) speaking of Gen. Taylor, says :

"He is the only man south of Mason and Dixon's line who can be elected ! \* \* \* We must elect a man for President who lives in our own sunny South, who is willing to peril all for the Constitution—who loves the South and HER CHERISHED INSTITUTIONS, and yet will do ample justice to the North."

"Such a man is Gen. Zachary Taylor. He lives in the South, and makes 1200 bales of cotton on the banks of the Mississippi. HIS INTERESTS, HIS FEELINGS ARE ALL WITH US."

In doing "ample justice to the North," it is no doubt expected that he will give a Southern interpretation to the Constitution, and see that the Abolitionists are hung or imprisoned when they go south of Mason & Dixon's line.

A Committee of the Mississippi Legislature, appointed to wait upon Gen. Taylor, reported that he said :

"The South should never agree to the conditions of the Wilmot Proviso."

The Matagorda Tribune, a Southern paper, in speaking of the good results that will flow from Gen. Taylor's election, says :

"If elected, our institution—we speak out—SLAVERY—will fall under the protection of his eagle eye and his giant arm."

The Richmond Whig, commenting on some anti-slavery resolutions of a Whig Convention in Massachusetts, offered by Mr. Palfrey, says :

"Whenever our political associates at the North shall foree upon us the alternative of choosing between the Whig principles on the one hand, and Southern rights and institutions on the other, we cannot for a moment hesitate—and we do not err in saying that we speak the unanimous voice of the Southern Whigs—in the course we shall pursue. There is no loco-foco in the land, however steeped in devotion to the doctrines of that party, to whom we would hesitate to give our cordial support in preference to any whig who should come before us as the nominee for the Presidency or Vice Presidency with such a label upon his brow as that embodied in Mr. Palfrey's resolutions."

The Richmond Whig goes strong for Gen. Taylor, and so do all other Southern Whigs, as well as great numbers of Democrats. They know Gen. Taylor's views too well on the subject to be deceived. The Natchez Courier, a Whig paper, says :

ecting Southern interests, we believe Gen. Taylor to be as safe as any man in the South. Raised in the South, his interests are entirely identified with Southern interests ; his closest sympathies and earliest recollections are all entwined around Southern institutions. His family, fortune, first and oldest friends—all bound up in the South—are all sure guarantees that he will be true to the land that gave him birth—as true as the magnet to the pole."

When we take the foregoing evidence of Gen. Taylor's devotion to the slave interest in connection with the fact that his whole life has been spent in the service of slavery, and that he has not been content with merely overseeing his own plantation, but has thrown all his energies, as an officer of the government, into active operation to protect and extend the system, even at the expense of every feeling of humanity, and all sense of justice, we conclude that it must be the most inconceivable fraction of an anti-slavery man that can see in him even the most minute beginning of a disposition to recognize the doctrines of the Declaration of Independence in relation to human rights. We would as soon think of employing a wolf to protect the lambs, as we would think of employing Gen. Taylor to protect the rights and liberties of men. The liberty that he has fought for is the liberty to hold slaves.

TEA DRINKING.

About \$150,000,000 have been spent in the nation since 1821 for Tea, without counting time, cost of fuel, &c., employed in the preparation of it. But these are not the worst of the evils.

Tea produces headache, wakefulness, restlessness, irregular appetite, loss of appetite, dyspepsia, trembling, palpitation of the heart, gnawing at the stomach, sallowness of the skin, weakness, sunken eyes, coldness of the feet and hands, difficulty of breathing, sighing, numbness, dimness of sight, giddiness, faintness, great nervousness, sick headache, fluttering at the heart, a sensation in the scalp as though ants were creeping upon it, spasms, convulsions, insensibility, and brings on premature death. It injures the teeth, destroys the natural beauty and healthfulness of the skin, makes people irritable, fretful and peevish, enkindles an appetite for other intoxicating substances, and causes many other evils.

Who can question the immoral tendency of tea drinking? Yet we say that no man who uses tobacco has a right to find fault with his wife's tea drinking.

BE KIND TO EACH OTHER.

Be kind to each other,  
The night's coming on,  
When friend and when brother  
Perchance may be gone!  
Then, midst our dejection,  
How sweet to have earned  
The bless'd recollection  
Of kindness returned!  
When day hath departed,  
And memory keeps  
Her watch, broken-hearted,  
Where all she loved sleeps.

Let falsehood assail not,  
Or envy disprove,  
Let trifles prevail not  
Against those that we love:  
Or change with to-morrow,  
Should fortune take wing,  
But the deeper the sorrow,  
The closer still cling.  
Oh! be kind to each other;  
The night's coming on,  
When friend and when brother  
Perchance may be gone!

FOR SALE AT THIS OFFICE—

THE LIBERTY ALMANAC FOR 1849. No friend of freedom should be without this excellent collection of valuable facts.

**A DOG STORY.**—The following anecdote was told us by an eye-witness of the incident, which occurred a few days ago in St. Albans, Vermont, in the presence of several respectable citizens of that village, who are ready to vouch for their literal truth. A gentleman going from his house to his office, was passing up the principal street of the village, in company with his dog, an animal of unusual size, when the dog, observing an affray in the street between two other dogs of very unequal sizes, walked up to the combatants, and taking the part of the lesser, (a stranger in the village, by the by,) immediately drove the assailant from the ground. The gentleman passed on with his dog, and, having arrived at the door of his office, a distance of some thirty or forty rods from the affray, stood talking with several persons present, when the following scene occurred. The little dog came running up from the direction of the recent squabble, having a piece of meat in his mouth, which he laid down on the sidewalk directly before the nose of the big dog, and delivered. "Blucher" picked up the meat and ate it with great deliberation, the bearer of the collation standing by and wagging his tail with manifest delight until the meal was over, when he wheeled about and departed. The spectators having heard the story of the rescue, looked at each other with surprise, and each made his comment in his own way, the substance of most of their speeches being, "that it was certainly very remarkable for a dog." "Remarkable for a dog!" exclaimed the oldest of the bystanders, a rather cynical person, and a shrewd observer of men—and dogs; "remarkable for a dog! it is an instance of gratitude which would be very remarkable for a man!" "Going to the dogs," is a phrase which, somehow or other, is used for all manner of ill-luck; but if a man would see some of the highest 'moral virtues'—such as gratitude, for example—let him 'go to the dogs.'—*Boston Post.*

**THREE POETS IN A PUZZLE.**—I led the horse to the stable, when a fresh perplexity arose. I removed the harness without difficulty, but, after many strenuous attempts, I could not remove the collar. In despair, I called for assistance, when aid soon drew near. Mr. Wordsworth brought his ingenuity into exercise, but, after several unsuccessful efforts, he relinquished the achievement as a thing altogether impracticable. Mr. Coleridge now tried his hand, but showed no more grooming skill than his predecessors; for, after twisting the poor horse's neck almost to strangulation, and the great danger of his eyes, he gave up the useless task, pronouncing that the horse's head must have grown (gout or dropsy) since the collar was put on; "for," he said, "it was a downright impossibility for such a huge *os frontis* to pass through so narrow a collar." Just at this instant a servant girl came near, and understanding the cause of our conversation, "La, master," said she, "you don't go about the work in the right way. You should do like this," when turning the collar completely upside down, she slipped it off in a moment, to our great humiliation and wonderment; each satisfied afresh that there were heights of knowledge in the world, to which we had not yet attained.—*Cottle's Life of Coleridge.*

**NO LICENSE SYSTEM.**—In 1832 licenses were withheld in three contiguous counties of Massachusetts—Plymouth, Bristol, and Barnstable, embracing a population of 120,000. Three years afterwards, when the courts met, after an average vacation of five months, there were but three indictments in the whole of them, and each of them was for petit larceny, of less than \$10 in amount! The people of that district have not restored the license system, nor is it likely they ever will.

**VITAL STATISTICS.**—Dr. Emerson, of this city, has published in the "American Journal of the Medical Sciences," a paper on the vital statistics of Philadelphia, embracing the decennial period from 1830 to 1840: by which it appears that the sum total of deaths during that time was 50,000; that in this appalling list "cholera infantum" or "summer complaint" takes the precedence, its victims numbering 2,780; that next comes scarlatina, the sum total of deaths from which is 2,004. About one-eighth of all the deaths take place with children under one year of age. So that of the 50,000 deaths which occurred from 1830 to 1840, 6,250 were of children in their first year. This is certainly an extraordinary proportion.—*Pennsylvania Freeman.*

Men who have nice scruples about religion, have no business to be soldiers.

[Wellington.]

The worse the man the better the soldier.

[Bonaparte.]

All wars are follies, very expensive and very mischievous ones. There never has been and never will be any such thing as a good war or a bad peace. Better for mankind to settle their difficulties, even by the cast of a die, than by fighting and destroying each other.

[Franklin.]

War makes villains. No man who makes war his profession can be otherwise than vicious.

[Machiavel.]

**THE LIBERTY ALMANAC FOR 1849** is just published by the American and Foreign Anti-Slavery Society, and is for sale by Wm. Harned, 61 John st. N. York, at \$3 per 100 copies, 50 cents a dozen, 6 cents single. It contains 48 pages of closely printed matter, and is more valuable than any heretofore published. It is one that just suits the times, and should be in the possession of every one that desires to have a ready access to important statistics on the Mexican war, slavery, elections, &c., with a great amount of useful information. No other document contains more valuable information for the same money.

**THE WATER CURE JOURNAL and HERALD OF REFORMS.**—This is a monthly Journal of 32 pages, edited by Joel Shew M. D., at one dollar a year. It is devoted to the Water Cure and all that appertains to health, contains much interesting and useful matter, and should be read by every one who considers health of any value and is ignorant of the true value of water. We do not believe that water will cure every thing, or that it should be used at the exclusion all other things as remedial agents; but we do believe that its usefulness is very little understood, and wish this Journal may have a large circulation. It is published by Fowlers and Wells, 131 Nassau Street N. Y.

**PHRENOLOGY.**—Phrenology is the Science of mind, and is a most interesting and profitable study. It is an excellent cure for superstition and ignorance, and should be investigated by every well wisher of the human race. Let all read the Phrenological Journal published monthly by Fowlers and Wells for one dollar a year, at 131 Nassau Street N. Y.

**PHRENOLOGICAL ALMANAC for 1849.**—**FOWLERS & WELLS** of 131 Nassau Street, New York, have published and have for sale at their office the Phrenological Almanac for 1849. Besides the usual Calendar adapted to all latitudes in the U. S., it contains a great amount of interesting matter, with likenesses of various distinguished individuals illustrating the importance Phrenology and Physiology in their applications to the various purposes of life.

It is richly worth the price, and deserves a free circulation.

**NATIONAL ERA: WASHINGTON CITY, DIST. OF COLUMBIA.**

G. BAILEY, EDITOR; J. G. WHITTIER, CORRESPONDING EDITOR.

L. P. NOBLE PUBLISHER.

The Leading purpose of this Journal is, the discussion of the question of Slavery, and the advocacy of the main principles of the Liberty Party. Due attention is given to Social and Political Questions of general importance; nor are the interests of pure Literature to be overlooked.

It aims to preserve a faithful record of important events; of inventions or discoveries affecting the progress of Society; of public documents of permanent value; and, during the sessions of Congress, to present such reports of its proceedings as will convey a correct idea not only of its action, but of its spirit and policy. The debates on the exciting subjects of Slavery and the Mexican War, expected to arise in the next Congress will occupy a large share of its columns.

Arrangements have been made for extending and enriching its already valuable Department of Home and Foreign Correspondence.

It is printed on a mammoth sheet, of the finest quality, in the best style, at \$2 a year payable in advance.

The generous spirit in which the ERA has been welcomed by the Public Press, and the very liberal patronage it has received this the first year of its existence, encourage us to hope for large accessions to our subscription list.

It is desirable that subscriptions be forwarded without delay, so that they may be entered before the approaching Congress.

Address L. P. NOBLE, Publisher of the National Era Washington, D. C.

**AMERICAN MISSIONARY SOCIETY.**—The office of this Society is at No 61 John street New York. Its field of operations has hitherto been principally among the fugitive slaves in Canada, and at the Mendi Mission, in Africa, but expects to extend its field. It does not receive contributions from slaveholders, and is highly deserving of support from the friends of Missions.

Lewis Tappan of N. Y. is Treasurer.

**POSITION AND DUTIES OF THE NORTH WITH REGARD TO SLAVERY.**

This is the title of a well written tract of 24 pages, by Andrew P. Peabody, published by Charles Whipple of Newburyport. We might perhaps differ with the author on some small points but as a whole it contains much valuable matter & we wish every man in the free States might read it. We are certain that no truly honest Northern man could read it and feel that he had nothing to do with slavery.

The facts set forth in this tract proves conclusively that Slavery has had, and still does have much to do with us. But let it be read it will speak for itself. It is for Sale by Wm Harned 61 John Street N. Y.

**YOUNG AMERICA.**—This is the Organ of the National Reformers, published by George Evans, New York,

It is opposed to land monopoly, advocates freedom of the public lands and other things in which the poor man should feel a deep interest. It gives useful information on these and other subjects, which is not to be found in most other papers.

It is published every Saturday at \$1.50 a year for single copy, two or more copies for \$1 each, and for a large number a still greater discount.

**Stockings.**

We advise all those wanting a superior article in the stocking line and feeling a desire to encourage home manufacture, to call at the shop of John Jaques in Boonton, where they will not fail to be accommodated.

**JUDGE JAY'S LETTER TO BISHOP IVES.** This letter has been stereotyped and is for Sale by William Harned at the office of the American & Foreign Anti-Slavery Society 61 John Street New York. At \$2.40 a hundred 3 cents single. Judge Jays writings need no recommendation.

"There must be something wrong."

When we think of the destructive progress that disease is making among human teeth, we feel certain that there is "something wrong."

"That's worth the finding out."

As a great help in investigating this subject, we have laying on our table a small book on the teeth by John Burdell, Dentist, published and for sale by Fowlers & Wells, 131 Nassau Street New York, which we earnestly recommend to all those interested (and who should not be interested,) in the preservation of the teeth. It should be read by every body, particularly the young. Price twelve and a half cents.

**A Scripture Argument in favor of withdrawing fellowship from churches and Ecclesiastical Bodies tolerating Slaveholding** among them, by Rev. Silas McKee of Bradford, Vermont; This is an excellent tract of about 40 pages. It is published by the American and Foreign Anti-Slavery Society and for sale by Wm. Harned, 61, John Street New York.

**CHEMISTRY**, and its application to Physiology Agriculture and Commerce, by Professor LIEBIG, price 20 cents, published by Fowlers and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves

**CONGREGATIONALISM** by Keep, & **MODERN PROTESTANT CHURCH COURTS UNMASKED**, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

**BURDELL ON THE TEETH**, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

**CLARK'S LIBERTY MINSTREL**, for sale at this Office.

**CAPITAL PUNISHMENT.**—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

**ANTI-SLAVERY BOOKS.**

An assortment of Anti-Slavery Books for sale at this office, among which are the following:

- Memoir of Lovejoy,
- Emancipation in the West Indies,
- Anti-Slavery Record 3 vol.,
- Slave's Friend 3 vol.,
- Mrs. Child's Appeal,
- Slavery As It Is,
- Life of Granville Sharp,
- Jays Inquiry,
- Buxton on the Slave Trade,
- Rankins Letters,
- Jay's View,
- Narrative of Frederic Douglass,
- Alton Riots & Alton Trials,
- Channing on Slavery,
- Bourne's Picture of Slavery,
- Mott's Sketches.

**LIBERTY TRACTS**—for sale at this office, Slavery and the Slave trade at the Nation's Capital, Facts for the People, Catechism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all Investigation.

VOL. 3.

WEDNESDAY, OCTOBER, 25th. 1848.

No. 9.

## THE NEW JERSEY FREEMAN.

WILL BE PUBLISHED MONTHLY BY JOHN GRIMES, EDITOR AND PROPRIETOR Boonton, Morris County, New Jersey.

### TERMS:

Single copy 25 cents per annum, or for 12 numbers  
5 copies to one address for one dollar.  
All communications must be post paid.

From The Pennsylvania Freeman

### THE WAY TO IMMORTALITY.

There is certainly no more summary or certain way of rising into immortality—temporarily at least—than that of being made candidate by a great party for the Presidency. Three years ago Zachary Taylor was nobody; to-day he is altogether the greatest man of his age, and among the greatest of any age. As a General, he ranks with Alexander, Napoleon and Washington; as a writer, the author of Junius might have taken lessons from him; and as for Christianity, he is a very saint. It is in vain that facts are alleged by any one in opposition to this—So much the worse for the facts, as the obstinate theorist said when somebody intimated that those stubborn things were against him. And so virtually say the ten thousand and one clamorous expectants of office from Gen. Taylor's election. It is in vain that any one urges that a triumph over a handful of Seminole Indians, costing years of time, forty millions of dollars, and the lives of many valuable men and dogs, is no great proof of Generalship; or that a few victories over the undisciplined, half-fed, half-clad, unaccounted Indians of Mexico; is not a much greater proof. It is still insisted that Gen. Taylor is one of the greatest military chiefs that have lived since the days of Alexander.

Equally vain is it in regard to his literary claims to adduce his bungling letter to General Butler, of Louisiana, his not much better one—even after it was corrected—to his friend Gen. Gains, and the miserable jumble he lately wrote to Joseph R. Ingersoll, of this city. Still it is averred, and by some believed, that he is an "able and peripatetic writer;" and his dispatches to the War Department—which he never wrote—are adduced to prove it.

As for his Christianity, the fact that he owns, buys and sells slaves, that he is crimsoned with the blood of a war waged for the propagation of slavery—than he animates his men to battle by calling on them to give the Mexicans "hell," weighs just nothing at all; for has he not been chosen an honorary member of the Kentucky Methodist Missionary Society? Is it not said that he sometimes exhorts at class meetings? And has he not the reputation of being a warm friend of the Christian Sabbath? What more then is needed to prove him a devout man and most excellent Christian?

Thus—no matter how much the facts suffer by it—is the title of Gen. Taylor to the first rank in Generalship, literary acquirements and piety established—and thousands of good sort of people are weak enough to be satisfied by the evidence.

If Gen Taylor had happened to have been chosen the candidate of the opposite party, as

was at one time not unlikely to be the case, the very men who now glorify and canonize him, would have proved by arguments as strong as those to which they are now obliged to resort, that he was ignorant of some of the most important principles of military science, and indebted for his victories to the weakness of his enemy; that in statistics he was an ignoramus; in literature not even a tyro; and in morals but little better than a devil incarnate,

Such, we have no doubt, would have been the assertions of the leaders, and the faith of the followers of the Whig party, if accident had not made General Taylor their own instead of their opponents' candidate.

Have not the people intelligence enough to see through all this?

\* How many battles has he fought with the Indians and Mexicans on the Sabbath?

### What Next.

The Whigs are at their old tricks again, and by all sorts of means except honest ones, endeavoring to make out Gen. Taylor exactly the reverse of what he is. Among other things, they are bare-faced enough to try to make us believe that he is an Anti-Slavery man having never obtained a slave by purchase.

The following which we copy from the National Era, is certainly very conclusive on that point.

Colonel *Balie Peyton*, the great Taylor leader in Louisiana, in the *Louisiana Floridian* of September 2d, published at Clinton, Louisiana, 75 miles from General Taylor's residence, is thus reported:

"General Taylor has recently invested one hundred thousand dollars in negroes, and therefore cannot be in favor of the Wilmon Proviso."

The subjoined documents from the *Ohio Standard*, published at Columbus, give the details of this investment. They appeared a month or two ago; but fearing there might be some mistake about them, we thought it better to postpone any notice of them. As they have since been extensively published, and their correctness has not been questioned we now present the essential portions. They are furnished in a letter from a New Orleans correspondent to the *Ohio Standard*:

"NEW ORLEANS, August, 1848.

"DEAR SIR: I herewith transmit you a copy of the Deed of Sale from John Hagard, Senior to Gen. Taylor, of a plantation, horses, slaves &c."

"Since Gen. Taylor's return from Mexico, he has also purchased slaves. In May last he purchased, in the name of his son, Richard Taylor, four slaves of W. W. Williams on the 6th. of June last he purchased of B. M. Campbell two slaves, for the sum of 1,500. He inspected the negroes, and examined them to see if they were sound; gave his draft on the Canal Bank of this city."

#### DEED OF SALE.

JOHN HAGARD, Sr. } Received for  
TO } DEED. } Record 18th.  
ZACHARIAH TAYLOR. } } Feb., 1844.

THIS INDENTURE, made this twenty-first day of April, eighteen hundred and forty-two between John Hagard, Sr. of the city of New Orleans, State of Louisiana, of one part, and Zachariah Taylor, of the other, witnesses, that the said John Hagard, Sr., for and in

consideration of the sum of ninety-five thousand and dollars to him in hand paid and secured to be paid, as hereinafter stated, by the said Zachariah Taylor, at hand before the sealing and deliv'ring of these presents, has this day bargained, sold, delivered, conveyed, and confirmed, and by these presents does bargain, sell, deliver, and confirm, unto the said Zachariah Taylor, his heirs and assigns, forever, all the plantation and tract of land.

Also, all the following slaves: Nelson Milley, Peggy, Peldea, Mason, Willie, Zachariah, Caroline, Lucinda, Randall, Wirna, Carson, Little Ann, Winna, Jan, Tim, Sally, Gracia, Big Jane, Louisa, Maria, Charles, Barnard, Mira, Sally, Carson, Paul, Sanford, Mansfield, Harry Oden, Harry, Horley, Carter, Fleurietta, Ben, Charlotte, Wood, Dick, Henrietta, Clarissa, Ben, Anthony, Jacob, Dwanby, Jim, Gabriel, Emeline, Armsted, George, Wilson, Cherry, Peggy, Wallace, Jane, Wallace, Bardett, Leuita, Barbara, Matildia, Lucy, John, Sarah, Big Ann, Allen, Tom, George, John, Dick, Fielding, Nelson, Isom, Winna, Sherlod, Lidney, Little Derry, Puck, Sam; Hannah or Anna, Mary, Ellen, Henrietta, and two small children. Also, all the horses, mules, cattle, hogs, farming utensils, and tools now on said plantation—together with all and singular the hereditaments, appurtenances, privileges, and advantages, unto the said land and slaves belonging or appertaining. To have and to hold the said plantation and tract of land and slaves, and other property above described, unto the said Zachariah Taylor, his heirs and assigns, forever, and to his and their only proper use, benefits and behoof, for ever."

The rest of the deed of sale is in the usual form, closing as follows:

"In testimony whereof, the said John Hagard, Sr., has hereunto set his hand and seal, the day and year first above written.

State of Mississippi, } ss.  
Jefferson county, }

I, Edwin McKey, Clerk of the Probate Court in said county, do hereby certify that the within and foregoing instrument of writing is a true and perfect copy, taken from the records, as recorded in my office in Book E of Deeds, &c., pages 220, 221, 222.

[SEAL.] Given under my hand and seal of office, this 24th. day of July, A. D. 1848.

[Signed] EDWIN MCKEY, Clerk.

For the Freeman.

### STARTLING INTELLIGENCE!

It is very commonly reported that quite a number of our citizens, formerly resident in the southern States of the Union, have gone to Canada. Many more contemplate going thither during the course of this and the coming years. The reasons given for this course are certainly singular. They allege that they have been under the charge of an "Institution," and that those having the control of matters in the "Institution" treat them very harshly, and deprive them of many of their inherent and natural rights. And they allege, also, that if one succeeds in freeing himself from this "Institution," he is regarded by his neighbors as possessed of none of the rights and privileges of freemen. Under these circumstances, great numbers have gone to Canada, where, it is said, much sympathy and consideration is shown to the unfortunates. That such a state of things could exist in this country is hardly credible. It is rather questionable. It comes from a class commonly regarded as fanatics and outcasts—generally known as Abolitionists.

POSTSCRIPT—Since writing the above we are further informed, through the same questionable authority, that many of the most em-

inent men in the country have been apprised of the facts in the case, become satisfied that in all material points they are correct. But strange to say these very men, instead of using their influence to stay the progress of this course of things, are rather justifying and excusing the authors of the outrages said to have been committed upon innocent persons. Mr Calhoun, an eminent statesman of the South acknowledges that the "institution" is liable to the charges brought against it, and goes into an argument to show that those having control of matters there have a perfect right to do as they please with the members of the "institution". Mr Webster another eminent and much distinguished statesman, representing the ancient state of Massachusetts in the National councils, we are surprised and pained to hear, alleges that he knew of these things years and years ago; and yet has failed to bring the subject prominently before the American people. He even goes so far as to say (so we are told by these abolitionists,) that discussion will do no good, and will do much harm. We are told that in his last speech, Mr Webster said the "institution" of late years had increased wonderfully in power. If these things are true we hadly know what is to become of us.

We certainly shall lose all confidence in our statesmen, when we find them encouraging, and justifying such wickedness.

STILL LATER.—Just as I was coming to a close, I was informed that the American Church, at least a great part of it, had been apprised of the existence of the "Institution" and that many of its managers were in communion with the church; and further, that some of the members of the "institution," who had suffered most, were also members of the church. Instead of denying the existence of the evil charged, the Church seemed either inclined to pass them over, as they feared the excitement that would grow out of investigation would disturb the harmony of the church and create a great disturbance in the "Institution". One person supposed to be a professor in the "Institution," proposed to have the Constitution of the United States bound up into the Bible, so as to come between the Old and New Testaments; and that where the Bible came in conflict with the Constitution the latter was to have precedence.

Though this proposition was not acceded to the ministers of the American Church agreed to say as little as possible about the "Institution" and to give the "cold shoulder" to abolitionists and abolitionism wherever they should meet them. Upon the conclusion on the part of the minorities, the "Institution" agreed to do all in its power towards advancing the interests of the American Church.

However, in addition to the above interesting and important intelligence, we understand that many well meaning people have determined to have an investigation into the affairs of the "Institution," and they have designated a person by the name of Van Buren to attend to the business. And so the matter stands. We hope to have clear intelligence in our next.

Ohio has elected to Congress 4 Taylor whigs, 5 Van Buren whigs, and 10 democrats.

Massachusetts it is estimated will give about 11,000 majority for Van Buren.

# THE FREEMAN.

BOONTON, Oct. 25th. 1848.

To will right, to do right, for its own sake is Benevolence, is Religion, is Christianity.

At the earnest solicitations of some sincere and devoted friends of liberty, we have devoted most of our columns to the present political canvass.

We could do this because our doctrine is "principles not men," and under present circumstances we can go for the Buffalo Platform. We expect however, that, even the "free soil Party will make upward progress. We may perhaps at some future time make a more full exposition of our views and feelings in relation to these matters.

## THE MEETING AT MORRISTOWN.

This meeting was held according to notice on the 18th. inst. in the Court House. There was a good representation of Free Soil men from various parts of the County which with the Cass and Taylor men present filled the large court room. As we anticipated we were treated with very gentlemanly courtesy by Sheriff Farrand, and wish we could say the same of all the other whigs of Morristown.

We had an audience before which much good might have been accomplished for our cause, but we regret to say that the speech of Mr. Butler was a great disappointment to the free soil men of Morris County. It was not what we expected, nor what we had reason to expect. He made some very appropriate remarks upon slavery-extension, but his speech in the main consisted of the most unexpected and unmerited laudations of Gen. Taylor, the great champion of a slavery extension war; and the most bitter denunciations of Gen. Cass. He proved to those present that the whole length and breadth; the height and depth of his free-soilism, was nothing more nor less than hatred to Gen. Cass.

We did not expect so strong an effort made to prove that the country would be realy safe in the hands of a man who has proved by almost every act and circumstance of his life the most uncompromising opponent of the free soil doctrine; while on the other hand under the rule of the particular object of his personal dislike, all would be ruin.

We expected, and had reason to expect from Mr. Butler, an honest exposition and defence of the free soil doctrine and its candidates, but were sorely disappointed. We did not ask or expect him to denounce Gen. Taylor, but we do think that the extravagant praises of the man might have been left for his own mad worshipers to sing.

The Whigs felt that his speech did more for them than they could have done for themselves, and emboldened them at the close to make so much confusion and uproar as to make useless all further proceedings and the meeting was adjourned without finishing the business. A prominent Whig declared, that "he would give ten dollars to have Mr. Butler come there again" and another said, he would give him twenty dollars to come to Boonton and make such a speech.

Mr. Butler stated in his speech that the condition of the American slave was much better than that of the Africans in their own country, and in this sense, he declared that "Southern Slavery was an improvement upon African Barbarism."

Why then oppose the extension of slavery if this be true, and we are in favor of progress, let us not oppose the introduction of slavery into Mexico and California; let us repeal the Oregon bill and the Missouri Compromise and let all Nations call away their Cruisers on the coast of Africa, or load their vessels with its inhabitants and steer for America.

We advise the Free soil men of New Jersey to let Mr. Butler stay in New York. Men who are moved by no higher and more noble impulse than personal spite, will not be very likely to help on the cause of Patriotism or Philanthropy.

We may be thought severe but our indignation is just. A considerable effort and expense had been made to get up a free soil meeting in Morristown. To hold such a meeting there among our most inveterate opponents was no small trial, and Mr. Butler's unfaithfulness was more than we are bound to endure in silence.

We speak the sentiments of the free soil men who attended the meeting, and are borne out in what we have said by the testimony of both whigs and democrats.

## GEN. TAYLOR & THE WILMOT PROVISIO.

Among the reasons given by the Whigs in favor of Taylor, none are more false and ridiculous than the assertion that he is in favor of the Wilmot Proviso. In addition to what we have already said on this point, we give the following.

The Charleston News—a Dem. paper, says that "Gen. Taylor should be supported by Southern Democrats in preference to Cass because his nomination was made by Southern and Western men almost exclusively, he receiving the vote of every Southern state and their influence will color and control his administration."

Eastern (Miss.) Sentinel says: "Cass to be sure avows himself friendly to slavery, but Taylor points to his 280 slaves."

Richmond (Va.) Times says; "If any Gentleman in Massachusetts has a letter from Taylor assenting to the Wilmot Proviso it is a Forgery."

Georgia Enquirer says: "The silliest and most senseless thing we have noticed for a long time is, the attempt to make Gen. Taylor a Wilmot Proviso man. As no sober or sensible man believes this charge, we shall pay no attention to it. We dismiss it as a slander which refutes itself. No matter how often it may be charged—the only answer it deserves, is silent contempt."

The Matagorda (Texas) Tribune says: "If Gen. Taylor be elected, our peculiar institution—slavery—will find safety and protection beneath his giant arm and eagle eye."

This appears to be the pervading opinion of the whole South. One of the resolutions adopted by a Mass Meeting at Charleston, on July 20th, says of Gen. Taylor,—"*We know that on this great, paramount, and leading question of the South, he is of us—he is with us—he is for us.*"

Senator Davis, of Mississippi, a son-in-law of Gen. Taylor, (and who certainly should be acquainted with his opinions,) says,—"*He considers the Proviso unconstitutional.*"

At a meeting in Fairfax County, Va., held on the 17th August, Mr. Haskell, of Tenn., was questioned by John T. Barbour, Esq., as to Taylor's opinion of the Wilmot Proviso. Haskell replied, that Gen. Taylor would hold the Proviso to be hasty and inconsiderate legislation, and would veto it.

In a recent speech in Congress, Mr. Flournoy, of Virginia, a Whig member, said,—"*The agitation of the slave question should be kept out of the party contests of the day. The Whigs have agreed to abandon it, so far as this canvass is concerned.*"

Several months ago, (previous to the close of the War,) the Legislature of Mississippi appointed a committee of five to visit Gen. Taylor, with an invitation to visit their State.

Col. Boone, one of the committee, has published a detailed statement of the interview, in which he says,—"*Gen. Taylor expressed himself in favor of the war, and of prosecuting it until we could obtain territorial indemnity. He also said, the South ought NEVER to submit to the Wilmot Proviso.*"

Gen. Taylor himself says:—"The action of Congress should be respected so far as relates to Tariff, Currency, and Internal improvements;" but the question of slavery extension, he "reserves for the exercise of his constitutional prerogative."

But what need of all this labor to prove that he is in favor of the Proviso, let Gen. Taylor only say so, let him write it, put his name to it and send it out to the world, and that will settle all disputes about it.

## MORRIS COUNTY CONVENTION.

This Meeting was held according to public Notice in the Court House at Morristown Wednesday Oct. 18th at 1 o'clock P. M.

Abram Magie was appointed chairman and John Grimes Sec.

It was then Resolved, That the convention proceed to nomination of candidates for the Legislature and county officer.

The following nominations were then made.

### For Assembly.

Benjamin B. Griswold.  
William Conkling  
John D. Mills,  
George W. Estlin.

### For County Clerk

Nicholas F. Cook

The Meeting then adjourned to half past 3 o'clock.

3 O'clock P. M.

The Meeting was organized by calling Charles Mathews to the chair and the meeting was addressed by Benjamin F. Butler Esq of New York.

The following Resolution proposed by Jacob L. Brotherton was unanimously adopted.

Resolved That Congress has no more power to make a slave than to make a king.

Therefore any efforts made by congress to Create, Extend or perpetuate either is anti Republican, anti-Democratic and anti-Christian: which we are bound to, and will resist.

THE FOURTH DISTRICT CONVENTION was held in Morristown the 18th. October.

Charles Mathews was chosen Chairman and M. Minton Sec.

It was then unanimously Resolved that

JOHN W. STOUT of New Brunswick be the candidate for Congress in fourth District.

Horace Greely, after Standing out against Taylor for several months, has at last raised the bloody Flag. It is certainly very mortifying in deed to see a zealous friend of peace and liberty advocating the elevation of a large slaveholder and the champion of a slavery-extension war. We are sorry he is not more consistent. It is an uphill business for him and he acknowledges it is only to keep out Cass. This is a very poor excuse for Horace, he should blush to think of it; but it shows how much he really thinks of Gen. Taylor.

After all though, he is vastly better and more honorable, than the company he keeps. Rend the following.

From the N. Y. Tribune.

### "THE GREAT ISSUE."

Let what may be the result of the pending election, History will honor the independent free soil movement as one of the noblest which our age has witnessed. If not destined to succeed, in the vulgar acceptance of success, it cannot elect a President, and may not even a Governor nor Electoral Ticket by its own unaided strength; but it is destined surely to accomplish the chief end of its being, by barring forever the New Territories of the Union against the irruption of Slavery. Not by electing its own candidates, but by constraining those of both the great parties to range themselves, however reluctantly, on the side of free soil, will its triumph be achieved. Had it taken the field one year earlier, Gen. Cass would never have written the Nicholson letter, nor D. S. Dickinson clung to the standard of Slavery-Extension undriven from it by the defection of Messrs. Benton and Houston, Senators from Slave States. Had it sprung to life years earlier, it would have saved the nation the thousands of lives and millions of treasure wasted in Mexico. It is essentially a noble movement—whatever the faults of its directors. They may have committed many errors, but we would as soon reproach the Apostle Paul for the stoning of Stephen as Mr. Van Buren for any of his by-gone faults in reference to slavery.

[From the Boston C. ronotype.]

## "Last Letter."

How or where we got the following letter, we are not authorized to tell. We do not vouch for its authenticity, but the style and thoughts are "very like" the respected author. It is certain, that, if the General did not write it, his views upon the great topics of the day, are therein lucidly set forth.

BATON ROUGE, July 1, 1848.

Sir: In answer to your favor, asking my opinions, I beg leave to say:

That I have none on the subject and don't mean to have. It is enough to say, that, if elected, I shall be another Washington—a regular out-and-out— and will follow the illustrious lights of John Adams and Thomas Jefferson. I go for the Presidency, and will make a nomination from anybody. I am now the standard bearer of the natives, the whigs, some of the old federalists, a few semi-abolitionists, and here and there a loco.

As for the Wilmot Proviso—bah! Have you two hundred prime niggers? Don't I raise twelve hundred bales of cotton, annually? Are not all my interests with the South? Tell them fellows—no you needn't tell them anything—but let me and old "Whitey" get into the Presidency, and I'll give 'em Jessie to tell you.

About that tariff, I don't know what it is I mean to ask Bliss, when he comes. It isn't a new kind of artillery, is it?

I hope you won't publish this letter, as it might conflict with some I have written before. If you write again don't forget to pay the postage. Your "strictly orthodox" friend,

ZACH. TAYLOR.

P. S. I have shown the above to my old horse Whitey. He don't interpose his neck to it. He says all he wants is to get his nose into the public crib. The old fellow has been on short allowance lately, on account of that postage bill.

GEN. TAYLOR AT HOME!—AGAINST FREE SOIL!—Mr. Benjamin, one of the Whig electors for the State of Louisiana, affirmed, in a speech at Baton Rouge, Gen. Taylor's own residence, that the old Gen. was "all right" upon the slavery question, adding, "*I can assure my fellow citizens here that Taylor will promptly veto any thing like the Wilmot Proviso. The interests of the South are safe in his hands.*"

Such a statement made at Gen. Taylor's own door, by a political friend of position and responsibility, ought to be conclusive with fair minded men who would not see freedom sacrificed to party.

For ourselves we never had a doubt on the subject.—*Campaign of Freedom.*

### FREE SOIL MEETING IN BOONTON.

This Meeting was held on Saturday in the afternoon and evening and addressed by Dr. Rogers of Clinton and H. N. Conger Esq. of Newark with excellent effect. The addresses were exceedingly interesting and instructive. One of them had been a democrat and the other a Whig and had left their old parties on account of their corruptions and abandonment of principle, and have no desire to get back into them again.

These are the men to do up the work of free soil only give them a chance.

Mr. Conger is to speak at Rockaway thurslay of this week.

Hard stories are told in the papers about Gen. Cass, how he has fattened on at the public expense, receiving several salaries from the government at the same time, with extra allowances &c.

This is probably all true. It is not necessary for us to labor to prove that he is in favor of slavery-extension for he has said he would veto the Wilmot Proviso. This is enough to satisfy all Free Soil men as to his claims to their votes. His contemptible servility to the interests of the South deserves our unfeigned contempt, and the more so because it all looks toward the petty interests of his own pocket. After all we like to have men say what he will do, then we know what to do. Gen. Cass has settled the question of his own merits himself; he has left us no room to doubt.

**FREE SOIL NOMINATION.**

For President  
**MARTIN VAN BUREN.**  
Of New York.

For Vice-President  
**CHARLES F. ADAMS**  
Of Massachusetts.

*For Electors.*

Alexander Wurts,  
Alexander H. Wallis,  
James Howey  
Edward D. Weld,  
David Ryerson,  
Jeptha B. Munn,  
Samuel Baldwin.

For Congress 5th. District  
John Stout  
Of New Brunswick.

**PLATFORM OF FREE DEMOCRACY.**

For the convenience of reference, we abbreviate and arrange in order the principles of this platform, as contained in the more formal style of the resolutions:—

1. The Convention is declared a union of Freemen, who, forgetting all past political differences, combine against the aggressions of the Slave Power, and to secure Free Soil for Free Men.

2. The two political parties are disbanded by the late National conventions, by the sacrifice of their principles, and their subservieney to slavholding dictation; and neither of their candidates can be supported without a sacrifice of consistency, duty, and self-respect.

3. The people are assembled, remembering the example of the fathers of the Republic, putting their trust in God for their triumph, and invoking his guidance, plant themselves upon the National platform of Freedom, in opposition to the Sectional platform of slavery.

4. Slavery in the States depends upon State laws alone, which the General Government cannot repeal, and for which it is not responsible.

5. The policy of the Government, as shown by the Jefferson Proviso, and other acts, has been, not to extend, nationalize, or encourage, but to limit, localize, and discourage slavery; and to this policy the government should return.

6. The Constitution was ordained to promote the general welfare and secure the blessings of Liberty, and denies to the government all power to deprive any person of his liberty, or property without legal process.

7. Congress has no more power to make a slave than a king, or to establish slavery than a monarchy.

8. It is the duty of the government to release itself from all responsibility for the existence or the extension of slavery.

9. The only safe preventing the extension of slavery into free territory, is to prohibit its existence there by act of Congress.

10. We accept the issue of the Slave Power, more slaves, and more slave territory, and our final answer is—NO MORE SLAVES,—NO SLAVE TERRITORY.

11. The late Compromise Bill of the Senate is no compromise, but a surrender of our rights; and the people are warned not to suffer their representatives to betray them. *Every further compromise with slavery are made, THEY MUST BE REPEALED.*

12. We demand Freedom and Free Institutions for Oregon, for California, and New Mexico.

13. On other questions of policy, the following principles are advanced:

- (1.) Cheap postage for the people.
- (2.) Retrenchment of the expenses and patronage of the government.
- (3.) Abolition of all unnecessary offices and salaries.
- (4.) The election of all civil officers directly by the people.

(5.) Appropriations for harbor and river improvements.

(6.) Full grant of land to actual settlers, in settled counties, of the public lands.

(7.) A present Tariff adequate to the payment of the public debt, and for the economical expenses of the government.

14. Resolved, That we inscribe upon our banner, "FREE SOIL, FREE SPEECH, FREE LABOR, AND FREE MEN," and under it will fight on, and fight ever, until a triumph of victory shall reward our exertions."

**THE CASTING VOTE.**

The whig speech makers all over the Free States, from Daniel Webster downward, are asserting that Martin Van Buren gave his casting vote in the Senate for a law, authorizing postmasters to search the mails and stop all anti-slavery publications. This charge is utterly false, and those that make it know it to be so. No such law was ever passed, and therefore Mr. Van Buren could never have voted for it, as he could only vote in the case of a tie.

It is well known that a bill in order to become a law must pass through three separate readings, and can only become a law after it has received a majority at its third reading. Now Mr. Van Buren only gave his casting vote on the second reading of the Bill, which members often do through courtesy to the friends of the bill, knowing that such a vote cannot make it law. The bill referred to on its third reading was rejected by a large majority, many voting against it who voted in favor of the second reading. So much for Whig honesty in this matter. Do they come any nearer the truth in other matters?

I know that he [Martin Van Buren] is opposed upon principle to the annexation of Texas.—*John Quincy Adams.*

The Tobacco Almanac for 1839, Published by Fowler and Wells 131 Nassau St, N.Y. is a document that every person should have, particularly all users of tobacco—We give the following extracts.

A poor farmer (as related to me recently) with but one cow and horse, found them troubled with lice. A benevolent friend gave him a bottle of tobacco, as he had heard that it would dist off the lice at once. The owner thanked him for the article, and poured it along the back and tail of the horse and cow recording to direction. They soon showed signs of weakness, and lay down; one survived six hours, and the other about twelve—to the astonishment and grief of the owner and his friend.

An individual residing in the city of New York, who trains & speculates in dogs for a livelihood, informed me that he thought one of his most valuable dogs did not appear very well and concluded he would give him a little. Consequently, he soaked a cigar in water to obtain the juice for the above purpose; but before the dog had the dose on his stomach one minute it was dead, which greatly surprised his master.

I think of Gen. Taylor very much as he seems to think of himself.—*Daniel Webster.*

I greatly doubt my qualifications to discharge the duties properly.—*Gen. Taylor.*

We publish in another column an abstract of the Buffalo Platform, will some good whig furnish us with the Philadelphia Platform. We should like to publish that too.

ACTIONS SPEAK LOUDER than WORDS.—Gen. Cass says he will veto the Fugitive Proviso and go for slavery. Gen. Taylor has always worked for slavery, fought it, and owns also 1200 slaves. Gen. Cass says, but Gen. Taylor never surrenders. Actions speak louder than words.

Take care, out of Taylor and what kind of a man you are taking for a Cass and what...

**NATIONAL REFORM NOMINATION.**

FOR PRESIDENT,  
**GERRIT SMITH.**

Of New York,

FOR VICE-PRESIDENT  
**CHARLES C. FOOTE**

Of Michigan.

"Land Monopoly I would disfavor, whether on the part of Government or individuals. Hence I would have the public lands thrown open to actual settlers, free of cost. I would add under this head that EVERY MAN'S HOMESTEAD SHOULD BE INALIENABLE, except by his own consent."—*Gerrit Smith.*

The New Jersey State National Reform Convention was held in Newark on the 12th. Inst. and the following electoral Ticket was adopted.

- Moses Jaques.
- Grover C. Stewart
- William Heighton
- Richard Coriell
- James Law
- F. Guest
- James Porter.

**Secret Societies.**

"No man lighteth a candle and putteth it under a bushel."  
"Have no fellowship with the unfruitful works of darkness."

THE NEW INITIATION SERVICE.—We understand that many of our brethren have an idea that the new service is yet to be submitted to the Tents for their approval before it goes into effect. We will just say that this is a mistake. The services have been adopted by the High Tent and ordered to go into operation on or before the 1st. of February, and as soon as they are sent to the Tents by the H. C. S. will become law, and must take effect by the 1st. of Feb. 1849.—*N. Y. Washingtonian.*

There you have it gentlemen! Rechabites, Republicanism with a vengeance. You have nothing to do but to knock under; the "High Tent" commands and you must obey.

Therefore take it cheerfully, murmur not but like good peaceable citizens submit and swallow the pill. It is no doubt for the "Good of the Order," but don't call your order a Republican order.

**A N E X T R A C T.**

Secret Societies produce a mental slavery. That man is a slave whose mind is not free. It is in vain that he may enjoy "light and life and the use of his own limbs," if his soul is in bondage. He who is bound to secrecy on certain subjects, and to one class of fellow men, by unknown ties, which do not exist between him and others, is unreasonably a slave. Other men, men of discordant principles and views, have power over his faculties, and in proportion to his subjection to the association, he is in bondage, and becomes a mere, perhaps, a dishonorable machine.

**Free Soil.**

A Free Soil Meeting is to be held on Saturday evening of this week, (Oct. 28th.) in the Free Church, Boonton. Eugene Casserly Esq. of New York is expected to address the meeting. Ladies and gentlemen of all parties are invited.

**THE SLAVE TRADE.**

The British and Foreign Anti-Slavery Reporter for Sept. gives a summary view of numerous documents laid before Parliament by commissioners at Sierra Leone, Cape of Good Hope, Brazil &c. which proves what Abolitionists have long known, that the Slave Trade is not diminishing. The only way to stop this trade is to stop the market. As long as there is a market open for the sale of slaves, they will be sold.—Avarice will prompt men surmount all obstacles in the way of this trade.

Lord Howden, late British Minister to Brazil, under date Rio de Janeiro, 9th Feb. 1848, makes the following statement in relation to the Slave Trade during the year 1847.

"I have the honor to inform your Lordship that, according to the best estimation I have been able to make above 60,000 slaves have been imported as slaves into Brazil during the year 1847 \* \* \* never have slave dealers so perfected all the apparatus and appliances of their vile trade as present; never have they so organized the whole range of shore signals from St. Pauline's to Bahia, nor established such facilities for landing their cargoes as now."

The Reports state that the slaves captured or destroyed in 1846 were as follows.

|                          |     |
|--------------------------|-----|
| By the British Cruisers. | 47. |
| " French "               | 12. |
| " Portuguese "           | 7.  |
| " American "             | 2.  |

So it would seem that even the Portuguese are doing much more to suppress this traffic than the Americans.

The following shows that the slave trade is on the increase notwithstanding the Colonization Society says so much about abolishing this traffic.

|         | Slaves Imported from Africa. | Carried into B. America. |
|---------|------------------------------|--------------------------|
| In 1840 | 64,114.                      | 30,000.                  |
| " 1841  | 75,097.                      | 16,000.                  |
| " 1842  | 28,400.                      | 14,200.                  |
| " 1843  | 55,052.                      | 30,500.                  |
| " 1844  | 54,102.                      | 26,000.                  |
| " 1845  | 36,758.                      | 22,700.                  |
| " 1846  | 76,117.                      | 52,600.                  |
| " 1847  | 84,356.                      | 57,800.                  |

The difference between the two columns shows the number that were carried into Spanish Colonies and the United States, perhaps a few other places, and those that were in the passage.

The reports also state that from 1793 to 1840 the number exported from Africa was 918,500 since 1840 444,046 1462,546

The number of slaves embarked from the African coast for America since 1788 is 516. no doubt as many more have been slain in Africa in capturing them.

We regret that we have not room to give all the article from the Reporter, we think would turn the attention of honest men to the abolition of the root of all this evil. Being short of the total abolition of slavery we stop this infamous slave trade.

A Model Town.—In Bloomfield, Ct. says an exchange paper, there are 250 voters. All but two for Van Buren and Adams. Two who do not are equally divided between Cass and Taylor.

Another.—Cheshire, in Berks, Mass, the celebrated John Leland's town, contains 200 voters. They are—for Taylor 0, Cass 2, Van Buren 258. It is thought that before the election the Cass strength will be divided, and Taylor will hardly hold his own!

FOR SALE AT THIS OFFICE THE LIBERTY ALMANAC FOR 1849. A friend of freedom should be without a deficient collection of valuable tracts. ALSO, PHRENOLOGIC, PSYCHOLOGIC, PURE and TOBACCO.

## POETRY.

From the Young America.  
**KEEP IT BEFORE THE PEOPLE.**  
BY DUGANNE.

*Keep it before the People,*  
That the earth was made for man!  
That Flowers were strown,  
And fruits were grown,  
To bless and never ban:  
That sun and rain,  
And corn and grain,  
Are yours and mine, my brother—  
Free gifts from heaven,  
And freely given,  
To one as well another!

*Keep it before the People,*  
That man is the image of God,  
Whose limbs nor soul  
Ye may not control  
With shackle, or shame, or rod!  
We may not be sold,  
For silver or gold—  
Neither you nor I, my brother—  
For Freedom was given,  
By God from Heaven,  
To one as well another!

*Keep it before the people,*  
That famine and crime, and wo,  
Forever abide  
Still side by side,  
With luxury's dazzling show;  
That Lazarus crawls  
From Dives' halls,  
And starves at his gate my brother  
Yet life was given  
By God from heaven,  
To one as well as another!

*Keep it before the people,*  
That the laborer claims his meed,  
The right of soil.  
And the right to toil  
From spur and bridle freed:  
The right to bear  
And the right to share  
With you and me, my brother—  
Whatever is given  
By God from heaven,  
To one as well as another!

### SELECTED.

Ye who know and do the right,  
Ye who cherish honor bright,  
Ye who worship love and light,  
Chose your side to-day,  
Succor Freedom, now you can,  
Voting for an honest man;  
Let not Slavery's blight and ban,  
On your ballot lay.

Boasts your vote no higher aim,  
Than between two blots of shame  
That would stain our country's fame,  
Just to chose the least?

Let it sternly answer no!  
Let it straight for Freedom go;  
Let it swell the winds that blow  
From the North and east.

Do your duty He will aid;  
Dare to vote as you have prayed;  
Who e're conquered, while his blade  
Served his open foes.

Right established would you see?  
Feel that you yourselves are free;  
Strike for that which ought to be—  
God will bless the blows.

The men that rob by law are as truly thieves  
As the men that rob by violence. The gov-  
ernment that tax the people for any other ob-  
ject than the people's good, are a band of  
robbers.  
*Reform Almanac.*

It is better to rely upon our own judg-  
ment, in matters of conscience, than to trust  
to the learning and ability of the great men—  
so termed—of the world. We may be wri-  
ting to trust a doctor in disease, or a carpen-  
ter in house building; but not so with ques-  
tions of conscience. No man has the right  
to let his fellow—though he may be unchal-  
lenged for goodness of heart and deepness of  
mind—decide what may be his duty in a  
moral matter. We object not to interchang-  
ing thought—to hot discussion, if you please  
if it be rightly tempered; but we contend for  
independence of thought and action. Let  
man make *right* his pole-star, and we fear  
not that discussion will lead him astray. In  
the absence of this that men frequently  
become indifferent to their moral and social  
duties; and hence our ministers are relieved  
upon in moral diseases, as our physicians are  
in physical. We are not opposed to learning  
or sound doctrine, but we believe that ques-  
tions of morality do not require much learn-  
ing or doctrine to render them clear. Con-  
science, that monitor that God has implanted  
in every man, will surely lead him in the  
right path, if he be inclined to follow her.  
What we would most desire to guard against  
is the idea that, by surrounding ourselves  
with sound doctrinal barriers, we are guard-  
ing and securing the heart from the attacks  
of Evil. Let the heart be filled with Love  
and it will sustain the head—but the head  
can never sustain the heart.

Some one has said, "The only High  
Schools are those devoted to the education of  
the heart." Common Schools, we think,  
might profitably pursue the same studies.

THE LIBERTY ALMANAC FOR  
1849 is just published by the American and  
Foreign Anti-Slavery Society, and is for sale  
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suits the times, and should be in the posses-  
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ing and useful matter, and should be read by  
every one who considers health of any value  
and is ignorant of the true value of water.  
We do not believe that water will cure every-  
thing, or that it should be used at the exclu-  
sion all other things as remedial agents; but  
we do believe that its usefulness is very little  
understood, and wish this Journal may have  
a large circulation. It is published by Fow-  
lers and Wells, 131 Nassau Street N. Y.

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Science of mind, and is a most interesting  
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ing matter, with likenesses of various distin-  
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tance Phrenology and Physiology in their ap-  
plications to the various purposes of life.  
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Lewis Tappan of N. Y. is Treasurer.

### SPOSITION AND DUTIES OF THE NORTH WITHEGARD TO SLAVERY.

This is the title of a well written tract  
of 24 pages, by Andrew P. Peabody, pub-  
lished by Charles Whipple of Newbury-  
port. We might perhaps differ with the au-  
thor on some small points but as a whole it  
contains much valuable matter & we wish  
every man in the free States might read it.  
We are certain that no truly honest Nor-  
thern man could read it and feel that he had  
nothing to do with slavery.

The facts set forth in this tract proves con-  
clusively that Slavery has had, and still does  
have much to do with us. But let it be read  
it will speak for itself. It is for Sale by Wm  
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The MORRIS & ESSEX RAIL ROAD is  
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A stage runs twice a day from Boonton,  
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The abolition of slavery in the Danish  
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JUDGE JAY'S LETTER TO BISHOP IVES. This  
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"There must be something wrong."

When we think of the destructive progress  
that disease is making among human teeth,  
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wrong."

"That's worth the finding out."

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ject, we have laying on our table a small  
book on the teeth by John Burdell, Dentist,  
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earnestly recommend to all those interested  
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Price twelve and a half cents.

A Scripture Argument in favor of with-  
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# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all Investigation.

VOL. 3.

SATURDAY, FEBRUARY 3, 1849.

No. 10.

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### ANOTHER DIVISION AMONG THE FRIENDS.

It seems that a late portion of the gentlemen yearly meeting of Friends held a conference at Farmington, N. Y. in Oct. last, and come to the conclusion that no discipline but the Bible, and no guide but the Divine Spirit is necessary for the preservation and perfection of a religious meeting or of religious society. The following is the manifesto of this conference of Reformers. We publish it by request, and recommend it to the careful consideration of all the friends of reform.

### TO ALL TO WHOM THESE MAY COME:

#### BELOVED BROTHERS AND SISTERS:—

Having, pursuant to adjournment, in the 6th month last, again met, to consider what measures it will be right to adopt, that the blessings of Religious Society may be placed within the reach of all, our minds have been led into an examination of religious association in general. In looking at this subject, melancholy evidences present on every hand, that societies or church-organizations, ostensibly for the promotion of religion, have been among the greatest impediments to its progress, and the most fruitful sources of tyranny and oppression. But, while we feel that these facts should lead to the utmost care in regard to the principles permitted to enter into their structure, we are abundantly assured that these results are their abuse, not their necessary attendants—the consequence of the admission into them of elements hostile to man's nature, his duties, & inalienable rights.

Religious association has manifestly its foundation in the religious and social elements of the human mind, principles powerful and constant in our nature, and most beneficent in their legitimate action. We are made pre-eminently social beings. From the exercise of the social principles of our nature, flow all the reciprocal benefits, all the countless offices of love and kindness, which strew with blessings the path of life. Not only in the physical, but especially in the higher departments of man's nature—the moral and religious—we behold the working of this beautiful & beneficent economy; in the mingling of sympathies and affections; in imparting to each other the treasures of the intellect, the conscience, the religious feelings; in united aspirations to, and reverence and adoration of the Supreme Being.

To attain these social religious benefits in the highest degree, assemblies are needed; these require arrangement, time, manner as well as object; in short, organization, or understood modes of action. We need only that these be wise and right—not conflicting with man's prerogatives, nor God's

The object of religious association may be to promote the promotion of right business—of practical goodness—love to God and man—on the part of every member composing the association, and in the world at large, so far as it is instrumental to this end, it is Christian, a blessing to the community in which it exists. So far as it

is not thus instrumental, its non-existence were desirable. To promote this object there must be a practical conformity to the Divine laws—the principles of the association must be in harmony with the principles of the Divine government. For righteousness is none other than the results of these laws—the exemplification of these principles in the actions of moral agents.

Man is made to sustain a relation of an intelligent and accountable agent under the Supreme intelligence; has the law of God written on the conscious powers of his soul; stands in such contiguity to Omnipresent God as to have immediately revealed to him God's will regarding him. This is the fundamental fact in religion; that which constitutes man a subject of God's moral government; the foundation of his hopes, of his accountability.

This revelation of God's will to him he feels and knows to be personal—his accountability personal and not transferable, though connecting him in obligation; and binding him by kindred ties with the whole family of man. Yet, as absolutely personal and individual as though he and God were alone in the Universe. Hence his conscience must be kept sacred in its devotion and allegiance to God, from whom the law comes. No laws nor institutions of men, should restrict this individual exercise of conscience, of responsibility. The only restriction that can be Christian or lawful in this momentous matter, in the terms of association, is the admission of the obvious principle, that no pretext of conscience can be valid which violates the equal rights of others, or any of the unchangeable principles of moral obligation, which are primary to conscience, and by which, in the Divine Order, it is to be governed.

Liberty of conscience, then—the recognition of the right of every member to act in obedience to the evidence of Divine Light, in its present and progressive unfoldings of truth and duty to the mind, must be a fundamental principle in every right organization.

That this perfect liberty of conscience, is the right of every sane and accountable human being, appears from several other considerations. Mankind partake of the variety which every where marks the Creator's works. Though identical in the elements of their being, these elements exist in the race in infinitely diversified proportions. Hence their individuality, their peculiarities of character. Again: they are each subject to influences as diversified as their mental and physical peculiarities—all which affect their character, their views their actions. This diversity furnishes occasion for a most profitable exercise of some of the finest feelings and affections of our nature—tenderness, kindness, tolerance. From the universality of the facts in the case, the practice of these virtues is obligatory on all, and no institution can be Christian—can exemplify love to God and man—(the substance of Christianity)—that is deficient in these virtues. "Christianity," says an enlightened writer, "respects this diversity in men—aiming not to undo but further God's will; not fashioning all men after one pattern—to think alike, act alike, be alike, even look alike. It is something far other than Christianity which demands that. A Christian Church then should put no fetters on the man; it should have unity of purpose, but with the most entire freedom for the individual. When you sacrifice the man to the mass in church or state—church or state becomes an offence a stumbling-block in the way of progress, and must end or mend. The greater the variety of individualities in church or state, the better is it, so long as all are really manly, humane, and accordant. A Church must needs be partial, not catholic, where all men think alike—narrow and little." It has been the want of this broad and Christian ground of toleration that has been the bane of every church, Catholic and Protestant. In proportion to its absence, despotic and oppressive measures have marred the harmony and nobly defeated the objects of religious society.

Another cause of the exercise of despotic power in professed Christian churches, has

been the establishment of an ascending scale of authority of larger bodies over smaller, terminating in a Head or Supreme Controlling Power. This, we are persuaded, has been a prominent cause of the difficulties which have been experienced in the Society of Friends, at different periods of its history, and especially of the divisions which have occurred within the last quarter of a century.

In the establishment of Preparative, Monthly, Quarterly, and Yearly Meetings, it was doubtless, not contemplated, in the early periods of the Society, that any despotic authority should be exercised by larger meetings over smaller. The only power intended to be exercised appears to have been that of persuasion and love. But the history of the Society shows how easy it is to abuse power, when men have incautiously been vested with it, by the expressed or implied rules of a written code. And the experience of the past admonishes us to recur to original fundamental ground, in regard to the design of religious association, and remove from it an element demonstrably evil in its tendency and results—the subordination of meetings, or the vesting of larger meetings with authority over smaller. As in a right organization the man can not be sacrificed to the mass, the individual conscience to an assemblage of consciences; so neither can a number of individual consciences in a congregation rightfully be sacrificed to a larger assembly, or any assumed established head. The order of independent congregations, therefore, has opened, with great unanimity and clearness, as most in harmony with man's nature and rights, and least liable to abuse.

Each congregation or meeting, will consequently attend to its own internal or disciplinary concerns. Larger meetings—Quarterly or Yearly—will be for counsel and advice, and for the consideration and promotion of the great interests of humanity—every thing that concerns man at large—including of consequence the existing evils of the day, War, Slavery, Intemperance, Licentiousness, or in whatever form cruelty, injustice, and other perverted principles may operate. Yearly meetings may suggest rules or regulations for the government of particular meeting or congregations, but shall have no power to enforce.

Another fruitful cause of difficulty and disaffection, has been the institution of Meeting of Ministers and Elders. Of these we propose the discontinuance, as also of the practice of recommending or ordaining ministers. Every meeting or congregation will attend to the regulation of the ministry among themselves: and if any one proposing to travel to a distance, wishes a certificate of moral character, it can be granted for the time being.

Not only will the equality of woman be recognized, but so perfectly, that in our meetings, larger and smaller, men and women will meet to gather and transact business jointly.

These principles, simply carried out, will, we apprehend, effectually prevent the abuses and evils of ecclesiastical organizations.

And should they at any time fail to be exemplified in the practice of a meeting toward any of its members, the evil would be limited, and not very oppressive, as any member affected by it, would be at liberty to join another congregation, and still participate in the privileges of the general association.

Two evils at least, if not wholly excluded, would find but scanty soil to grow in—*Tyranny* and *Sectarianism*. And these will be the more effectually prevented by the recognition of the great principle, already adverted to, of perfect liberty of conscience—which in our view, forbids the establishing of any thing as a barrier to religious fellowship, either as regards individual or the inter-communication of congregations, but the violation of the great unchangeable principles of morals, revealed, as facts of consciousness, to the universal human mind—Reverence of God, Justice, Mercy, Benevolence, Veracity, Chastity, &c. In other words nothing but what is plainly incompatible with love to God and love to man—leaving each to the test:

"By their fruits ye shall know them," independently of abstract opinions. Thus a brother or sister might hold the doctrine of Trinity, or of a Vicarious Atonement—might practice Water Baptism, the ceremony of Bread and Wine, and kindred rituals, or he might believe none of these, and his rights should be recognized to preach his conscientious convictions of these matters in any of our meetings—each, in either case, conceding the right of every other brother and sister, who may deem that error has been promulgated, to endeavor, in the pure spirit of love and kindness, to make it apparent, either before the same congregation, or in any of our meetings where they apprehend themselves called upon to do so. Thus, by the recognition of equal rights and the sacredness of conscience, and of the duty of reciprocal kindness, a narrow sectarianism and party feeling would vanish before the light of truth, and the minds of the sincere and pious be more and more united. Nothing would be found so potent to promote unanimity of sentiment and brotherly love, as action based on these Divine principles. Under their influence a censorious and contentious spirit would find no place, the governing desire would be the attainment of truth, and thus would be verified the words of the excellent Isaac Pennington—"It is not the different practice from one another that breaks the peace and unity, but the judging one another because of differing practices."

We may advert to yet another great evil, which, in the church order we have defined, must receive an effectual check. We mean *Priestcraft*. This grows out of a dependence on our fellow beings, as possessing superior means of Divine knowledge. In this dependence individual talents are neglected, and individual responsibility is sought to be transferred to the person or persons on whom the dependence rests. And this dependence gives power to those on whom it is placed, and makes those who place it easy subjects for its exercise. In this way a large proportion of the professors of religion become, to a greater or less extent, the dupes of priestcraft. The same effect takes place, to a certain extent, among Friends, as the consequence of recommending ministers, as it is called; that is setting them apart, by a particular process, as ministers of the Society. By this practice—which is a virtual ordination—the idea naturally obtains, that those thus distinguished have nearer access to the Divine mind—superior means of Divine knowledge, than others. This leads to an improper dependence on them, and a consequent neglect on the part of the other members of their own spiritual gifts. Here injury is sustained, both by the preachers and those who thus defer to them; and by the non-employment of individual gifts, in the inculcation of moral and religious truth, the body and community at large suffer incalculable loss.

Intimately connected with the right use of the gifts of every member, is the mode of conducting assemblies for spiritual edification and improvement—of which we will here say a word. Agreeably to the facts before stated, and the objects of religious association, every accountable human being stands in such a relation to the Divine Mind, as to be privileged to receive, from the Fountain of Wisdom and Goodness, immediate instruction relative to all the duties of life; personal and social. The responsibility in respect to these

# THE FREEDMAN.

BOONTON, Oct. 25th. 1848.

To will right, to do right, for its own sake is Benevolence, is Religion, is Christianity.

At the earnest solicitations of so many sincere and devoted friends of liberty, we have devoted most of our columns to the present political canvass.

We could do this because our doctrine is "principles not men," and under present circumstances we can go for the Buffalo Platform. We expect however, that, even the "free soil Party will make upward progress. We may perhaps at some future time make a more full exposition of our views and feelings in relation to these matters.

## THE MEETING AT MORRISTOWN.

This meeting was held according to notice on the 18th. inst. in the Court House. There was a good representation of Free Soil men from various parts of the County which with the Cass and Taylor men present filled the large court room. As we anticipated we were treated with very gentlemanly courtesy by Sheriff Farrand, and wish we could say the same of all the other whigs of Morristown.

We had an audience before which much good might have been accomplished for our cause, but we regret to say that the speech of Mr. Butler was a great disappointment to the free soil men of Morris County. It was not what we expected, nor what we had reason to expect. He made some very appropriate remarks upon slavery-extension, but his speech in the main consisted of the most unexpected and unmerited laudations of Gen Taylor, the great champion of a slavery extension war; and the most bitter denunciations of Gen. Cass. He proved to those present that the whole length and breadth, the height and depth of his free-soilism, was nothing more nor less than hatred to Gen. Cass.

We did not expect so strong an effort made to prove that the country would be really safe in the hands of a man who has proved by almost every act and circumstance of his life the most uncompromising opponent of the free soil doctrine; while on the other hand under the rule of the particular object of his personal dislike, all would be ruin.

We expected, and had reason to expect from Mr. Butler, an honest exposition and defence of the free soil doctrine and its candidates, but were sorely disappointed. We did not ask or expect him to denounce Gen. Taylor, but we do think that the extravagant praises of the man might have been left for his own mad worshippers to sing.

The Whigs felt that his speech did more for them than they could have done for themselves, and emboldened them at the close to make so much confusion and uproar as to make useless all further proceedings; and the meeting was adjourned without finishing the business. A prominent Whig declared, that "he would give ten dollars to have Mr. Butler come there again" and another said, he would give him twenty dollars to come to Boonton and make such a speech.

Mr. Butler stated in his speech that the condition of the American slave was much better than that of the Africans in their own country, and in this sense, he declared that "Southern Slavery was an improvement upon African Barbarism."

Why then oppose the extension of slavery if this be true, and we are in favor of progress, let us not oppose the introduction of slavery into Mexico and California; let us repeal the Oregon bill and the Missouri Compromise and let all Nations call away their Cruisers on the coast of Africa, or load their vessels with its inhabitants and steer for America.

We advise the Free soil men of New Jersey to let Mr. Butler stay in New York. Men who are moved by no higher and more noble impulse than personal spite, will not be very likely to help on the cause of Patriotism or Philanthropy.

We may be thought severe but our indignation is just. A considerable effort and expense had been made to get up a free soil meeting in Morristown. To hold such a meeting there among our most inveterate opponents was no small trial, and Mr. Butler's unfaithfulness was more than we are bound to endure in silence.

We speak the sentiments of the free soil men who attended the meeting, and are borne out in what we have said by the testimony of both whigs and democrats.

## GEN. TAYLOR & THE WILMOT PROVISIO.

Among the reasons given by the Whigs in favor of Taylor, none are more false and ridiculous than the assertion that he is in favor of the Wilmot Proviso. In addition to what we have already said on this point, we give the following.

The Charleston News—a Dem. paper, says that "Gen. Taylor should be supported by Southern Democrats in preference to Cass because his nomination was made by Southern and Western men almost exclusively, he receiving the vote of every Southern state and their influence will color and control his administration."

Eastern (Miss.) Sentinel says: "Cass to be sure avows himself friendly to slavery, but Taylor points to his 280 slaves."

Richmond (Va.) Times says; "If any Gentleman in Massachusetts has a letter from Taylor assenting to the Wilmot Proviso it is a Forgery."

Georgia Enquirer says: "The silliest and most senseless thing we have noticed for a long time is, the attempt to make Gen. Taylor a Wilmot Proviso man. As no sober or sensible man believes this charge, we shall pay no attention to it. We dismiss it as a slander which refutes itself. No matter how often it may be charged—the only answer it deserves, is silent contempt."

The Matagorda (Texas) Tribune says: "If Gen. Taylor be elected, our peculiar institution—slavery—will find safety and protection beneath his giant arm and eagle eye."

This appears to be the pervading opinion of the whole South. One of the resolutions adopted by a Mass Meeting at Charleston, on July 20th, says of Gen Taylor,—"We know that on this great, paramount, and leading question of the South, he is *of us*—he is *with us*—he is *for us*."

Senator Davis, of Mississippi, a son-in-law of Gen. Taylor, (and who certainly should be acquainted with his opinions,) says,—"He considers the Proviso unconstitutional."

At a meeting in Fairfax County, Va., held on the 17th August, Mr. Haskell, of Tenn., was questioned by John T. Barbour, Esq., as to Taylor's opinion of the Wilmot Proviso. Haskell replied, that Gen. Taylor would hold the Proviso to be hasty and inconsiderate legislation, and would veto it.

In a recent speech in Congress, Mr. Flournoy, of Virginia, a Whig member, said,—"The agitation of the slave question should be kept out of the party contests of the day. The Whigs have agreed to abandon it, so far as this canvass is concerned."

Several months ago, (previous to the close of the War,) the Legislature of Mississippi appointed a committee of five to visit Gen. Taylor, with an invitation to visit their State.

Col. Boone, one of the committee, has published a detailed statement of the interview, in which he says,—"*Gen. Taylor expressed himself in favor of the war, and of prosecuting it until we could obtain territorial indemnity. He also said, the South ought never to submit to the Wilmot Proviso.*"

Gen. Taylor himself says:—"The action of Congress should be respected so far as relates to Tariff, Currency, and Internal improvements;" but the question of slavery extension, he "reserves for the exercise of his constitutional prerogative."

But what need of all this labor to prove that he is in favor of the Proviso, let Gen. Taylor only say so, let him write it, put his name to it and send it out to the world, and that will settle all disputes about it.

## MORRIS COUNTY CONVENTION.

This Meeting was held according to public Notice in the Court House at Morristown Wednesday Oct. 18th at 1 o'clock P. M.

Abram Magie was appointed chairman and John Grimes Sec.

It was then

Resolved, That the convention proceed to nomination of candidates for the Legislature and county officers.

The following nominations were then made.

For Assembly.

Benjamin B. Griswold.  
William Conkling  
John D. Mills,  
George W. Esten.

For County Clerk

Nicholas F. Cook

The Meeting then adjourned to half past 3 o'clock.

3 O'clock P. M.

The Meeting was organized by calling Charles Mathews to the chair and the meeting was addressed by Benjamin F. Butler Esq of New York.

The following Resolution proposed by Jacob L. Brotherton was unanimously adopted.

Resolved That Congress has no more power to make a slave than to make a king.

Therefore any efforts made by congress to Create, Extend or perpetuate either is anti-Republican, anti-Democratic and anti-Christian: which we are bound to, and will resist.

THE FOURTH DISTRICT CONVENTION was held in Morris'own the 18th. October.

Charles Mathews was chosen Chairman and M. Mintin Sec.

It was then unanimously Resolved that JOHN W. STOUT of New Brunswick be the candidate for Congress in fourth District.

Horace Greely, after Standing out against Taylor for several months, has at last raised the bloody flag. It is certainly very mortifying indeed to see a zealous friend of peace and liberty advocating the elevation of a large slaveholder and the champion of a slavery-extension war. We are sorry he is not more consistent. It is an uphill business for him and he acknowledges it is only to keep out Cass. This is a very poor excuse for Horace, he should blush to think of it: but it shows how much he really thinks of Gen. Taylor.

After all though, he is vastly better and more honorable, than the company he keeps. Read the following.

From the N. Y. Tribune.

### "THE GREAT ISSUE."

Let what may be the result of the pending election, History will honor the independent free soil movement as one of the noblest which our age has witnessed. If not destined to succeed, in the vulgar acceptance of success it cannot elect a President, and may not even a Governor nor Electoral Ticket by its own unaided strength; but it is destined surely to accomplish the chief end of its being, by barring forever the New Territories of the Union against the irruption of Slavery. No by electing its own candidates, but by constraining those of both the great parties to range themselves, however reluctantly, on the side of free soil, will its triumph be achieved. Had it taken the field one year earlier, Gen. Cass would never have written the Nicholson letter, nor D. S. Dickinson clung to the standard of Slavery-Extension undriven from it by the defection of Messrs. Benton and Houston, Senators from Slave States. Had it sprung to life years earlier, it would have saved the nation the thousands of lives and millions of treasure wasted in Mexico. It is essentially a noble movement—whatever the faults of its directors. They may have committed many errors, but we would as soon reproach the Apostle Paul for the stoning of Stephen as Mr. Van Buren for any of his by-gone faults in reference to slavery.

[From the Boston Chronicle.]

## "Last Letter."

How or where we got the following letter, we are not authorized to tell. We do not vouch for its authenticity, but the style and thoughts are "very like" the respected author. It is certain, that, if the General did not write it, his views upon the great topics of the day, are therein lucidly set forth.

BATON ROUGE, July 1, 1848.

Sir: In answer to your favor, asking my opinions, I beg leave to say:

That I have none on the subject and don't mean to have. It is enough to say, that, if elected, I shall be another Washington—a regular out-and-outer—and will follow the illustrious lights of John Adams and Thomas Jefferson. I go for the Presidency, and will make a nomination from anybody. I am now the standard bearer of the natives, the whigs, some of the old federalists, a few semi-abolitionists, and here and there a loco.

As for the Wilmot Proviso—bah! Haven't I two hundred prime niggers? Don't I raise twelve hundred bales of cotton, annually? Ar: not all my interests with the South? Tell them fellows—no you needn't tell them anything—but let me and old "Whitey" get into the Presidency, and I'll give 'em Jessie, I tell you.

About that tariff, I don't know what it is. I mean to ask Bliss, when he comes. It isn't a new kind of artillery, is it?

I hope you won't publish this letter, as it might conflict with some I have written before. If you write again don't forget to pay the postage. Your "strictly orthodox" friend,

ZACH. TAYLOR.

P. S. I have shown the above to my old horse Whitey. He don't interpose his neigh to it. He says all he wants is to get his nose into the public crib. The old fellow has been on short allowance lately, on account of that postage bill.

GEN. TAYLOR AT HOME!—AGAINST FREE SOIL!—Mr. Benjamin, one of the Whig electors for the State of Louisiana, affirmed, in a speech at Baton Rouge, *Gen. Taylor's own residence*, that the old Gen. was "all right" upon the slavery question, adding, "*I can assure my fellow citizens here that Taylor will promptly veto any thing like the Wilmot Proviso. The interests of the South are safe in his hands.*"

Such a statement made at Gen. Taylor's own door, by a political friend of position and responsibility, ought to be conclusive with fair minded men who would not see freedom sacrificed to party.

For ourselves we never had a doubt on the subject.—*Campaign of Freedom.*

## FREE SOIL MEETING IN BOONTON.

This Meeting was held on Saturday in the afternoon and evening and addressed by Dr. Rogers of Clinton and H. N. Conger Esq. of Newark with excellent effect. The addresses were exceedingly interesting and instructive. One of them had been a democrat and the other a Whig and had left their old parties on account of their corruptions and abandonment of principle, and have no desire to get back into them again.

These are the men to do up the work of free soil only give them a chance.

Mr. Conger is to speak at Rockaway Thursday of this week.

Hard stories are told in the papers about Gen. Cass, how he has fattened on at the public expense, receiving several salaries from the government at the same time, with extra allowances &c.

This is probably all true. It is not necessary for us to labor to prove that he is in favor of slavery-extension for he has said he would veto the Wilmot Proviso. This is enough to satisfy all Free Soil men as to his claims to their votes. His contemptible servility to the interests of the South deserves our unfeigned contempt, and the more so because it all looks toward the petty interests of his own pocket. After all we like to have men say what he will do, then we know how to act. Gen. Cass has settled the question of his own merits himself; he has left us no room to doubt.



FREE SOIL NOMINATION

For President  
MARTIN VAN BUREN  
Of New York.

For Vice-President  
CHARLES F. ADAMS  
Of Massachusetts.

For Electors.  
Alexander Wurts,  
Alexander H. Wallis,  
James Howey  
Edward D. Weld,  
David Ryerson,  
Jeptha B. Munn,  
Samuel Baldwin.

For Congress 5th. District  
John Stout  
Of New Brunswick.

PLATFORM OF FREE  
DEMOCRACY.

FOR the convenience of reference, we abbreviate and arrange in order the principles of this platform, as contained in the more formal style of the resolutions:—

1. The Convention is declared a union of Freemen, who, forgetting all past political differences, combine against the aggressions of the Slave Power, and to secure Free Soil for Free Men.

2. The two political parties are disbanded by the late National conventions, by the sacrifice of their principles, and their subservience to slavish dictation; and neither of their candidates can be supported without a sacrifice of consistency, duty, and self-respect.

3. The people are assembled, remembering the example of the fathers of the Republic, putting their trust in God for their triumph, and invoking his guidance, plant themselves upon the National platform of Freedom, in opposition to the Sectional platform of slavery.

4. Slavery in the States depends upon State laws alone, which the General Government cannot repeal, and for which it is not responsible.

5. The policy of the Government, as shown by the Jefferson Proviso, and other acts, has been, not to extend, nationalize, or encourage, but to limit, localize, and discourage slavery; and to this policy the government should return.

6. The Constitution was ordained to promote the general welfare and secure the blessings of Liberty, and denies to the government all power to deprive any person of his liberty, or property without legal process.

7. Congress has no more power to make a slave than a king, or to establish slavery than a monarchy.

8. It is the duty of the government to release itself from all responsibility for the existence or the extension of slavery.

9. The only safe prevention of the extension of slavery into free territory, is to prohibit its existence there by act of Congress.

10. We accept the issue of the Slave Power, more slaves, and more slave territory, as our final answer is—NO MORE SLAVES, NO SLAVE TERRITORY.

11. The late Compromise Bill of the Senate is no compromise, but a surrender of our rights; and the people are warned not to suffer their representatives to betray them. If any further compromises with slavery are made, THEY MUST BE REPEALED.

12. We demand Freedom and Free Institutions for Oregon, for California, and New Mexico.

13. On other questions of policy, the following principles are advanced:

- (1.) Cheap postage for the people.
- (2.) Retrenchment of the expenses and patronage of the government.
- (3.) Abolition of all unnecessary offices and salaries.
- (4.) The election of all civil officers directly by the people.

(5.) A present law for labor and river...

(6.) FREE OPEN TO ACTUAL SETTLERS, IN LIMITED QUANTITIES, OF THE PUBLIC LANDS.

(7.) A present Tariff adequate to the payment of the public debt, and for the economical expenses of the government

14. Resolved, That we inscribe upon our banner, "FREE SOIL, FREE SPEECH, FREE LABOR, AND FREE MEN," and under it will fight on, and fight ever, until a triumph of victory shall reward our exertions."

THE CASTING VOTE.

The whig speech makers all over the Free States, from Daniel Webster downward, are asserting that Martin Van Buren gave his casting vote in the Senate for a law, authorizing postmasters to search the mails and stop all anti-slavery publications. This charge is utterly false, and those that make it know it to be so. No such law was ever passed, and therefore Mr. Van Buren could never have voted for it, as he could only vote in the case of a tie.

It is well known that a bill in order to become a law must pass through three separate readings, and can only become a law after it has received a majority at its third reading. Now Mr. Van Buren only gave his casting vote on the second reading of the Bill, which members often do through courtesy to the friends of the bill, knowing that such a vote cannot make it law. The bill referred to on its third reading was rejected by a large majority, many voting against it who voted in favor of the second reading. So much for Whig honesty in this matter. Do they come any nearer the truth in other matters?

I know that he [Martin Van Buren] is opposed upon principle to the annexation of Texas.—John Quincy Adams.

The Tobacco Almanac for 1839, Published by Fowler and Wells 131 Nassau St, N.Y. is a document that every person should have, particularly all users of tobacco—We give the following extracts.

A poor farmer (as related to me recently) with but one cow and horse, found them troubled with lice. A benevolent friend gave him a bottle of tobacco, as he had heard that it would destroy the lice at once. The owner thanked him for the article, and poured it along the back and tail of the horse and cow according to direction. They soon showed signs of weakness, and lay down; one survived six hours, and the other about twelve—to the astonishment and grief of the owner and his friend.

An individual residing in the city of New York, who trains & speculates in dogs for a livelihood, informed me that he thought one of his most valuable dogs did not appear very well and concluded he would give him a little medicine. Consequently, he soaked a cigar in water to obtain the juice for the above purpose, and put before the dog's head the dose on his stomach. In one minute it was dead, which greatly surprised his master.

I think of Gen. Taylor very much as he seems to think of himself.—Daniel Webster.

I greatly doubt my qualifications to discharge the duties properly.—Gen. Taylor.

We publish in another column an abstract of the Buffalo Platform, will some good whigs furnish us with the Philadelphia Platform. We should like to publish that too.

ACTIONS SPEAK LOUDER than WORDS.—Gen. Cass says he will veto the Wilmot Proviso and go for slavery. Gen. Taylor has always voted for slavery, fought for it, and owns about 200 slaves. Gen. Cass says, but Gen. Taylor "never surrenders" actions speak louder than words.

Take care, out of Taylor and what kind of a man you take care of in Cass and what kind of an animal slave you.

NATIONAL REFORM NOMINATION.

FOR PRESIDENT.  
GERRIT SMITH.

Of New York,

FOR VICE-PRESIDENT  
CHARLES C. FOOTE

Of Michigan

"Land Monopoly I would disfavor, whether on the part of Government or individuals. Hence I would have the public lands thrown open to actual settlers, free of cost. I would add under this head that EVERY MAN'S HOMESTEAD SHOULD BE INALIENABLE, except by his own consent."—Gerrit Smith.

The New Jersey State National Reform Convention was held in Newark on the 12th. inst. and the following electoral ticket was adopted.

- Moses Jaques.
- Grover C. Stewart
- William Heighton
- Richard Coriell
- James Law
- F. Guest
- James Porter.

Secret Societies.

"No man lighteth a candle and putteth it under a bushel."

"Have no fellowship with the unfruitful works of darkness."

"THE NEW INITIATION SERVICE.—We understand that many of our brethren have an idea that the new service is yet to be submitted to the Tents for their approval before it goes into effect. We will just say that this is a mistake. The services have been adopted by the High Tent and ordered to go into operation on or before the 1st. of February, and as soon as they are sent to the Tents by the H. C. S. will become law, and must take effect by the 1st. of Feb. 1849.—N. Y. Washingtonian.

There you have it gentlemen Rechabites, Republicanism with a vengeance. You have nothing to do but to knock under; the "High Tent" commands and you must obey.

Therefore take it cheerfully, manner not but like good peaceable citizens submit and swallow the pill. It is no doubt for the "Good of the Order," but don't call your order a Republican order.

A N E X T R A C T.

Secret Societies produce a mental slavery. That man is a slave whose mind is not free. It is in vain that he may enjoy "light and life and the use of his own limbs," if his soul is in bondage. He who is bound to secrecy on certain subjects, and to one class of fellow men, by unknown ties, which do not exist between him and others, is unreasonably a slave. Other men, men of discordant principles and views, have power over his faculties, and in proportion to his subjection to the association, he is in bondage, and becomes a mere, perhaps, a dishonorable machine.

Free Soil.

A Free Soil Meeting is to be held on Saturday evening of this week, (Oct. 28th.) in the Free Church, Econton.

Eugene Cassedy Esq. of New York is expected to address the meeting.

Ladies and gentlemen of all parties are invited to attend.

THE SLAVE TRADE.

The British and Foreign Anti-Slavery Reporter for Sept. gives a summary of numerous documents laid before Parliament by commissioners at Sierra Leone, Havana, Cape of Good Hope, Brazil &c. which show that the Slave Trade is not diminishing, and proves what Abolitionists have long said, that the only way to stop this trade is to open the market. As long as there is a market open for the sale of slaves, they will be sold.—Avarice will prompt men to surmount all obstacles in the way of this trade.

Lord Howden, late British Minister to Brazil, under date Rio de Janeiro, 9th. Feb. 1848, makes the following statement in relation to the Slave Trade during the year 1847.

"I have the honor to inform your Lordship that, according to the best estimation, I have been able to make above 60,000 slaves have been imported as slaves into Brazil during the year 1847 \* \* \* never have slave dealers so perfected all the appliances and appliances of their vile trade as at present; never have they so organized the whole range of shore signals from St. Pauline's to Bahia, nor established such facilities for landing their cargoes as now."

The Reports state that the slave vessels captured or destroyed in 1846 were as follows.

| By the British Cruisers. | 47. |
|--------------------------|-----|
| " French                 | 12. |
| " Portuguese             | 7.  |
| " American               | 2.  |

So it would seem that even the Portuguese are doing much more to suppress this trade than the Americans.

The following shows that the slave trade is on the increase notwithstanding the Colonization Society says so much about abolishing this traffic.

| Slaves Imported from Africa. | Carried into the Colonies. |
|------------------------------|----------------------------|
| In 1840 64,114.              | 30,000.                    |
| " 1841 75,097.               | 16,000.                    |
| " 1842 28,400.               | 14,200.                    |
| " 1843 55,062.               | 30,500.                    |
| " 1844 54,102.               | 26,000.                    |
| " 1845 36,758.               | 22,700.                    |
| " 1846 76,117.               | 52,600.                    |
| " 1847 84,356.               | 57,900.                    |

The difference between the two columns shows the number that were carried into Spanish Colonies and the United States, perhaps a few other places, and those that died in the passage.

The reports also state that from 1788 to 1840 the number exported from Africa was 918,500  
444,046 since 1840  
1462,546.

The number of slaves embarked from the African coast for America since 1788 is 1,546. no doubt as many more have been sent in Africa in capturing them.

We regret that we have not room to give all the article from the Reporter, we therefore would turn the attention of honest men to the abolition of the root of all this evil. Being short of the total abolition of slavery, stop this infamous slave trade.

A Model Town.—In Bloomfield, Conn. says an exchange paper, there are 250 voters. All but two for Van Buren and Adams, and two who do not are equally divided between Cass and Taylor.

Another.—Cheshire, in Berks, Mass, the celebrated John Leland's town, contains 200 voters. They are—for Taylor 0, Cass 2, Van Buren 258. It is thought that before the election the Cass strength will be divided, and Taylor will hardly hold his own!

FOR SALE AT THIS OFFICE THE LIBERTY ALMANAC FOR 1849. A friend of freedom should be without a copy. It contains a valuable collection of valuable tracts. ALSO, PHRENOLOGIC, PSYCHOLOGY, and TOBACCO AND...

## POETRY.

From the Young America.

### KEEP IT BEFORE THE PEOPLE.

BY DUGANNE.

Keep it before the People,  
That the earth was made for man!  
That Flowers were strown,  
And fruits were grown,  
To bless and never ban:  
That sun and rain,  
And corn and grain,  
Are yours and mine, my brother—  
Free gifts from heaven,  
And freely given,  
To one as well another!

Keep it before the People,  
That man is the image of God,  
Whose limbs nor soul  
Ye may not control  
With shackle, or shame, or rod!  
We may not be sold,  
For silver or gold—  
Neither you nor I, my brother—  
For Freedom was given,  
By God from Heaven,  
To one as well another!

Keep it before the people,  
That famine and crime, and wo,  
Forever abide  
Still side by side,  
With luxury's dazzling show;  
That Lazarus crawls  
From Dives' halls,  
And starves at his gate my brother  
Yet life was given  
By God from heaven,  
To one as well as another!

Keep it before the people,  
That the laborer claims his meed,  
The right of soil.  
And the right to toil  
From spur and bridle freed:  
The right to bear  
And the right to share  
With you and me, my brother—  
Whatever is given  
By God from heaven,  
To one as well as another!

### SELECTED.

Ye who know and do the right,  
Ye who cherish honor bright,  
Ye who worship love and light,  
Chose your side to-day,  
Succor Freedom, now you can,  
Voting for an honest man;  
Let not Slavery's blight and ban,  
On your ballot lay.

Boasts your vote no higher aim,  
Than between two blots of shame  
That would stain our country's fame,  
Just to chose the least?

Let it sternly answer no!  
Let it straight for Freedom go;  
Let it swell the winds that blow  
From the North and east.

Do your duty He will aid;  
Dare to vote as you have prayed;  
Who e're conquered, while his blade  
Served his open foes.

Right established would you see?  
Feel that you yourselves are free;  
Strike for that which ought to be—  
God will bless the blows.

The men that rob by law are as truly thieves  
As the men that rob by violence. The gov-  
ernment that tax the people for any other ob-  
ject than the people's good, are a band of  
robbers. —*Reform Almanac.*

It is better to rely upon our own judgment, in matters of conscience, than to trust to the learning and ability of the great men—so termed—of the world. We may be willing to trust a doctor in disease, or a carpenter in house building; but not so with questions of conscience. No man has the right to let his fellow—though he may be unchallenged for goodness of heart and deepness of mind—decide what may be his duty in a moral matter. We object not to interchange of thought—to hot discussion, if you please; if it be rightly tempered; but we contend for independence of thought and action. Let a man make *right* his pole-star, and we fear not that discussion will lead him astray. In the absence of this that men frequently become indifferent to their moral and social duties; and hence our ministers are relieved upon in moral diseases, as our physicians are in physical. We are not opposed to learning or sound doctrine, but we believe that questions of morality do not require much learning or doctrine to render them clear. Conscience, that monitor that God has implanted in every man, will surely lead him in the right path, if he be inclined to follow her. What we would most desire to guard against is the idea that, by surrounding ourselves with sound doctrinal barriers, we are guarding and securing the heart from the attacks of Evil. Let the heart be filled with Love and it will subvert the head—but the head can never sustain the heart.

Some one has said, "The only High Schools are those devoted to the education of the heart." Common Schools, we think, might profitably pursue the same studies.

THE LIBERTY ALMANAC FOR 1849 is just published by the American and Foreign Anti-Slavery Society, and is for sale by Wm. Harned, 61 John St. N. York, at \$3 per 100 copies, 50 cents a dozen, 6 cents single. It contains 48 pages of closely printed matter, and is more valuable than any heretofore published. It is one that just suits the times, and should be in the possession of every one that desires to have a ready access to important statistics on the Mexican war, slavery, elections, &c., with a great amount of useful information. No other document contains more valuable information for the same money.

THE WATER CURE JOURNAL and HERALD OF REFORMS.—This is a monthly Journal of 32 pages, edited by Joel Shew M. D., at one dollar a year. It is devoted to the Water Cure and all that appertains to health, contains much interesting and useful matter, and should be read by every one who considers health of any value and is ignorant of the true value of water. We do not believe that water will cure every thing, or that it should be used at the exclusion all other things as remedial agents; but we do believe that its usefulness is very little understood, and wish this Journal may have a large circulation. It is published by Fowlers and Wells, 131 Nassau Street N. Y.

PHRENOLOGY.—Phrenology is the Science of mind, and is a most interesting and profitable study. It is an excellent cure for superstition and ignorance, and should be investigated by every well-wisher of the human race. Let all read the Phrenological Journal published monthly by Fowlers and Wells for one dollar a year, at 131 Nassau Street N. Y.

PHRENOLOGICAL ALMANAC for 1849.—FOWLERS & WELLS of 131 Nassau Street, New York, have published and have for sale at their office the Phrenological Almanac for 1849. Besides the usual Calendar adapted to all latitudes in the U. S., it contains a great amount of interesting matter, with likenesses of various distinguished individuals illustrating the importance Phrenology and Physiology in their applications to the various purposes of life. It is richly worth the price, and deserves a free circulation.

## WASHINGTON CITY, DIST. OF COLUMBIA.

BAILEY, EDITOR; J. G. WHITTIER, CORRESPONDING EDITOR.

L. P. NOBLE PUBLISHER.

The Leading purpose of this Journal is, the discussion of the question of Slavery, and the advocacy of the main principles of the Liberty Party. Due attention is given to Social and Political Questions of general importance; nor are the interests of pure Literature overlooked.

It aims to preserve a faithful record of important events; of inventions or discoveries affecting the progress of Society; of public documents of permanent value; and, during the sessions of Congress, to present such reports of its proceedings as will convey a correct idea not only of its action, but of its spirit and policy. The debates on the existing subject of Slavery and the Mexican War, expected to arise in the next Congress, will occupy a large share of its columns.

Arrangements have been made for extending and enriching its already valuable Department of Home and Foreign Correspondence. It is printed on a mammoth sheet, of the finest quality, in the best style, at \$2 a year payable in advance.

The generous spirit in which the ERA has been welcomed by the Public Press, and the very liberal patronage it has received this the first year of its existence, encourages us to hope for large accessions to our subscription list.

It is desirable that subscriptions be forwarded without delay, so that they may be entered before the approaching Congress.

Address L. P. NOBLE, Publisher of the National Era, Washington, D. C.

AMERICAN MISSIONARY SOCIETY.—The office of this Society is at No 61 John street New York. Its field of operations has hitherto been principally among the fugitive slaves in Canada, and at the Mendon Mission, in Africa, but expects to extend its field. It does not receive contributions from slaveholders, and is highly deserving of support from the friends of Missions.

Lewis Tappan of N. Y. is Treasurer.

### POSITION AND DUTIES OF THE NORTH WITH REGARD TO SLAVERY.

This is the title of a well written tract of 24 pages, by Andrew P. Peabody, published by Charles Whipple of Newburyport. We might perhaps differ with the author on some small points but as a whole it contains much valuable matter & we wish every man in the free States might read it. We are certain that no truly honest Northern man could read it and feel that he had nothing to do with slavery.

The facts set forth in this tract proves conclusively that Slavery has had, and still does have much to do with us. But let it be read it will speak for itself. It is for sale by Wm Harned 61 John Street N. Y.

The MORRIS & ESSEX RAIL ROAD is now completed to Dover, and the cars run as follows:

Leave New York for Dover—  
At 8 A. M. and 4 P. M.  
Leave Newark for Dover—  
At 8 3-4 A. M. and 4 3-4 P. M.  
Leave Dover for New York—  
At 6 1-4 A. M. and 1 1-2 P. M.  
Leave Morristown for New York—  
At 7 A. M. and 2 1-2 P. M.

A stage runs twice a day from Boonton, meeting the cars at Denville both ways.

## Stockings.

We advise all those wanting a superior article in the stocking line and feeling a desire to encourage home manufacture, to call at the shop of John Jaques in Boonton where they will not fail to be accommodated.

The abolition of slavery in the Danish Colonies took place the third of July, 1848

JUDGE JAY'S LETTER TO BISHOP IVES. This letter has been stereotyped and is for sale by William Harned at the office of the American & Foreign Anti-Slavery Society 61 John Street New York. At \$2,40 a hundred—3 cents single. Judge Jays writings need no recommendation.

"There must be something wrong."

When we think of the destructive progress that disease is making among human teeth, we feel certain that there is "something wrong."

"That's worth the finding out."

As a great help in investigating this subject, we have laying on our table a small book on the teeth by John Burdell, Dentist, published and for sale by Fowlers & Wells, 131 Nassau Street New York, which we earnestly recommend to all those interested (and who should not be interested,) in the preservation of the teeth. It should be read by every body, particularly the young. Price twelve and a half cents.

A Scripture Argument in favor of withdrawing fellowship from churches and Ecclesiastical Bodies tolerating Slaveholding among them, by Rev. Silas McKean of Bradford, Vermont; This is an excellent tract of about 40 pages. It is published by the American and Foreign Anti-Slavery Society and for sale by Wm. Harned, 61 John Street New York.

CHEMISTRY, and its application to Physiology Agriculture and Commerce, by Professor LIEBIG, price 20 cents, published by Fowlers and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves

CONGREGATIONALISM by Keep, & MODERN PROTESTANT CHURCH COURTS UNMASKED, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

BURDELL ON THE TEETH, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

CLARK'S LIBERTY MINSTREL, for sale at this Office.

CAPITAL PUNISHMENT—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

### ANTI-SLAVERY BOOKS.

An assortment of Anti-Slavery Books for sale at this office, among which are the following:

Memoir of Lovejoy.  
Emancipation in the West Indies,  
Anti-Slavery Record 3 vol.,  
Slave's Friend 3 vol.,  
Mrs. Child's Appeal,  
Slavery As It Is,  
Life of Granville Sharp,  
Jays Inquiry,  
Buxton on the Slave Trade,  
Rankins Letters,  
Jay's View,  
Narrative of Frederic Douglass,  
Alton Riots & Alton Trials,  
Channing on Slavery,  
Pouren's Picture of Slavery,  
Mott's Sketches.

LIBERTY TRACTS—for sale at this office.

Slavery and the Slave trade at the Nation's Capital,  
Facts for the People,  
Catechism on the Mexican war.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all Investigation.

VOL. 3.

SATURDAY, FEBRUARY 3, 1849.

No. 10.

## THE NEW JERSEY FREEMAN.

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### ANOTHER DIVISION AMONG THE FRIENDS.

It seems that a large portion of the gennesee yearly meeting of Friends held a conference at Farmington, N. Y. in Oct. last, and come to the conclusion that no discipline but the Bible, and no guide but the Divine Spirit is necessary for the preservation and perfection of a religious meeting or of religious society. The following is the manifesto of this conference of Reformers. We publish it by request, and recommend it to the careful consideration of all the friends of reform.

### TO ALL TO WHOM THESE MAY COME:

#### BELOVED BROTHERS AND SISTERS:—

Having, pursuant to adjournment, in the 6th month last, again met, to consider what measures it will be right to adopt, that the blessings of Religious Society may be placed within the reach of all, our minds have been led into an examination of religious association in general. In looking at this subject, melancholy evidences present on every hand, that societies or church-organizations, ostensibly for the promotion of religion, have been among the greatest impediments to its progress, and the most fruitful sources of tyranny and oppression. But, while we feel that these facts should lead to the utmost care in regard to the principles permitted to enter into their structure, we are abundantly assured that these results are their abuse, not their necessary attendants—the consequence of the admission into them of elements hostile to man's nature, his duties, & inalienable rights.

Religious association has manifestly its foundation in the religious and social elements of the human mind, principles powerful and constant in our nature, and most beneficent in their legitimate action. We are made pre-eminently social beings. From the exercise of the social principles of our nature, flow all the reciprocal benefits, all the countless offices of love and kindness, which strew with blessings the path of life. Not only in the physical, but especially in the higher departments of man's nature—the moral and religious—we behold the working of this beautiful & beneficent economy; in the mingling of sympathies and affections; in imparting to each other the treasures of the intellect, the conscience, the religious feelings; in united aspirations to, and reverence and adoration of the Supreme Being.

To attain these social religious benefits in the highest degree, assemblies are needed; these require arrangement, time, manner as well as object; in short, organization, or understood modes of action. We need only that these be wise and right—not conflicting with man's prerogatives, nor God's.

The object of religious association may be rightly defined to be the promotion of righteousness—of particular goodness—love to God and man—on the part of every member composing the association, and in the world at large. So far as it is instrumental to this end, it is Christian, a blessing to the community in which it exists. So far as it

is not thus instrumental, its non-existence were desirable. To promote this object there must be a practical conformity to the Divine laws—the principles of the association must be in harmony with the principles of the Divine government. For righteousness is none other than the results of these laws—the exemplification of these principles in the actions of moral agents.

Man is made to sustain a relation of an intelligent and accountable agent under the Supreme intelligence; has the law of God written on the conscious powers of his soul; stands in such contiguity to Omnipresent God as to have immediately revealed to him God's will regarding him. This is the fundamental fact in religion; that which constitutes man a subject of God's moral government; the foundation of his hopes, of his accountability.

This revelation of God's will to him he feels and knows to be personal—his accountability personal and not transferable, though connecting him in obligation; and binding him by kindred ties with the whole family of man. Yet, as absolutely personal and individual as though he and God were alone in the Universe. Hence his conscience must be kept sacred in its devotion and allegiance to God, from whom the law comes. No laws nor institutions of men, should restrict this individual exercise of conscience, of responsibility. The only restriction that can be Christian or lawful in this momentous matter, in the terms of association, is the admission of the obvious principle, that no pretext of conscience can be valid which violates the equal rights of others, or any of the unchangeable principles of moral obligation, which are primary to conscience, and by which, in the Divine Order, it is to be governed.

Liberty of conscience, then—the recognition of the right of every member to act in obedience to the evidence of Divine Light, in its present and progressive unfoldings of truth and duty to the mind, must be a fundamental principle in every right organization.

That this perfect liberty of conscience, is the right of every sane and accountable human being, appears from several other considerations. Mankind partake of the variety which every where marks the Creator's works. Though identical in the elements of their being, these elements exist in the race in infinitely diversified proportions. Hence their individuality, their peculiarities of character. Again: they are each subject to influences as diversified as their mental and physical peculiarities—all which affect their character, their views, their actions. This diversity furnishes occasion for a most profitable exercise of some of the finest feelings and affections of our nature—tenderness, kindness, tolerance. From the universality of the facts in the case, the practice of these virtues is obligatory on all, and no institution can be Christian—can exemplify love to God and man—(the substance of Christianity)—that is deficient in these virtues. "Christianity," says an enlightened writer, "respects this diversity in men—aiming not to undo but further God's will; not fashioning all men after one pattern—to think alike, act alike, be alike, even look alike. It is something far other than Christianity which demands that. A Christian Church then should put no fetters on the man; it should have unity of purpose, but with the most entire freedom for the individual. When you sacrifice the man to the mass in church or state—church or state becomes an offence a stumbling-block in the way of progress, and must end or mend. The greater the variety of individualities in church or state, the better is it, so long as all are really manly, humane, and accordant. A Church must needs be partial, not catholic, where all men think alike—narrow and little." It has been the want of this broad and Christian ground of toleration that has been the bane of every church, Catholic and Protestant. In proportion to its absence, despotic and oppressive measures have marred the harmony and fully defeated the objects of religious society.

Another cause of the exercise of despotic power in professed Christian churches, has

been the establishment of an ascending scale of authority of larger bodies over smaller, terminating in a Head or Supreme Controlling Power. This, we are persuaded, has been a prominent cause of the difficulties which have been experienced in the Society of Friends, at different periods of its history, and especially of the divisions which have occurred within the last quarter of a century.

In the establishment of Preparative, Monthly, Quarterly, and Yearly Meetings, it was doubtless, not contemplated, in the early periods of the Society, that any despotic authority should be exercised by larger meetings over smaller. The only power intended to be exercised appears to have been that of persuasion and love. But the history of the Society shows how easy it is to abuse power, when men have incautiously been vested with it, by the expressed or implied rules of a written code. And the experience of the past admonishes us to recur to original fundamental ground, in regard to the design of religious association, and remove from it an element demonstrably evil in its tendency and results—the subordination of meetings, or the vesting of larger meetings with authority over smaller. As in a right organization the man can not be sacrificed to the mass, the individual conscience to an assemblage of consciences; so neither can a number of individual consciences in a congregation rightfully be sacrificed to a larger assembly, or any assumed established head. The order of independent congregations, therefore, has opened, with great unanimity and clearness, as most in harmony with man's nature and rights, and least liable to abuse.

Each congregation or meeting, will consequently attend to its own internal or disciplinary concerns. Larger meetings—Quarterly or Yearly—will be for counsel and advice, and for the consideration and promotion of the great interests of humanity—every thing that concerns man at large—including of consequence the existing evils of the day, War, Slavery, Intemperance, Licentiousness, or in whatever form cruelty, injustice, and other perverted principles may operate. Yearly meetings may suggest rules or regulations for the government of particular meeting or congregations, but shall have no power to enforce.

Another fruitful cause of difficulty and disaffection, has been the institution of Meeting of Ministers and Elders. Of these we propose the discontinuance, as also of the practice of recommending or ordaining ministers. Every meeting or congregation will attend to the regulation of the ministry among themselves: and if any one proposing to travel to a distance, wishes a certificate of moral character, it can be granted for the time being.

Not only will the equality of woman be recognized, but so perfectly, that in our meetings, larger and smaller, men and women will meet to gather and transact business jointly.

These principles, simply carried out, will, we apprehend, effectually prevent the abuses and evils of ecclesiastical organizations.

And should they at any time fail to be exemplified in the practice of a meeting toward any of its members, the evil would be limited, and not very oppressive, as any member affected by it, would be at liberty to join another congregation, and still participate in the privileges of the general association.

Two evils at least, if not wholly excluded, would find but scanty soil to grow in—*Tyranny* and *Sectarianism*. And these will be the more effectually prevented by the recognition of the great principle, already adverted to, of perfect liberty of conscience—which in our view, forbids the establishing of any thing as a barrier to religious fellowship, either as regards individual or the inter-communication of congregations, but the violation of the great unchangeable principles of morals, revealed, as facts of consciousness, to the universal human mind—Reverence of God, Justice, Mercy, Benevolence, Veracity, Chastity, &c. In other words nothing but what is plainly incompatible with love to God and love to man—leaving each to the test:

"By their fruits ye shall know them," independently of abstract opinions. Thus a brother or sister might hold the doctrine of Trinity, or of a Vicarious Atonement—might practice Water Baptism, the ceremony of Bread and Wine, and kindred rituals, or he might believe none of these, and his right should be recognized to preach his conscientious convictions of these matters in any of our meetings—each, in either case, conceding the right of every other brother and sister, who may deem that error has been promulgated, to endeavor, in the pure spirit of love and kindness, to make it apparent, either before the same congregation, or in any of our meetings where they apprehend themselves called upon to do so. Thus, by the recognition of equal rights and the sacredness of conscience, and of the duty of reciprocal kindness, a narrow sectarianism and party feeling would vanish before the light of truth, and the minds of the sincere and pious be more and more united. Nothing would be found so potent to promote unanimity of sentiment and brotherly love, as action based on these Divine principles. Under their influence a censorious and contentious spirit would find no place, the governing desire would be the attainment of truth, and thus would be verified the words of the excellent Isaac Pennington—"It is not the different practice from one another that breaks the peace and unity, but the judging one another because of differing practices."

We may advert to yet another great evil, which, in the church order we have defined, must receive an effectual check. We mean *Priestcraft*. This grows out of a dependence on our fellow beings, as possessing superior means of Divine knowledge. In this dependence individual talents are neglected, and individual responsibility is sought to be transferred to the person or persons on whom the dependence rests. And this dependence gives power to those on whom it is placed, and makes those who place it easy subjects for its exercise. In this way a large proportion of the professors of religion become, to a greater or less extent, the dupes of priestcraft.

The same effect takes place, to a certain extent, among Friends, as the consequence of recommending ministers, as it is called; that is setting them apart, by a particular process, as ministers of the Society. By this practice—which is a virtual ordination—the idea naturally obtains, that these thus distinguished have nearer access to the Divine mind—superior means of Divine knowledge, than others. This leads to an improper dependence on them, and a consequent neglect on the part of the other members of their own spiritual gifts. Here injury is sustained, both by the preachers and those who thus defer to them; and by the non-employment of individual gifts, in the inculcation of moral and religious truth, the body and community at large suffer incalculable loss.

Intimately connected with the right use of the gifts of every member, is the mode of conducting assemblies for spiritual edification and improvement—of which we will here say a word. Agreeably to the facts before stated, and the objects of religious association every accountable human being stands in such a relation to the Divine Mind, as to be privileged to receive, from the Fountain of Wisdom and Goodness, immediate instruction relative to all the duties of life, personal and social. The responsibility in respect to these

duties being personal, and not transferable no one can appoint another to act for him in their selfment. Fidelity to God can be maintained only by individual obedience to Divine requiring. No society arrangements can be right, which admits not of this obedience. No man has a right to absolve himself from it. In view of these important truths we deem that a true church organization does not admit of placing one or more persons over a congregation as the stated spiritual teacher or teachers, consistently with individual rights and responsibilities, all must meet together as brethren, recognizing one Divine Teacher, and leaving the mind of each free, to speak or be silent, according to his highest perceptions of duty, and in agreement with a just estimate of each other's equal rights. Thus may the gifts of all be exercised in the promotion of truth and goodness, and while they are improved "by reason of use," the body will "edify itself in love."

Associating on these principles, we have concluded to hold a Yearly Meeting, in Friends' Meeting-house, known as Junius, (now Waterloo) Seneca County, New York, commencing on Second-day, the 4th of 6th month next, 1849, at 11 o'clock in the morning; and we recommend that Friends, in their different meetings, who may be prepared for the measure, appoint representatives accordingly. And we further invite all, of whatever name or wherever scattered, who unite in the principles of the foregoing basis of association, to the present and participate with us in the objects contemplated—to promote truth, piety, righteousness, and peace.

That all may find in the endearments of Religious Society a home for their spirits, and that, by a union of effort, virtue and happiness may be diffused in the human family, and God be glorified, who is over all, blessed forever.

Signed on behalf of the Conference.

THOMAS MCCLINTOCK, } Clerks.  
RHODA DE GARMO, }

### CURE FOR FITS.

*For a Fit of Passion.*—Walk out in the open air, you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton.

*For a Fit of Illness.*—Count the tickings of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work hard.

*For a Fit of Extravagance and Folly.*—Go to the workhouse, or speak to the ragged and wretched inmates of a jail, and you will be convinced—

Who makes his bed of brier and thorn,  
Must be content to lie forlorn.

*For a Fit of Repining.*—Look about for the halt, and the blind, and visit the bed-ridden, and afflicted, and deranged, and they will make you ashamed of complaining of your lighter afflictions.

*For a Fit of Ambition.*—Go into the church-yard and read the grave-stones, they will tell you the end of ambition. The grave will soon be your bed chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

"There is no harm," says the Rev. Mr. Montgomery, "in smoking tobacco, except that it leads to drinking—drinking to intoxication—intoxication to bile—bile to indigestion—indigestion to consumption—consumption to death. That is all."

"No man lighteth a candle and putteth it under a bushel."

## THE FREEMAN.

BOONTON FEBRUARY. 3d. 1849.

At the request of our friend Barton, we have given him a small corner of our paper through which he wishes to utter a few thoughts upon the improvement of English Orthography and some other things. We did not read his article before he left for Philadelphia and perhaps have not done him justice in executing the work, though we have followed the manuscript as nearly as possible. We believe in free investigation, and free expression of thought; but we do not wish to be considered as endorsing any thing that we do not write ourselves unless we say so.

We have been informed that a number of Colored children have been excluded from a public school in Plainfield, a school supported by a tax levied upon all the inhabitants of that Town, colored as well as white. When the colored children, whose Parents are compelled to help support the school by law, went to the school, they were placed in a separate room without fire, alone, and an assistant teacher visited them twice a day to instruct them.

It is said their parents took them away on account of the cold, but fire having been provided for them in their separate room, they have returned again to be kept alone except on the occasional visits of the assistant teacher.

We hope this may turn out to be a mistake and will withhold our comments until we hear further. Will the Plainfield Gazette which claims to be a friend of Equal rights give us the particulars.

We refer our readers to a careful perusal of the communication of Wm. Coats on our last page. We add a few further remarks on the article referred to of G. C. Thompson.

First, he accuses the reformers of going back to the days of Voltaire and the French reign of terror. Now we think it can be proved to a demonstration that, the reign of Terror he speaks of was one of the legitimate fruits of secret societies. It is well known that Jacobinism, Freemasonry, and other secret clubs in conjunction with secret ecclesiastical combinations reigned in terror over France, to say nothing about other portions of Europe, at the time referred to, and more than once deluged France with human blood and is enough to make every advocate of secret societies that possesses one spark of honesty about him, renounce all allegiance to them and come out against them. This every *truly honest man will do*, when he thoroughly understands their bloody history in Europe and America.

Second we ask G. C. Thompson, whether he did not know that about the time he was in Boonton or a few days previous, the use of one of the Churches, for which he professes so much sympathy was refused for Mr. Carter to give a temperance lecture in? We believe all churches that refuse free admittance to temperance and anti-slavery lecturers should be made to "feel severely" and we rejoice that they are beginning to feel; it is a soul-cheering sign of this age and we are not surprised that the Tent should feel in the same way, the same disturbing influences. Jesus Christ when on earth made it a very important part of his business to disturb the peace of such Churches.

Third, G. C. Thompson's article leaves room for the inference that none but foreigners drank beer and that there were none of that class of our citizens that did not drink beer. Now this is a great mistake; we have numerous foreigners who are staunch teetotalers, and a plenty of American-born, who will swill down the beer and other intoxicating liquors in no very small quantities.

MORRIS TENT of Recabites has been disbanded. The cause as we are informed was the tyrannical power of the High Tent. We trust that there are many more honest men who will soon find out that they are made mere instruments in the service of a few selfish and aspiring leaders in all secret societies. Power is in the higher degrees in these orders, where but a small proportion of the mass are admitted, consequently a few designing ones control the many. A few reap the greatest advantages; the rest are only used.

THE AMERICAN ETHNOLOGICAL JOURNAL.—The first No. of Vol. 11 of this Journal is received, and as usual, is filled with interesting and profitable matter. It is published by Fowler's and Wells No 131 Nassau St. N. Y. at \$1 a year, single copy 5 copies for 4\$. 10 copies for 7\$. 20 copies for 10\$.

All friendly to intellectual and physical improvement, should read this Journal.

WATER CURE JOURNAL, edited by Joel Shew and published by Fowler's & Wells 131 Nassau Street N. Y. for \$1.00 a year, and filled with very valuable information on the subject of Water Cure, Health and Reforms generally.

THE CHOLERA, its causes prevention and cure showing the inefficacy of the Drug treatment, and the superiority of the Water Cure by Joel Shew M. D. This is the title of a Pamphlet of about 100 pages just published by Fowler's & Wells 131 Nassau Street N. York.

NATIONAL ERA. This paper published at Washington by Dr Bailey, maintains its claims upon the people for support—

It is ably conducted and is one of the most useful papers of the land—Let all who wish to enjoy a feast of literary matter, and learn the most important political news of the day, take that paper.

NATIONAL REFORM ALMANAC for 1849.

This is an excellent document just published and for sale at the office of the Young America, at 56 Chatham Street. Y. N.

All land reformers should secure a copy of this almanac for themselves, and aid in its circulation—It contains a concise collection of things very important for all to know.

THE DAILY ENTERPRISE, is the title of a new Anti-Slavery Paper just started at Wheeling in Virginia.

### MORE EMANCIPATION.

William and Ellen Crapt, man and wife, lived with different masters in the state of Georgia. Ellen is so near white, that she can pass without suspicion for a white woman.

The husband is much darker. He is a mechanic, and by working nights and sundays he laid up money enough to bring himself and his wife out of slavery. Their plan was without precedent; and though novel, was the means of getting them their freedom. Ellen dressed in man's clothing, and passed as the *master*, while her husband passed as the *servant*. In this way they travelled from Georgia to Philadelphia. They are now out of the reach of the bloodhounds of the South. On their journey, they put up at the best hotels where they stopped. Neither of them can read or write, and Ellen knowing that she would be called upon to write her name at the hotels, &c., tied her right hand up as though it was lame, which proved of some service to her, as she was called upon several times at hotels to "register" her name. In Charleston, S. C., they put up at the hotel which Governor McDuffie and John C. Calhoun generally make their home, yet these distinguished advocates of the "peculiar institution" say that the slave cannot take care of themselves. They arrived in Philadelphia, in four days from the time they started. &c.

They are to attend a meeting of the Mass Anti-Slavery Society in Boston this Month

He that has energy enough in his constitution to root out a vice should go a little farther and try to plant in a virtue in its place other wise he will have his labor to renew; a strong soil that has produced weeds may be made to produce wheat with far less difficulty than would cost to make it produce nothing.

Lacon.

"Have no fellowship with the unfruitful works of darkness."

### THE PRESIDENTIAL VOTE for 1849.

| States.     | Taylor.                    | Cass.   | T. B.   | Sect. |
|-------------|----------------------------|---------|---------|-------|
| Arkansas,   | 7,588                      | 9,360   | 00      | 00    |
| Alabama     | 30,504                     | 31,287  | 00      | 00    |
| Connecticut | 30,316                     | 27,047  | 5,005   | 23    |
| Delaware    | 6,422                      | 5,898   | 80      | 2     |
| Florida     | 4,537                      | 3,238   | 00      | 00    |
| Georgia     | 47,527                     | 44,790  | 00      | 00    |
| Indiana     | 70,159                     | 74,694  | 8,642   | 00    |
| Illinois    | 49,623                     | 51,977  | 15,839  | 00    |
| Iowa        | 10,617                     | 12,051  | 1,126   | 00    |
| Kentucky    | 66,927                     | 49,743  |         |       |
| Louisiana   | 18,146                     | 15,187  |         | 1     |
| Maine       | 35,273                     | 40,195  | 12,157  | 24    |
| Mass.       | 61,300                     | 35,393  | 38,263  |       |
| Maryland    | 37,702                     | 34,528  | 125     |       |
| Mississippi | 25,821                     | 26,550  |         |       |
| Missouri    | 32,671                     | 40,077  |         |       |
| Michigan    | 23,940                     | 30,687  | 10,389  |       |
| N. H.       | 14,781                     | 17,763  | 7,560   | 1,112 |
| New York    | 218,551                    | 114,592 | 120,513 | 2,545 |
| New Jersey  | 40,015                     | 36,901  | 819     | 77    |
| N. Carolina | 44,000                     | 35,319  | 85      |       |
| Ohio        | 138,360                    | 154,775 | 35,354  | 111   |
| Penn.       | 186,113                    | 172,661 | 11,200  |       |
| R. Island   | 6,779                      | 3,646   | 730     |       |
| S. Carolina | (Votes by the Legislature) |         |         |       |
| Tennessee   | 64,145                     | 57,884  |         |       |
| Texas       | 3,777                      | 8,795   | 3       | 79    |
| Vermont     | 23,122                     | 10,948  | 13,837  |       |
| Virginia    | 44,725                     | 46,277  | 9       | 29    |
| Wisconsin   | 13,096                     | 14,440  | 10,185  |       |

Total 1,355,828 1,216,746 291,927 4,023  
Taylor less than Cass & Van Buren 152,845  
Taylor less than all others 150,878

The increase in the popular vote in four years has been only 180,000, falling short at least two hundred thousand of the increase of the voters.

In the six New England States, the decrease in the Democratic vote, since 1844, is nearly thirty-four thousand; in the Whig, over fifteen thousand.

About \$80,000 worth of Pistals have been sold by Allen & Thurston of Worcester Mass., for California, and more are ordered for the same market. Gold seekers will have to fight as well as dig, for Gold.

### WHO PAYS THE BILL?

THE QUEEN OF ENGLAND.—The income of the Queen of England is half a million pounds sterling—250,000,000. From this, £200,000 is taken to pay what is called the household, which consists of the great officers of state, such as the Lord Chamberlain, &c. The Queen has seven or eight palaces: but then she pays no taxes.

When the Queen goes in state, the procession consists of the Life Guards in half armor: three of the royal Carriages with four horses each, having the great officers of state in them, then the corps of Yeomen of the Guard, dressed in the costume of the time of King Henry the Eighth, with long halberts in their hands, after these are forty footmen in liveries of red, litterally covered with Gold, then the marshal porters, also gaudily dressed.

The state carriage is drawn by eight cream-colored horses in scarlet morocco leather harness, thickly studded with gold. The Queen is generally accompanied by Prince Albert, the principal lady of the household, and the Duke of Wellington carrying the sword of state. She wears on this occasion a coronet of brilliants, and diamonds of immense value upon her dress, which is of the richest materials, and over her shoulders she has a crimson velvet mantle, lined with ermine, and richly embroidered with gold.

The Queen has 320 domestic servants, 110 of whom wear the royal livery of scarlet and gold. At a royal banquet the whole dinner service is of gold.

BY M. H. BARTON.

“For, behold, the da cometh that shal burn as an oven, and al the proud, ya al that da wikid y shal b stubel; and the da that cometh, shal burn them up, se-th the Lord of host, that it shal lev them nether rut nor branch.

But unto u that fer my nam, sl al the Sun of riteusnes a is with heling in his wings. and ye shal go forth and gro up as calves in the stol. Al who walk in the lit as Jesus is in the lit hav felship one with another and ar therby elensed from al sin.”

Tis da, tis d, tha al proclam,  
‘We no the truth, the wa is plan;  
The Wa, the Truth, the Life of God.  
The holy path that Jesus tred.  
My brethrin and my sisters der,  
Lift up yur heds, bc of gud cher;  
No longer let the craft of man,  
Bewildr u, and make u stand  
In doubt, or fer, or in suspens,  
For truth, and rit is your defans;  
A perfect Wa the saints ma no,  
The path that Jesus Krist did go.  
Come Holy Ghost, thou perfect gide,  
And led us on, dispite of pride,  
No more let nit or tirany  
Ingulf the chureh in misery:

The forgoing article is printed With 72 letters 'es, than the old absurd method requirs. If it was rate for Webster to dismis k, and u, from many words in which tha ar silent, whi not discarl al s'ch sila it u.etes drons from the republic of letters.

MICHAEL HULL BARTON.

Saluteth al his friends among hum he has gon praeching twenty five yers past. Brethren I am in usual helth, and enjoy peace of mind—  
What nothing earthly givs or can destroy,  
The sols cam sunshine and the hart felt joy.  
I resid, at present, in Newark N. J.

In 1826, aid d by R bert Foster, I publshed at Portsm'nth, N. H. a mounthly wo k intiteld 'WISDOMS' MESSENGER." Its object, the union and perfection of kristions. In 1830 I published at Boston, Mas. a work entitled "SOMETHING NEW". Its ob ject being the perfectio of en-lish spe ing.

SOMETHIN NEW.

Wait ye npon me seth the Lord, for my detemi ation is to ga her the noti ns, tha I ma assembl the kingdoms, to por upon them in indignation, for al the erth shal be devoured by fire of my jealousy. For then wil I turn to the peopl a pur langraj, that tha ma al cal up-n the nam of the Lord to serv him with won consent. Z'ph. 8. 9-

“B ye perfect. La apart al suporfluit.”

These commands ar not obadso long as we follo a very imperfect and superflus system of speling. Why shud we us five letters in speling the words neigh, weigh, dough when two represents them perfectly, Viz. na, wa, do—Or whi shud we uz for jeterz to expres the words high, nigh, sigh, know, knew, quay, when two leterz spel them perfectly thus, hi, ni, si, no, nu, ke. Only think; quay is prononned ke, and phthisick, is pron uncd tiz-k. We folow thes barbarous customs in speling for no better reson than the Duchman gav for having a stone in one end of his bag to ba'ens the grain on the hors, Viz. Becaus his Father did so.

Pitman of England, Comstock of Phi'ade phia, Andrews and Boyl of N. Y. ar doing much gud, in exposing the absurdities of our present method of speling. Pitman and his associates ar introlducing his nu orthgrafy al over England. Andrews and Boyl publish a weekly paper in N. Y. with a nu alfabet Dr. Comstock publishes his Fonotipik Magazine in Phil. I think Comstock's Alfabet preferabl to al I hav yet sen published, no excepting my own, published in 1830. Bu I hav a nu a'fabet, comprising, as I think the good qualitis of al I hav yet sen, whicl as soon as I can procur nu tipe I intend to publish in this paper. In the mean time let

as take one step more towards perfection.

Altho there ar, in the english language, eight or ten mor primary sounds than simpl distinct letters to represent them, yet stil, 4 of the 'etters as now used ar intirly superfl us viz e, k, æ, œ. e on'y represens the sounds of k, or s; and q that of kw. æ, and œ hav no sounds of their own. We wil make them usefule by changing their names and natures thus. e, tebe, the sound of ch as in chew-cu q, the, the sound of th as in though-qa-æ, a ve, th sound of a, as in aught-æt. œ, owe, the sound of ou as thou-qœ.

By useing qese letters as above, and speling as nearly as tha ar prononned, as the alfabet thus improvd wil permit, we ad the work of refo-m. wrought-ræt. taught-tæt.

qo nabur tæt, shud thiuk we æt,

The bad old wa persu;

Yet he shal no the wa we go,

Is ezy tæt and tru.

Nœ whi shud we so fulish be,

In making marks for sændz:

In the word æt two sounds are tæt,

By five great marks we sæ.

In no [know] and vu [vieu] in bo and lu,

Four letters nœ [now] we sæ;

But two wil du and spek mor tru,

The sounds that shud be hurd.

Jesus Krist has givn the world a perfect Law, and bids his cure go tech it to al nations, and as bi the ad of a perfect a fabet the thre forths of the human family ho ar now ignorant of leters and of the gospel ma b tæted red the sam in won tenth of the tim that is requisit with the present sistems, it follows of cors that the art of reding ma b acquired in one tenth the tin nœ requisite, bi the adoption of a perfect orthogrofy.

\$1,000. and ne yer wil effect as muc as \$10,000. and ten yers nœ effects. This being sober truth already demonstrated bi facts, can it b that Zion wil hesitat to giv efficient aid to the nobl attempt to Letteriz and christoniz the human rac Na, Na, Jesus has prad to that end, and verily his disciples wil nœ wait with him in praing and working for its fulfilment. “Holy Father,” sei he, “kep thru thin own ram those lom thes hast givn me, that tha ma b om. Nether pra I for these a'on but for them also whic shal b-lev on me thru their word.” We hav al thus beleved on Jesus thru the words of the primitiv cure whic the Holy Gost mov-ed them to rit. That tha (in the last ago) ma al b one, as thes Father art in me and I in the, that tha also ma b in us: I in them and thes in me, that tha ma b made perfect in won and that the world ma no that thes hast me.”

Here we sei that when the christon cure is perfect in won Lody it wil caus the world to no that the gospel of Jesus is of God. In as much as its reception and ful reduction to praktis, wil produc such a perfekt stæte of things, as no other sistem or influens did or can produc. “Let your lit so shine before men.” sa's Jesus “that tha ma se your gud works, (correspondug with your gud words, of loving God and ewe other) and agan glorify your Father whic is in Heven. Jesus c'n-tiaud thus to pra for the cure. “I hav given them thi word, sanctifi them thru thi truth, thi word is truth. As thes hast sent me into the world, even so I send them into the world.,, Hence, bi coming up to the requirments of the word of God, spoken thru Jesus, we ar sanctified thru the truth as it is in Jesus, and therbi no the truth to make us fre from sin and Error. That truth requir us to ask and resev the Spirit of truth, whic alone can gid us to understand and oba the turth of Jesus. Hens says Paul “no man can cal Jesus Lord but ti the Holi Gost.” i. e., the Holi Gost alone can give us a nol-cj of the karakter and kingdom of Jesus Krist; who in his tim “wil sho who is the en-i Potentat, Suprem ruler, and King of Kings and Lord of Lords.”

WISDOM'S MESSENGER.

Wisdom hath bilded her bees, she hath. hanc

et her seven pillers; she hath kiled her beast, she hath ælso furnished her table; she hath sent forth her madens; she krieth upon the hiest places of the citi. Wheso is simpl, let him turu in hiher; to him that wanteth understanding she satih; com et of mi bred; and drink of the wine I hav mingled.. Forsak the fu' h and live, and go in the wa of understanding. The fear of the Lord is the begining of wisdom, and the nolege of the holi is understanding. ”Prov. 9. Ch.

In the futur Numbers of the Messenger I wil discrib

- 1. Wisdom's bees.
- 2. Her seven pillers.
- 3. Her for beast.
- 4. Her tables.
- 5. Her twelve madens.
- 6. The maner of her crying.
- 7. Her liest places.
- 8. The s'mple who lac understanding.
- 9. Her Bred.
- 10. Her wine.
- 11. Hœ to forsake the foolish & live.
- 12. Hœ to go in the wa of understanding.

Thes twelv diskorses wil give a perfekt liskription of the kingdom and gospel of Jesus Crist.

Wisdoms children ar nœ seeking to b in uniti und to akt in konsert won with another. Tha wish to giv the Lif and testimom of Jesus, and a discription of his kingdom to al men. This is æl fend in the Bible. But I wish to kondens it in won united butiful eane; whic in the hands of a purified Zion, or the Angel of perfect lit, reflected thru her wil bind the old Dragon hu has so long deseved the cure and the nations.

The erth, (a poltical order of things,) whic commenced in Pensilvana in the daz of Pen, and whic wil yet overspred the erth, has helped the cure bi opening i's mæth of perfect toleration for al religons. And from that til nœ that grat red Dragon of bloody persecution, that Laz put to deih perhaps one hundred milion under the plet of ther being heriticks, has had but little power to kil saints or heriticks in America. “Rejois over false Religion, thes heven (tru cure) and ye holy apostles and profets. Fear G d and giv glori to him; for the œr of his jugment is come.” Rev.

The wa is nœ open'd in the U. S. for the woman or cure to leve the wildernes into whic persecution drove her and kept her.

Who is this that cometh œt of the wildernes [of sin and err-r] like pillos of smoke perfumed with mirh and frankincens, leing upon her beloved. Ris up mi lov, mi fain one and come awa, for Lo! the win'er of Anti Krist is past, the ran of error, is over and gon.

Mi dov, Mi undefiled is but won; thes art al fair mi lov mi s'pous, ther is no spot in the.” Krist so loved the cure that he gav is life for it that he mit sanctifi and elens it, with the washing of water bi the word, that he mit present it to himself a glorius cure without spot or rinkle.” “Hu is she that luketh forth as the mornig fair as the munker as the Sun, as terible as an Armi with banner.” It is the cure of Jesus Krist, in the dæu of the da of God Almiti. And sun wi

the vois of many wa'ers, (nations) and the vois of miti tl undcerings, sused the melodius vois of Zion canting the Jubile, another, singing Al'aluia, for the Lord God onnipotent raneth. Let us b glad and rejois, and giv onor to him for the marraj of the Lamb is kum, and his wife hath made herself redy.

And to her was granted that she shud b ar-rad in fin linen klen and whit for the fin linen is the rictusness of saints. And bles ed ar tha that ar kald to the maraje supper of the Lamb. Nœ is come salvation and strength and the kingdom of ær God and the pær of his Krist, for the accuser of our brethren is east down whic accused them before our God da and nite. Therfor rejoise ye hev-ns, and ye that dwel in them. We give the thanks O Lord God Almiti, whic art, and wast and art kum bekœ; thou hast taken

to thiseif thy grat power and hast razed.” Rev. 12. 12. &c.

Tis da, tis da, the watchman cri,  
Long nite of Antikrist good bi;  
The wa the truth the life of God,  
The holi path that Jesus tred.

Mi bretheren and Mi sisters dear,  
Lift up your heds b of good cheer,  
No longer shal the craft of man,  
Bewilder you and make you stand.

In dout or fear, or in suspence,  
For Truth and Rit is our defence,  
A perfect wa the saints shal no,  
The path that Jesus Crist did go.

Come holy angels, gard that wa,  
O, lead us on to perfect da;  
No more let nie or tiriny,  
Ingulf the cure in misery.

The wa the truth the life Divine;  
O come ye saints and make them shine;  
The truth of God if understood,  
And practised too, wil make us good.

FREE MEETINGS ADVOCATE.

“Let us consider one another to provoke unto love and good works: Not forsaking the assembling of ourselves together as the maner of some is. I besech you: bi the merccs of God that ye present your bodies a living sacrifice, holi, acceptable unto God, whic is your resonable service. For ye ma al profeci one bi one, that al ma lern, and al ma b comforted. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man spek let him spek as the oracles of God.; if any minister let him do it as of the ability whic God giveth; that God in al things ma b glorified thru Jesus Crist, to whom b dominion for ever.” Bible

Of al the reformers that hav arisen since the apostles time, George Fox was the most eminent advocate of free gospel meetings.

Within twenty years after he commenced preaching, 6 or 7 hundred free religius meetings wer set up in Grat Britons' Dominons thru the agency of Fox and his apostles. In the next No. we wil give Foxes' discription of these meetings.

M. H. B.

SLAVEHOLDING PERFDITY.—A Correspondent of the Boston Chronotype states the following facts as having occurred within his own knowledge:

The Schooner Wakulla, of Castine, one of her crew being a colored man, arrived last July at St. Mary's, Georgia. Knowing the laws relative to negroes; the captain made inquiries, and was informed by the authorities that he would be unmolested.

He proceeded to the mills some distance up the river, loaded, & when returning, to his astonishment, an officer came on board his vessel and arrested him upon a charge of violating the law. He wvs fined one hundred dollars, which he was compelled to pay before being released.

Another vessel from the eastward, with six colored men among her crew, was there at the same time-- the Captain was deceived in the same manner and obliged to pay six hundred dollars. It is aid that a Town House, or some similar building was to be erected at the place and the authorities desiring to tax their own people as little as possible, adopted th's method of defraying the expense.

Has not the North submitted long enough to outrages like this; Is it not time that her citizens should rally in self-defence?

There can be no christianity where there is no charity; but the censorious cultivate the forms of religion that they may more freely indulge in the only pleasure of their lives that of eatumiating those, who to their other failing add not the sin of hypœcrisy. Lacon

The editor of a newspaper at Perth being challenged, coolly replied that any fool might give a challenge, but that two fools were needed for a fight.

POETRY.

For the Freeman.
BY A SCOTCH DRUMMER.
Tune.—Irish Co. Bragh.

O! lan' of the Shamrock and harp lovely Erin,
Where warm hospitality a ill wears a smile,
May suns more benign and prospects more cheering,

The' sad sounds, thy harp, tho' thy Shamrock be drooping,
The bravest, the best of thy Sons in exile;
Tho' thousands beneath heavy burdens are stooping,

Like thine own patron Saint, may a Patriot rise,
To banish the vile yellow worm (1) from thy soil,
From clouds of black locusts, (2) to clear thy horizon,

(1) The Genius and Spirit of Orangeism.
(2) The priests of all denominations.

STREET SMOKING LOAFERS.

When along up Broadway one is walking
And with some pretty creature talking,
To have a fellow smoking Poking,
A step or two before you,
As if to bore you,
And puffing,

ALL TALK, AND NO ACTION.

A benevolent man, was Absalom Bess—
At each and every tale of distress
He blazed right up like a rocket:
He felt for all beneath poverty's smart,
Who were fated to bear life's roughest part,
He felt for them in his inmost hart,
But never felt in his pocket.

True friendship is like sound health, the value of it is seldom known until it be lost.

For the N. J. Freeman.

Mr. Editor,

Having read the sketch given by G. C. Thompson P. H. C. R. of the I. O. of R., in the Washingtonian of Jan. 13th., of his visit to Boston, I find in it so many misrepresentations that are calculated to deceive and mislead those who are not acquainted with the facts, that I feel it a duty I owe to the cause of truth, to set things in their proper light, and more so, as I have been a member of the Fraternity myself, and have fallen under the scourge of false impressions.

He states on his arrival at Boston, that no arrangement had been made for a meeting, which he knows to be a falsehood, as there was the usual arrangement, by posting up notices in the public places two days previous to his arrival with his name attached, and at the Tent room on Friday night one Brothe informed us that another Brother had taken the responsibility to defer the meeting til Saturday evening, as there was a prospect of a larger meeting; and Wm. Robinson told G. C. Tompson in the hearing of me and Brother Crane that fact.

The next statement must not be lost sight of, and I ask the readers of the Freeman to ponder it well, especially those who have got the goggles on their eyes so far as to see Rechabism in its true character; it is this, that the "Tent has about 50 members good upon the Books," which is a well known mistake to every one that knows the affair of the Tent, as one of the brethren told me last night that there were but 8 members good on the Books, and he had been inspecting them not many minutes previous to telling me and he seemed very indignant at the outrage truth had received in the premises; and further the same statement was made to me this morning by another brother. I think if Rechabism is based on selfishness and requires to be bolstered up by such misrepresentations, it is a sorry institution to be so loudly cracked up as a benevolent institution.

He next makes some statements respecting "Church matters, and from the spirit manifested, he plainly tries to bring into disrepute as far as he is capable a class of men who would not as far as I know them injure him or any other being in thought, word or deed. He charges them with taking up a new doctrine advocated by A. J. Davis.

Now what doctrine he means I am unable to say, I take up truth wherever I find it. It is evidently at me he is throwing his firebrands of would-be-abuse, as there is not another individual to my knowledge that is "too good" to belong to the church and tent, that ever did belong to both, who has read Davis' book. If Brother T. means the leading doctrines of A. J. Davis, viz., "universal redemption from sin and all inharmony," I am thankful to God that I have been placed under such circumstances as to be able to lay aside that ungodly selfishness with which the mass of mankind is afflicted so far as to recognize that GOD is LOVE and consequently is able to, and will eventually overcome every obstacle in opposition to himself, and therefore I am proud of being a co-worker with Davis or any other man in the cause of humanity.

As for "one Barker" to which brother T. alludes, some of his writings are in Boston and have been read and I can say I love the man "for his very work's sake" as he is one of the greatest saviours the world has seen since the days of the martyred Nazarene. As for being a believer in the doctrines of these great men, some of them I do believe in not because they were embraced by Jesus, Barker and Davis, but because they are absolute as God, from God and his word, God, and I imitate in general as I can "the good" in my own estimation, to be a member of a church that follows so blindly the false teachings of a corrupt and hireling priesthood, or a tent based upon such selfish and anti-Christian principles.

He speaks of undermining the faith of christians—I say if the christian faith is based upon eternal truth, nothing can undermine it, and if it is not, the sooner those that desire to be christians, allow their faith to be undermined, the better for themselves and the world—

He speaks of many expulsions from the churches or trials. Now the fact is, there has not to my certain knowledge been one expulsion or trial since the Tent was organized,

in any one of the churches in Boston, either Presbyterian, Catholic, Congregationalist or Methodist; which is well known to those that belong to them—He however makes one grand concession to the movement of reform in this place and the world, and that is, "the Churches and the Tent feel it severely"—

He then makes a strange blunder to say the least by calling us "new lights" which a word, have any meaning, is something never known before, and then states we have gone back to the old light of the days of Voltaire and the French reign of terror.

He then reads his article by pronouncing an edict on the part of the place as far as Boston is concerned, and that he asks volumes of evidence, which he says will make the churches and the Tent feel it severely.

I will not say that my objection, but I will be out of place in court, and the labite societies are not liberal in their provisions—they do not profess to provide for the press generally, even to their own members, but only for cases of sickness and death.

People are in want of assistance often when not sick: a man may be brought into distress for want of employment; he may lose his situation in Business from an attachment to what he believes truth, and if he is not so sick as to be unable to follow his employment, he may for this reason be turned out by his employer, and left to perish as far as the rules of his society are concerned. Second; They will not according to rule admit any as members, unless they are "free from all bodily disease"—They make no provision for those who bring disease with them into the world, or who are deprived of health early in life, yet these need help the most—

Thirdly, Rechabite societies do not admit any under eighteen, nor over twenty five, unless they pay an extra sum as an initiation fee; the older men are, the more they must pay, if they are admitted at all, and these are the very ones that are least able to provide for themselves. Fourth; they oblige by law every member to purchase sashes &c. which is, to say the least a waste of money, and they must pay a whole years contribution, including initiation, monthly dues &c, before they are entitled to any relief, whether sick or not.

Fifth; All are required to pay the like amount, whether rich or poor. If a man has \$3,000 a year, he pays no more than he who is as poor as Lazarus; and no man can claim more when sick, whatever may be the extent of his necessities, than he who has need of nothing. Now, we are in duty bound to do good with all we possess, and we have no security that the money paid into these societies shall do good. It may go to a man that has 5,000 a year for aught we know and those that have most need around us dying of want. Again no man can be certain that he shall have money always to pay his dues, and if a man should not be able to pay, what follows, do the rules of the society give him any thing? no, they fine him, and if he does not get enough very soon to pay both his fines and dues, he is scraped off the Books and left to die or find help elsewhere. If he is out of work; if his family are sick; if he has not a cent in the world, he must pay up his dues and fines or be expelled—If he has to borrow; if he has to go in debt for bread; if his little ones be left to tread the frozen ground unshod, and to be so unprovided; he must still pay up his dues and fines or be expelled.

Such a Republic, in which the money of the poor is taken from them, and they are left to starve, is not a Republic at all, for he who has no more than enough to live by will ever be made a slave, and he who is in need when not sick. If he pay up his dues for his exp future want, he will be obliged to accorlance with the tent, and he will be obliged to spend all our possessions in the hands of the poor. Again, he is obliged to do so, he ever will be left a slave, and he shall spend his money in the hands of the poor, never come, when he has no more than enough men are in want, both for body and soul.

But there are other things in this society derogatory to truth, for which I have no room at present, as pledging to abide by the laws

and obey the officers, without knowing whether these laws, and officers commands can be obeyed without a violation of conscience or not, for there are usages and initiation service up held and performed by those that pay no regard to what others call sacred things, and therefore make a solemn face of sublime truths.

The first act of any officer or brother, the C. R. excepted, after the tent is opened is to man himself by making his obedience to one, perhaps his inferior; thereby fostering pride and ambition. No brother can speak unless he first address the C. R. by the title of worthy, when perhaps he has not a worthy trait in his character. All this must be done or a fine is imposed. Contrast these things with the principles and teachings of Christ. "Love your neighbor as yourself. Do no man master. Lay not up treasures for yourselves &c.

I leave others to draw their own conclusions, for my part, my course is plain. If I have a loaf of bread, I will share it with the hungry. If others follow the example, I will have more for the afflicted. I will go forward and trust in God. I will have no communion with those who do not do as the principles of love and truth.
Jan. 15th 1849. WM. COATES.

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### SELECTED CONFESSIONS OF A FEMALE INEBRIATE.

EARTH has had but one paradise; but to my happy, youthful eye, the little village of S— seemed a counterpart to the Eden of old. To the stranger, there was nothing uncommon in the immense old maples and elms that shaded the dwellings, or in the old church with its misshapen belfry, or in the little river that ran along so quietly, unmindful of the cares and anxieties of those who lived and died on its green banks. There was one beautiful dwelling on the hill fronting the church that attracted the traveller's eye by the singular beauty of its shrubbery, and its profusion of elegant flowers. In that house my father lived, there I passed the gayest, though not the happiest, part of my life.

At nineteen I was married. Charles L— resided in one of the pleasantest cities of New England, about thirty miles distant from my native village. He was the junior partner in a firm of great respectability, the senior member of which had taken up a permanent residence in London, for the transaction of foreign business, while the other two conducted the home department.

Our establishment met all my ideas of taste and gentility, and my husband had every affection of my heart. I loved and prized the bounties of God's providence; but few and short were the moments of gratitude to the Giver. My character peculiarly needed the discipline of adversity; I never knew but one human being who had so much pride as myself, and that was my husband. My pride needed to be humbled, but, "O Lucifer, son of the morning," how was it humbled! Several happy, prosperous years passed by. I loved the world and the things of the world, but I loved my husband better, and possibly my two children better still. But there is no sunshine of earthly happiness without its shadow; no summer sea so gentle but the spirit of the storm may lurk beneath the billow.

My health failed, and for four weary months I was the inmate of a darkened chamber. The distant hum of the city, as it reached my ear through the open casement, seemed like a very mockery; but at length I was partially released from my prison-house, though health did not return, and the succeeding winter we passed under the sunny skies of Florida.

Immediately on our return home, the following summer, my husband called in a physician of much skill and celebrity, and requested his opinion of my case. After a minute examination, he gave it as his opinion that I had no disease whatever, but was suffering

under great debility, the effect of previous diseases, and that much exercise together with the use of some fine red wine, would restore me. Mr. L. was greatly elated, and my own spirits rose much more than I would willingly have confessed. During the long period that I had been an invalid, I had most of the time, been exceedingly depressed. I had laid the foundation of all my hopes and happiness on the earth: I had yet to learn the Wisdom of laying it above the region of darkness and decay. Reader, do you think I linger long from the purpose of my story? When you have seen the whole sky overcast with clouds, and no spot of brightness but the little arch of blue in the eastern horizon, did not your eye instinctively turn from the larkness, to rest upon it? So, amid the sorrows of later life, memory still loves to linger about the brightness of its morning. Though every hope has been crushed, and all I loved can be remembered only in bitterness and tears, though I have forgotten the world and hope my sins have been pardoned by Him, who wore the crown of thorns, yet pride still lives. I still shrink from the story of my own disgrace.

My physician prescribed wine. I commended its use sparingly, intending to increase it, if it proved beneficial. It was decidedly so. The sensations of weariness, languor, and faintness at the stomach, from which I had suffered so much, were immediately relieved by it. My health began to improve gradually, and at the end of three months, I was nearly well. Yet I did not dream of discontinuing my medicine; on the contrary, I was gradually increasing the quantity, from week to week as its effects were less perceptible.

Six months passed away, and considering my health restored. I thought it would be best to relinquish all restoratives. I did so, but my sickness, as I termed it, began again to show its symptoms. I felt very languid, very weak, very faint at the stomach, and very miserable; and my wine was immediately resumed, and the symptoms vanished. Once and again I made the same attempt and failed, and then I told Mr. L. that my health was not as firm as I had supposed; for I found it impossible to relinquish my wine; he replied that I ought not to attempt it. Some months elapsed much in this way, but one well-remembered day my own eyes, at least were opened. The evening previous, my youngest child little Annette, only two years old was attacked with symptoms of the croup; our family physician was called, and I passed a night of most intense anxiety. In the morning she was entirely relieved from all danger, but I was completely exhausted by watching and weariness. I directed the chamber-maid to bring me a glass of wine. She did so; I then told her to place a bottle of it in the closet of the nursery, where I was sitting. I would sit and soothe the little sufferer, and then again and again, before I was conscious of what I was doing, I found myself at the closet drinking wine.

At length, things to my eye began to look brighter; I called Lucy, the nursery-maid to see how fast Annette who was lying in my lap, improved. She said she did not see any difference for the last ten minutes, but I insisted that she had improved astonishingly. I then felt very sociable, and, as there was no one but Lucy there, I talked to her. I told her of all Annette's little wonderful actions, things, by the way, that Lucy knew much better than I. I now began to grow generous. I told Lucy she had been with me along while, and had been very kind to the children in all that time (she had been there just six weeks); and I intended soon to make her a handsome present; but in the

mean time, as I was so weary and sleepy I must lie down, and she must watch Annette.

I arose, reached the door in safety, and passing the entry, entered my own room and closed the door after me. To my amazement the chairs were engaged in changing the tables round the room: to my eye the bed appeared to be stationary and neutral, and I resolved to make it my ally; I thought I would be the safest to run, as by that means I should reach it sooner, but in the attempt I found myself instantly prostrate on the floor. I made several attempts to rise, but to no purpose, and very soon, under the combined effect of wine and weariness, I was asleep.

How long I slept I know not; but when I awoke I was still on the floor, and alone. I awoke to a full consciousness of the whole truth. I have since been through all the heights, & depths, and labyrinths of misery; but never, no never, have I felt again the unutterable agony of that moment. I wept, I roared, I actually tore my hair, I did everything but the one thing that could have saved me. I resolved, firmly, ay firmly, to drink but very little wine at any time. I did not resolve to drink none at all. I was not, I press me, at that time suspected by any one; but a sense of guilt, and shame and remorse, haunted every waking and sleeping moment. Still the habit was not abandoned; the claims had been riveted in steel, ere I had known them to be on me; and now I struggled in vain! I intended to be very cautious, and this, I thought, was all I could do; and my caution amounted to this, that I drank only wine enough to make me exceedingly fretful and unreasonable, and the whole misery of this fell on the heads of my unoffending children. The little accidents of infancy which require patience, but not punishment, were met by me with unmerited severity. I recollect sitting one day, moody and fretful, in the nursery, when little Annette came running to me in great delight, exclaiming, "See, mama; I have got tick, tick!" at the same time holding my watch to her ear. I extended my hand to take it, and in attempting to give it to me she let it fall to the floor, and the delicate crystal was broken. I instantly gave her a blow which fell her to the floor; and then with the inconsistency of a mind unhinged, I lavished caresses and candy to atone for such barbarity. The little creature had found the beautiful plaything, as she thought it, where I had myself laid it, within her reach, upon my dressing-table, and not dreaming of offence, intending to bring it to me, and her mother met this freak of infancy with,——O memory! memory!

Another incident of this period is written on my heart in letters of living fire. My husband was absent for a week, on business in another city. If there was any thought that sent a pang of perfect terror through my whole frame, it was the possibility that he might discover my disgrace. With my strong attachment to him, there had always mingled an element of fear. He was exceedingly proud, lofty in his notions of femal dignity, and acutely alive to the possibility of disgrace. Knowing his temperament, I was too well aware, that if a discovery were made, it would be met by a storm, at least by the hush of life that precedes the tornado. He was away, and the second day of his absence, Ellen, my eldest daughter, four years old, was seized with a fever; the physician was called, and for three days she was very ill, and during that period I successfully resisted the temptation to take any stimulant. On the fourth, she appeared somewhat better, and at night the doctor directed me, in the event of great restlessness, to give her thirty

drops of paregoric. I had watched over her much of the time for three nights; I was weary and worn out, and my better genius fled. With the first stimulant, my resolutions were gone, one potion followed another, until all other consciousness was lost in the one desire for sleep. Still little Ellen was restless; the time for sleep had not arrived, it was only eight o'clock; but it was midnight with my senses, and remembering the order of an anodyne, I prepared it in my own room, that she might not see it to be medicine, and then prevailed on her to swallow it. I then directed the chamber-maid to sit by her, as Lucy was too much overcome by previous watching. I told her, if she fell asleep, to sit here till I came, as I should sleep but a few moments. She was a kind-hearted daughter of the "Green Isle," but knew absolutely nothing of sickness. Had not every faculty been blunted by absolute intoxication, I should never have trusted her for one hour. But sleep, sleep was all I wanted, and to sleep I went, almost instantly on reaching my bed. When I awoke, the sun shone brightly. I sprang up and grasped my watch,—it was eleven o'clock,—my head whirled. It was the day I expected Mr. L. to return. I was perfectly conscious that I could not walk; but I dared not wait, I actually reeled as I entered the nursery; and there, the first object I beheld was my husband, and the second the physician, and the third the pale face of Ellen, apparently in a profound slumber. With some faint recollection of what the guilty soul will feel when it stands up before the Throne, I stammered out an inquiry as to his return; and then without waiting for a reply, I inquired of the doctor, what he thought of little Ellen. "I should be glad to know precisely what she has taken during the night," was his reply, "for the servant who watched with her informs me she has been asleep since nine o'clock last night, and now I find it impossible to arouse her." What reply I might have made I cannot tell, for at that moment I caught the eye of my husband fixed on me with a look that told me I was betrayed. He instantly rose and left the room.

The doctor repeated his wish to know, if possible, what she had taken. I told him I did not know, for I had slept longer than I intended, and I would inquire of the servant. "O," said he, "that is unnecessary; she told me that she gave her nothing, as you did not direct any thing, and that she had slept soundly all the time." I became exceedingly alarmed, but I tried to collect my thoughts.

"I gave her, as you directed, thirty drops of paregoric; that was the last thing I gave her." "Will you let me look at your paregoric?" I recollected after sometime that I had left it in my own room where I had prepared it. I found it standing just where I had used it, with the stopper out. I took it up, looked at the label with a sober eye, and it was laudatum! I carried it as calmly as I could (and excess of misery made me calm) to the doctor, and pointed to the label. He understood it at a glance, and shook his head; but immediately added that if I gave her no more it would not do her any eventual injury. I made no reply; for I knew full well that if I had made so great a mistake in the article, the quantity might be equally uncertain. He said he would remain a while and see the result, and I, wishing for a moment to think, left the room and entered my own, and there sat Mr. L. O that stern lock of misery haunts

LIBERTY, EQUALITY,  
FRATERNITY.

I were in vain to attempt a description of that terrible interview. It appeared that on his return, Lucy, the nurse-maid, who was watching over Ellen, had detailed what had happened; and the fact of my leaving the sick child in the manner I did, aroused strong suspicions that he said had existed in his mind for a long while, from the strangeness of my conduct at times. He had come to my bed and endeavored to arouse me, but in vain; the stupor of intoxication was too deep and the fumes of wine were not to be mistaken. He then left me to consult the physician relative to Ellen. He closed the conversation by saying, with a dreadful emphasis, "There is but one alternative before you, Mary; this disgraceful, fatal habit must be abandoned, or we part". The last word sunk in a convulsive whisper, and his stern eye was for a moment dimmed by a tear; but it was only a moment, and he added, "Remember, Mary, I mean all I say, for the future, let us forget this scene, and only remember the time when we were happy."

O how wide the difference with the heart of a woman! She may be forsaken, abused, trampled on, but amid all, the thought of separation does not enter her heart; if the whole world scorn and forsake him, it is the reason why she clings more closely to the wreck, but let the wife be scorned & forsaken of the world, and the husband will not bide the disgrace.

I should have felt utterly stupefied by misery, but the situation of Ellen demanded exertion. And over this part of my story let me hasten, that my fortitude may not fail ere I have done.

She awoke from her long sleep soon after this, and the doctor expressed the opinion that she was not injured by it; but she gradually sunk, and in five days the little spirit had gone to lie down in the green pastures of the better land.

Reader, in this dark and stormy world, whatever may befall you, never dare to think yourself unhappy if you have a conscience at rest; for surely an accusing conscience is the worm that never dies, and the fire upon the heart-strings that cannot be quenched. It is true that our physician assured me, again and again, that my mistake did her no injury, and in no way hastened her death; but the busy fiend still mutters in my ear, "How do you know so *certainly* that it did not injure her?"

We laid our darling in the tomb, and wrote above the entrance, "God took her in his mercy, a lamb untasked, untried." O how gladly would the wretched mother have lain down beside her—but for me the storms were not yet over. Still, the lessons which had been taught me at such tremendous cost, proved salutary, and for many long months I was not again overcome by temptation; my husband's confidence seemed restored, and the flickering shadow of our former happiness hovered about us. But I felt keenly at my inmost soul, that there was a place in his respect and affection that I never could regain. He made an effort to feel that entire and forgiving affection for me, that, had the cases been reversed, and he the erring one, I should really have felt for him.

For the first time since the death of our daughter, he requested me one day to arrange a small evening party of select friends to meet a friend of his from England. I complied with great cheerfulness, because I felt it a mark of returning confidence. Not because society had now any attractions where it once had so many; for in every scene of gayety or splendor, my ear caught the dirge-notes of my departed happiness. I made my arrangements with great care and some personal trouble, and I extended my invitations somewhat beyond the limits at first proposed; about fifty were invited.

On the morning of the appointed day one of my servants was taken severely ill; and in the afternoon I was disappointed in the atten-

dance of another head-servant, hired for the occasion. These accidents disturbed me, and far from meeting them with the self-possession I should once have done, I became nervous and excited, for my mind had been jaded out of tune by constant stimulants, and the native tone could not be recovered. I was a little at a loss what to do, as it was getting late. I was fatigued with some preparations I had been making; what did I do to remedy a temporary inconvenience? I drank again. Yes, I write it for a warning; and from that moment I felt like a lost spirit! I was distracted by the apprehension that Mr. L. might suspect it, and to quiet this fearful foreboding I drank again. It was now time to dress. I gave the necessary orders, under existing circumstances, and began to prepare myself. With the delusion that invariably accompanies partial intoxication, I feared no detection except from my husband, and I cared for no other comparatively.

I finished my preparations; my guests began to arrive. I trembled so excessively from mere agitation that I could not stand.

It was absolutely necessary that I should descend without delay. I drank again, to brace my nerves to the scene, and descended. The rooms were brilliantly illuminated and splendidly decorated, but the remembrance of that evening is so fearful, that I never think of the dwelling-place of the lost, but that parlor scene, and all its associations are instantly before me. The little I remember distinctly, I cannot detail; the reader must imagine it all. I was far too agreeable, far too happy, to see my friends, far too loudly talkative for a lady hostess. I sedulously shunned the eye of my husband, vainly hoping to escape his notice. Wine was occasionally passing, but I desisted several times, until some of the company had left, and then the thought of the moment when *all* would be gone and I should be left alone with him recurred to mind, and I took a glass and drained it to the very bottom. The company and the lights began to multiply and flit before me,—a vague thought crossed my mind that I would feign illness and leave the room. I attempted to cross the floor for this purpose, but ere I reached the door I fell prostrate in the midst of the company! I remember nothing more until the following morning, and then the very sunbeams looked hateful to my eyes. Breakfast passed in entire silence, and Mr. L. left immediately after. Dinner came, but he did not return; evening, but he came not with it. At length, at a late hour, he appeared; he seemed agitated, and traversed the room in silence for some time. I sat perfectly quiet, and I thought there was not another drop of misery for me in the cup of life; but there was yet another. At length the sentence came:—"Mary, we must part! I never can or will endure again what I did the last evening. I will not dwell on it for one moment or it would madden me. I have been employed all day in making an arrangement with Mr. R. who you know is now in this country, to make his place in London; it is finally arranged and I sail in two weeks; in that time I shall make every possible arrangement for your comfort; and I give you one strong proof of remaining confidence,—I shall leave Annette in your care. I could have wished to confide her to my honored mother's care, but the mother shall not be bereft of all. When I am assured that you have resisted temptation for one year, I shall return to you and to my country, but Mary, if that time never comes I will lay my bones in the father-land."

How little of the real misery of this fallen world is known to the dwellers on its bosom! How little is known of the struggles of our onward journey, even by our fellow-pilgrims; the keenest miseries of our life lie below the surface. My husband's absence passed with the world as a mere business transaction; its real cause was never told.

I must conclude my melancholy story. It

recital has wrung my heart anew. But I have written it for a warning, that none of my sex may be innocently lost upon the rock which my bark was wrecked; yes, wrecked, under a calm sky and on a summer sea.

For eight months after the departure of my husband I was inexpressibly wretched, yet there was one star left on my horizon. I kept his promise of return and laid it to my heart, and it did not break. I heard from him at distant intervals, but I was utterly unprepared when I took up the paper one morning and this paragraph met my eye:—

"Died, in London, Charles L.—, Esq. of — city, U. S. A."

He indeed laid his bones in the father land.

CHLOROFORM.

The New York Journal of Medicine for January gives seven new cases of death from CHLOROFORM. Two of them are as follows.

Mr. Badger applied to Mr. Robinson, a distinguished dentist in London, to have some teeth extracted. Mr. R. stated in his evidence that he had administered anæsthetic agents at least three thousand times. A drachm and a half of chloroform was put on a sponge, which was not held close to the mouth or face. After inhaling about a minute, the patient requested that it should be made stronger. Before this could be done, his head and hands dropped—he was dead. Mr. Badger was a stout muscular man, and there was no reason to suppose that he was suffering under any organic disease.

2. A surgeon in the east Indies administered a drachm of chloroform to a young woman, previous to the amputation of a finger; the chloroform was sprinkled on a handkerchief, and the vapor inhaled. She coughed a little, and then made a few convulsive movements. After the operation, which only occupied a few seconds, the patient was placed in a recumbent position, and active means were resorted to bring her from a state of coma, into which she had apparently fallen, but she never breathed again. The death must have been instantaneous, for she never moved, nor showed the smallest sign of life after the convulsive movements described. There was no post-mortem examination.—*Lond. Med. Gaz., for July.*

M. Gorre, Surgeon-in-chief to the Hospital of Boulogne, who has devoted much attention to this subject, says:

"Chloroform in certain kinds of constitution, which it is absolutely impossible for the man of science to recognise, may cause death with a lightning-like rapidity. Even in experienced hands, there is no certain safeguard against the unfortunate consequences of this agent, which only too well justify the words applied by M. Flourens to chloroform, 'a marvellous and terrible agent.'"

Dr Bailey, in allusion to Mr. Clay's letter, says; "the spirit of his letter is Anti-Slavery."

Mr. Clay, in his letter says; without transportation, "he is utterly opposed to any scheme of emancipation." How much anti-slavery spirit does this breathe?

We think there is no real anti-slavery spirit manifested in Mr. Clay's letter. All the emancipation it advocates, is from necessity. He indeed does make the important admission, that slavery is unjust, and that the arguments used in favor of it are fallacious as almost any slave-holder will admit when hard pushed. But this letter proves the pro-slavery spirit of Henry Clay, especially if considered in connection with the fact that he holds about 60 slaves himself which are not in the least interfered with by his scheme of emancipation. But after all good often comes out of evil, and Mr. Clay's letter will without doubt produce some beneficial results.

A New Orleans Correspondent of the New York Herald says that he is informed that Gen. Taylor "has within a day or two, purchased another large sugar estate."

Our friend Barton had prepared for the last number of the Freeman a request for his friends to subscribe for the paper, but as we were about making arrangements with another person for the publication of a weekly paper we left out the article. These arrangements have not been effected, and we now say we are willing to receive any such subscriptions, as we shall continue the paper as we have done, once a month when we can. Our terms are 25 cents for 12 numbers.

The article in our last relating to the treatment of colored children in the Plainfield School, we have heard was copied in the Plainfield Gazette, with a call upon the Trustees for an explanation of the matter. We are informed the Trustees are silent on the subject.

THE SEMI-ANNUAL EXAMINATION of the Pupils at Alanthus Hall Board-School in Passipany, under the care of Mr. Metcalf, will be on Tuesday the 3d. of April next. Public Speaking the next day.

Liberty, Equality, Fraternity—The American Declaration of Independence asserts the Liberty and Equality of men. The French, in their Declaration, have added "Fraternity." This is an important improvement, we go for it.

The last Congress ended its session on the fourth inst. with fight in each House.

Mr. Polk's administration has been truly a fighting administration. To the incessant usual fighting among congressmen, we have had added a war with Mexico. And in this most unrighteous of all wars, Gen. Taylor laid the foundation of his claims to the Presidency by fighting.

The last session of Congress has done little or nothing for liberty or humanity, except that a few good anti-slavery speeches have been made and published to the world. Most of the members have labored to put off action on the California question, most probably in order to give the slave holders time to carry out their schemes, and prepare the way for slavery in the newly acquired territories; and we fear that our northern dough faces will let them have their own way about it.

HENRY CLAY'S LETTER.

Mr Clay has written a letter on emancipation in Kentucky which the Editor of the Newark Sentinel calls a "philanthropic and high toned letter," for what reason we are at a loss to conceive, unless it is because Mr. Clay has been called a great man, and therefore cannot perpetrate a foolish thing. In an age when Turks & Algerines are abolishing slavery and the spirit of freedom is abroad every where, it is not to be supposed that Henry Clay would begin a letter on emancipation, without characterizing Slavery as a great evil, regret its introduction into this Country and make some proposals for getting rid of the it.

But what is his plan of emancipation? he says: First, "that it should be slow in its operation."

Second, "that, as an indispensable condition, the emancipated Slaves should be removed from the State to some Colony."

Thirdly, "that the expense of their transportation to such colony, including an outfit for six months after their arrival, should be defrayed by a fund to be raised from the labor of each freed Slave."

When is this emancipation to begin? Mr. Clay suggests, "that a period should be fixed when all born after it, should be free at a certain age, all before it remaining slaves for life," and that this period should be 1855 or 1860, and that all born after that period should be free at the age of twenty five, and then taken into custody of the sheriff or some other officer appointed for that purpose, and hired



out for three years to raise the means to transport them to Liberia or some other place selected for that purpose. How truly "philanthropic and high toned," eleven years before the first act can take effect, and 28 years more before the first slave can have his freedom; 39 years then before the first slave can be ready for transportation under Mr. Clay's "philanthropic" plan.

Mr. Clay seems to be aware that this plan would make slavery perpetual, as many slaves would have children before 25 years of age, these he says should be apprenticed until 21, and then hired out for three years to earn the means of transportation the only terms upon which they can have their freedom, for he says: "without it, I should be utterly opposed to any scheme of emancipation." But we ask, would not this even be a perpetuation of slavery? The apprenticeship of colored people in Kentucky would only be slavery under another name, many of them would have children before 21, and consequently this apprenticeship would be perpetual, and any one can perceive, that this system would be slavery in any community where prejudice against color is so utterly incurable as Mr. Clay says it is in Kentucky.

In his plan of Colonization, Mr. C. seems to understand that there would be many painful separations between the emancipated slaves and their parents and also with their children, but his "philanthropy" soon settles this matter, in the latter case, by saying that the separation would be only temporary, as the children would soon be ready for "transportation also; and in the former case, by saying that the emancipated, being of mature age would no longer need the fostering care of their parents. Mr. Clay's "high toned philanthropy" would extinguish all paternal affection among the colored population of Kentucky. It does not seem to enter into his soul, that the colonists could fee any painful emotions on leaving their aged and toil worn parents to suffer and die in a land of "bondage and degradation," among their cruel and heartless oppressors, without a friend to comfort them. Mr. C's perfect heartlessness, will not only compel the slaves to leave Kentucky forever without the poor privilege of ever returning; but will extinguish, some of the best feelings of their natures, or compel them to live in painful anxiety over the fate of their unfortunate parents, from whom they are forever separated, without even a ray of hope, and cut off from all possibility of administering that comfort to them in their declining years which is due from their own offsprings. Mr. C. has no place in his narrow heart for the wretched beings that are to live and die under that abominable system which he has labored all his life, in public and in private, to build up and perpetuate. The Emancipation that his plan proposes for the slaves of Kentucky, savors not a little of the plan of transportation to Botany Bay. Not so good in one sense, for the government paid the expenses to Botany Bay, while the unfortunate victims of Kentucky injustice must furnish their own expenses to Liberia. If the colonists from Kentucky will have the benefits of intercourse with other nations they will not be indebted to Mr. Clay for the privilege for his plan contemplates their eternal banishment from all territory under Kentucky legislation, whatever desire they might have to revisit their native land and the friends of their youth, and however important it might be for them to do so, they are not free to set their feet upon Kentucky soil. Glorious freedom, that the "high toned and philanthropic letter" of Henry Clay proposes for the outraged poor of his state. His sympathies are all, as they always have been with the slave-holders. His plan contemplates their interests, and throws around them all the safeguards possible. But we have written more than we intended and will conclude by saying that we consider the letter of Mr. Clay one of the most heartless and contemptible things ever penned. It shows neither wisdom nor good principle. No truly great man could ever write such a letter. It is vastly behind the age.

Wisdom's Haes is the Haes of Wisdom's children, a city set upon the hill of Zion, the only resting place for the human soul. Krist, the wisdom and power of God, is the bilder and King of this haes "thus haes we ar" sed Pael. "bilt up a spiritual haes, a loly presthud, to to flir up spiritual sakrifises." "Ye ar God's bilding" sed Pael, "o al lu ar sanktified in Krist, being baptised by wun spirit; or purified and united to God, by the inward operation of his on power.

"As many as ar led by the spirit of God, ar he suns of God, A Labitation for God thru he spirit." Wun thing have I desired sed the Samist, and that wil I seek for that I mite dwell in the haes of the Lord al the daz of my life. The fondation of God standet sure the Lord north them that ar his."

No man is in Wisdom's haes without noing it, for her waz ar waz of plesentnes and al her paths ar p se. When we enter wisdom's haes, and ar festing at her furnished tables we can adopt the language of Mary as or viz. My sol doth magnifi the Lord, and my spirit hath rejoiced in God my savior, for he that is mi'y hath done to me gr at things, and holy is his name. He hath filled the hungry with good things, and the rest he hath sent empty away."

The haes of wisdom is the cure of Krist ink'uding al on erth, who ar in union with God, thru Krist the wisdom and the power of God inwardly reveled. But cure or haes kan not b brast to perfekt order, until al is members r sev and oba the outward manifestatin of Jesus Krist.

"Now we had the happy evening,  
Of the Gospl's Glorif's lit,  
Ma it take the wings of morning;  
And dispel the sha's of nite.  
Whar the beasts of pra ar praeling,  
And the miderus serpent his  
Thar oxang the dismal boeling,  
Fof the plesing kam of pes,  
B'e-sed savior,  
Ler ar eyes behold the sit.  
Oh let the world reseve the,  
Universal b thy fan,  
Kings and Kingdoms fal before the,  
And extal thy naeles name."

Yes let al pple proklam Jesus, as indeed he is "King of Kings and Lord of Lords." Let them her him, hus gospel has disannuled al other laws and re-ev his kingdom which is perfekt and entire without the aid of human devise. Yes the saings of Jesus Krist, when reseved and obad by the universal family of man, wil unite them as the hart of wun man, and with pael tha wil sa "We ar komplet in him." Doktrins and kommandments of men, and divisions of sekts and nations wil perish with thar using. Krist's nam wil b above every other nam for it wil b sen that in no other nam or order of things but his, kan salvation b found from sin and error. Then Salvation pæer honor and glory wil b ascribed to him that sets upon the throne of Zion. For the Father haz plased him thar. "Ye men of Isrel" sez P ter her thes words "Jesus of Nazareth a man approved of God by mink'es and wonders and sins whic God did by him in the midst of you. Giv er, O pepl to his læ; inklin ur erz to the wurd's of his mæth. Why do the hethen rage and the peplimajin a vanthing," in suposing that thar læs of brut fors and slavy wil stand agans' the immutable læs of pes and equality that Jesus proklames in the nam of the eternal. The Kings of the erth set themselves up, and the rulers of the sæth take kensel together agans' the Lord and his Aroind. o kame to brak every yoke and set the kaptive free. Let us brak thar lands assunder sa ha, and kast awa thar kords of truth. He hat siteth in the heavens sal al laf, the Lord hal hav them in derision, and vex them in is sor dishabur. For les 7. "I have set a King upon mi loly Hil of Zion." Al

the hethen ar given him for an inheritans and the uttermost parts of the erth for a possession." And he is ne braking them up with the rod of iron, (Gospl's truth) and dashing them to peses like a potters vessel. Kis the sun dy reseving his æ, for thos lu do to shal b damned. "Stand in æ tharfor, and sirot, kommun with ur on hart, upon ur bed, and b stil. Offer the sakrifis of ritcusnes and put ur trust in the Lord."

"Not al the nobels of the erth,  
Hu host the onors of thar lirth,  
Suc real dignity kan k'lam,  
Aa thos hu bar the kristsans nam.  
Wisdom hath bilded her læs, sho hath hunct ler seven pillers of kristian virtues and ordinanses on whic it stands, and al lu fer and oba the saings of Jesus Krist, poses thos seven virtues and sustan thos seven ordinanses, and the Gats of Hel kannot preval agans' them.

"The sistems b broken  
And kreturs al fal,  
The word he hath spoken  
Shal shu-ly preprval."

M. H. Barton.

Note. In the above article, æ represents the sound of ou; æ the sound of au, and e, the sound of eh.

For the New Jersey Freeman.  
Friends of Jesus Christ.

"Ye are my friends," said Jesus Christ "if ye do whatsoever I command you." If this rule be applied to the professed followers of Christ, the number of his real friends will be found to be small. A few rods from where I sit, stands a great hous decorated within and without. On the newyear day its inmates kept what is called open house, i. e. They made a great feast for the rich and the great.

It is said that Cakes decorated their tables that cost three dollars apiece, and that the cost of the feast was not less than \$300. The man and woman who made this feast, are the professed followers of him who said "When thou makest a dinner or a supper, call not thy friends, nor thy rich neighbors, but when thou makest a feast, call the poor, the maimed, the lame the blind, for they cannot recompence thee." The poor, and that to among the disciples of Jesus that live all round the mansion in which this feast was served, and yet I presume not one of them was there; and I have not heard of one of them receiving of the fragments of the feast.

I know of but one class of christians who obey the command of Christ, in this thing, and that is the Dunkers. I know of one man however of Albany who in consequence of his beginning to obey this command of Jesus, was pronounced by three Priest under oath to be insane. And a violent effort was made to take his property from him, because he commenced giving alms to the poor. But I hear of no attempt to take the property of my neighbor from him because he has been giving some of it to the rich. "If a man loves me" says Jesus "he wil keep my commandments"—I once hear an infidel say to a group of professed christians "With the Bible in my hand I assert that either you are hypocrits or Jesus was an impostor." I must confess that as a general thing, the infide's of our land act more in conformity with the precepts of Jesus than his professed followers.

"The face of Jesus" says Lippard, "now lives, and goes beaming among dark huts, as it beamed in days of old." It comes at dead of night and looks upon the slumbering City; and believe me, its tears fall afresh—tears for that vast Brotherhood of Toil, who, for six thousand years have had one to rille litungy hanted to them by priest, and burned into their harts by the fiery sword of kings—Toil and die—Toil and die. Its bitterness deepened by tears and blood, will soon be poured upon the oppressor who cause it. The night of ages is passing, and the day of God is near."

Newark Jan th 1849- B

Hence, like Thomas Paine, proclaimed reason the only and perfect guide of man. The Priests and Apostles and the Testimony of Jesus I put on a par with the writings of Mahomet.

But a severe fit of sickness caused me to seek and to find a Physician, and a balm for my afflicted soul and body superior to reason or nature. Whilst, as I supposed the cruel hand of death was feeling after my heart-stings, I looked up through nature to nature's God. I felt the need of a balm that was invisible and supernatural; and while tears of repentance bedewed my eyes, my heart rivid with anguish I cried out "God be merciful to me a sinner; and I found that

"A bruised reed he will not break,  
But hears that bow before him,  
Shall own his mercy while they ache,  
And gratefully adore him."

Yes through repentance, faith and submission to God, I began to comprehend with all saints the breadth and length, the height and depth of Divine mercy; and to know the love of God which possesseth knowledge, that I might be filled with the fulness of God, and know the greatness of his power to usward who believe according to the working of his mighty power within us. No man speaking by the spirit, or knowing God, can call Jesus accursed. The revelations of God and his truth through Jesus, I own as being true and perfect. But this I cannot say of the revelations of Mahomet, of Smith, of Stewart, or Davis. They all profess to reproduce or perfect the testimony of Jesus. But with Paul, I think his name above every name. Every trumpet but his, to my ears gives an uncertain sound. Much truth is found in the Koran, the book of Mormon, the Shaker Roll and in Davis's revelations, but so far as they differ from Jesus they are wrong. "For God, who commandeth the light to shine out of darkness, hath shone in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ" Amen.

M. H. B.

THE QUAKER PROPHETESS.—Among the first of those who opposed the practice of slaveholding was a female Friend residing in Virginia, and for this opposition she was disowned from her Religious Society. When on her death bed she sent for the committee who had treated with her, told them that the near approach of death had not altered her mind on the subject of Slavery, and then gently unwaving her hand toward a very fertile and a beautiful tract of country that lay before her window, she said with great solemnity; Friends the time will come when there will not be Friends enough in this district to hold a meeting for worship, and this garden will be turned into a wilderness. There were at the time seven meetings of Friends in that part of Virginia but they have all long since been deserted and the country literally desolated.— Non-Slaveholder.

EXTRACT FROM LUTHER:

"Without me ye can do nothing." This passage tees that we must be absorbed by Krist, so that we ourselves shud no longer akt, but that Krist shud live in us. As the Divine natge has been made one body with man in Krist, so shud man be incorporated by faith with Jesus Krist.

The multiplicity of Laws in matters of conscience has filed the world with sekts and divisions. The hatred thence engendered between Priest, Monks and Laity, is even greater than that which exist between Kristians and Turks. He is devoted to his own sekt, and dispises all others. The unity and love of Krist is broken up and destroyed.

The path that leads to fortune too often passes through the narrow defiles of meanness & crime which a man of a pure and exalted spirit cannot stoop to tread.

# POETRY.

From the Water Cure Journal.

## HEALTH STANZAS.

BY MRS. A. C. JUDSON.

There are pearls from the ocean,  
And gold from the mine,  
And gems of rich beauty  
Resplendently shine;  
And coronets gleam  
With the diamond so rare,  
Most precious! none other  
Can with it compare.

There are many things costly  
And bright o'er the earth,  
To things of great beauty  
Hath God given birth:  
Yet brighter, and better,  
And choicer than wealth,  
Pearls, gems, or the diamond,  
The treasure of HEALTH.

Who, who would not seek it,  
And who does not prize  
This best of all blessings  
That's found 'neath the skies?  
Yet oft it is bartered  
By many for naught,  
Save some gross employment,  
Not worthy their thought.

Away with all viands,  
All sumptuous fare—  
Let me but this blessing  
Of health ever share;  
I'll court not the honors  
At Fashion's loved shrine,  
While the wealth of the Indies  
Can ne'er equal mine.

Oh, give me a breathing  
In pure air of heaven,  
Which God in great mercy  
To mortals hath given;  
And let me drink, O fit,  
From the bountiful springs  
Which flow forth so freely,  
To gladden all things.

My diet be simple,  
As Nature designed,  
For health of the body,  
And strength for the mind;  
Then toil will be pleasant,  
Refreshing my rest,  
And life, though so chequer'd,  
Be peaceful and blest.

The first slaves introduced in this country were by a Dutch ship in 1620. at James River.

The bill to abolish corporeal punishment in the Navy has been defeated in the Senate. The New Jersey Senators, Miller & Dayton both voting in favor of the whip.

**CONSISTENCY**—the whigs professed to be very much opposed to the Mexican war. The New Jersey Legislature composed of a large majority of Whigs have been voting swords to a number of the volunteers in that war—of course they take the peoples money to pay for them with.

The Sultan of Turkey has issued a decree according to Christians the privilege of attaining the highest dignities, even that of Pacha & Vizier. The spirit of reform is universal. Free religious toleration is the unceasing demand of the people every where; potentates are yielding to this incessant demand and the oppressed and persecuted of all nations will be victorious if true to themselves.

**NATIONAL ERA.** This paper published at Washington by Dr Bailey, maintains its claims upon the people for support—It is ably conducted and is one of the most useful papers of the land—Let all who wish to enjoy a feast of literary matter, and learn the most important political news of the day take that paper.

CLARK'S LIBERTY MINSTREL,  
for sale at this Office.

**TOBACCO.**—Pant, in one of the most solemn chapters he ever wrote alludes to the value of good manners. A good mannered man, or a gentle man, is one who never allows himself in any indulgence that can possibly be an annoyance to others. The use of tobacco is offensive to all persons save those who are accustomed to it. Can a man be a gentleman who chews or smokes tobacco in the presence of ladies and breaths his pestiferous breath into their very faces?

There are men who travel in the cars every day, whose mouths are bulged out with tobacco, and from the juice of which a constant spitting is kept up,—not only to the injury of clothing and nerves, but to the carpets, mats and seats. These chewers are men who pass for gentlemen. We wish every chewer and smoker of this most nasty weed, could know how disgusting he renders himself to all who are about him. He never can have an entire consciousness of the utter filthiness of this habit, until he leaves it off.

At any rate, a man that fouls his own mouth, should be compelled to keep himself to himself. If he wishes to travel, let him understand that there are second-class cars, provided especially for his use. Smokers are not allowed to puff in the best cars. Why should chewers? Ask a lady which she would prefer to have seated beside by her, a smoker or a chewer, and she will say unhesitatingly the former. It is too bad to have one of these foul mouthed men seated by you in a rail-road car. If his breath was purely tobaccoish it might be borne; but it is an awful compound of fetid vapors. Wo to the man or woman of delicate nasal fibres, who shall be caught by the side of such a sink. Time and again we have been so caught, but have uniformly changed our place or stood up.

*Christian World*

The following as a Valentine was recently received by a consumer of the "filthy weed."

Great smoker of the filthy weed,  
Who every looks would fever breed;  
Your mouth decked out with steam & spittle  
Looks like a vile soap boiler's kettle:  
Your nose a dirty chimney flue,  
Where smoke & soot come pouring through  
I'd rather wed a steam engine,  
Than such a filthy Valentine.

**PUFF, PUFF, PUFF.**—Dr A'cott says: from one end of the Commonwealth to the other, it is Puff, Puff, Puff. He went to town to deliver a Lyceum Lecture, and asked what they wanted, and they said a lecture on tobacco.

"Our boys," said they, "all over town as soon as they are knee high begin to smoke." He gave the lecture, and hit off tobacco as well as he could, when he found to his surprise, he had been hitting off the Rev. Dr—who was the oldest and principle offender.—No young man says Dr. Alcott, who uses tobacco, in any shape whatever, but especially no one who hangs often at the extremity of a roll of it, even though his feet should touch terra firma is or can be safe. He is apt to thirsty; and WATER never satisfies.

Quere? If a man is too poor to take a newspaper, how much Tobacco can he afford to use?

## GREAT MEETING NEAR THE CHINESE MUSEUM.

At a gr at National, Tay'or Whig, Republican Meeting, recently held as above, the following resolutions were adopted.

**Resolved 1;** That as the man after our hearts is now safely lodged in the white house, it becomes us as men jealous of our rights and true to our master's cause, to look about in time and secure the nomination of a man of suitable character and availability, for President in 1852.

**2;** As ability to fight like a Tiger, is an indispensable qualification for that high office, we know of no man more entitled to our suffrages than Thomas Hyer.

**3;** That Thomas Hyer is one of the *hardy* *tested* Yeomanry of the country, and is therefore entitled to the votes of all working men.

**4;** That Thomas Hyer 'is a whig but no ultra whig'."

**5;** That, as it is indispensable, in order to fit a man for the highest office in the gift of a FREE PEOPLE, that he should be a holder of slaves; a committee be appointed to enquire of Thomas Hyer whether he possesses that important qualification, and if not, to solicit Gen. Taylor, in order to supply the deficiency, to bestow upon him a part of his 300 slaves.

**PLAYING THE DEVIL.**—We are a good deal amused at an anecdote we heard the other day, of a certain preacher whose calling confined him within the limits of old Kentucky. He had preached in his parish many years, and of course run short of the eloquence so much needed to keep his hearers awake astonished. Let him preach ever so well now, it made no difference, they had got used to him and used to sleeping; and sleep they would to his great annoyance. At last he hit upon an expedient to bring them up standing, as the saying is. He procured a small tin whistle, which he took with him into the pulpit, and after taking his text and "blazing away" until his lungs were sore and his hearers all comfortably dozing and nodding approval to each other, he suddenly drew it forth and gave a shrill too-a-toot. In an instant the whole congregation was awake and upon their feet, staring at the minister, at each other, and wondering what in the name of pickles and human nature, as Sam Slick says, was to come next. "You're a set of smart specimens of humanity, ain't you?" said the divine whistler, as he slowly gazed around on his astonished assemblage.

"When I preach the Gospel to you, you all go to sleep; but the moment I go to playing the devil you're all wide awake, up and a coming like a rush of hornets with a pole in their nest!"—*Emancipator.*

## RUM AND CHOLERA,

Are twin brothers, and most amicably do they agree in the destruction of the human race. After the cholera ceased in Albany, in 1832, an inquiry was instituted into the habits of every person swept away by the disease. The following, which we find in the National Era, is the result. Rum drinkers, cider guzzlers, and tipplers of all classes, read and reflect.

Intemperate, 140; free drinkers, 55; moderate, drinkers (mostly habitual,) 131; strictly temperate (all but one committed some excess in eating, that one was neglected by an intemperate husband,) 5; members of temperance societies, 2; idiot 1; unknown, 2;—total 336.

A Teacher of Penmanship, it is said recently taught a Lawyer in twelve lessons, to read his own writing.

**AGRICULTURE AND WAR.** Elihu Burritt says the whole agricultural labor of England last year cost £ 18, 200, 000. The war department for the same time cost £ 18, 500, 000.

**OUTLINES OF A NEW SYSTEM OF PHYSIOGOMY** illustrated with numerous engravings; is a pamphlet of about 100 pages, by J. S. Redfield, Clinton Hall N. Y. price 25 cents.

This is a very interesting hook on Physiognomy, a very interesting subject, and will no doubt be read with satisfaction and profit by any who may give it a perusal.

**GUIDE TO HEALTH AND LONG LIFE** or what to Eat Drink and avoid, also,

**HOW TO BE HAPPY**—by Robert. J. Culverwel M. D.

These two pamphlets, published by J. S. Redfield, Clinton Hall N. Y., contains many very useful directions relating to the subject specified in the titles, and may be read with great profit by all those who are qualified to distinguish truth from error. In treating of eating and drinking, the author gives an almost unlimited indulgence in all things created by the appetite of man. Hurtful things are, it is true condemned, but after all, there is a kind of half-way approval of them connected with his remarks on all things eaten and drank, even to the use of intoxicating drinks. We do not advise tea-totalers not to read these books, but we do advise them not to be caught napping when they do read them. In reading these books men will not be very likely to lose their carnivorous propensities. They are sold for 25 cents each.

**THE PHRENOLOGICAL JOURNAL** for March is received. It contains a history of Truman H Stafford, a youth of 13 years, who at the age nine and a half calculated Altmancas and did many other things truly wonderful, an article on Temperance, One on Post office reform, Beecher's Lectures on Idleness, and various other things, all very valuable.

The Journal is published by Fowlers and Wells 131 Nassau Street N. Y. at one dollar a year.

**NATIONAL REFORM ALMANAC** for 1849.

This is an excellent document just published and for sale at the office of the Young America, at 56 Chatlam Street. Y. N.

All land reformers should secure a copy of this almanac for themselves, and aid in its circulation.—It contains a concise collection of things very important for all to know.

**AMERICAN AND FOREIGN Anti Slavery office** is at 61 John Street, N. Y., where an assortment of Anti-Slavery, Books, Pamphlets, Tracts can be had on reasonable terms—address William Harned at the office.—

**FOR SALE AT THIS OFFICE**—THE LIBERTY ALMANAC for 1849. No friend of freedom should be without this excellent collection of valuable things.

ALSO, PHRENOLOGICAL, WATER CURE and TOBACCO Almanacs.

**CHEMISTRY**, and its application to Physiology Agriculture and Commerce, by Professor LIEBIG, price 20 cents, published by Fowlers and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves.

**CONGREGATIONALISM** by Keep, & **MODERN PROTESTANT CHURCH COURTS UNMASKED**, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

**BURDELL ON THE TEETH**, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

**CAPITAL PUNISHMENT**—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all Investigation.

VOL. 3.

BOONTON, AUGUST 24, 1849.

No. 12.

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Boonton, Morris County, New Jersey.

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All communications must be post paid.

From the Liberator.

NORTHERN CHRISTIANS, READ  
THIS!

MR. EDITOR,—The following communication was sent me by the author, without the most distant idea of its being requested for publication. By urgent request, she has consented to allow it to appear in print. She is a lady of your city, of high respectability, and sound moral integrity. She was converted to the principles of our heaven-originated enterprise, as will be seen by the letter; by being an eye-witness of the cruelties and monstrosities, natural to that mother of all abominations, American slavery.

We dedicate this letter to the especial benefit of pro-slavery ministers and church members, who think we are going beyond the bounds of Christian charity, in withdrawing fellowship from slaveholders. Such persons must be either egregiously ignorant or very dishonest. I am willing to believe that some are honest in their distrust of the duty of our withdrawing Christian fellowship from all who practice slavery, but that many are dishonest and hypocritical, I can have no reasonable doubt. The fact with such is they are deficient in moral courage, and totally destitute of that simple, implicit trust in God, that will lead us to deny ourselves, and take our cross and follow wherever the gospel leads the way. If such persons as Mr. W., described in the letter of our friend, possess the meek and blessed spirit of Him who came to preach deliverance to the captive, and the opening of the prison doors to them that are bound; what villain does not? If any man have not the spirit of Christ he is none of his. I can no more bring myself to believe that Mr. W., of Liberty county, Ga. or any who practice the system of slavery, possess true Christianity, than I can believe the Mohammedan Koran is the true revelation of God to men. But to the letter.

Yours, in the bonds of our common humanity,  
JOSHUA T. EVERETT.  
Princeton, Mass., June 24, 1842.

### TREATMENT OF SLAVES.

DEAR SIR:—I will now fulfil the promise which I made you, to relate some of the facts with regard to slavery, which came under my observation while a resident at the South. I intended to have written you immediately after your return home, but numerous and pressing engagements prevented me from so doing.

I suppose you are aware that it was at the South I was thoroughly abolitionized. A strange place you may imagine, to be influenced thus; but the fact is not more strange than true. I am persuaded I could not have

acquired such a deep and positive hatred to that iniquitous system, which is blighting the fairest part of the world, any where but in the midst of it, surrounded by its influences, and witnessing its effects upon both the slave and the master.—It was there, too, I was cured of that dreadful disorder of the mind, rightly called by Mrs. Child, "color-phobia." By being constantly with the colored people, I soon learned that they possessed hearts and minds like our own, (a fact which many are not aware of,) and that the only real difference is that of the color of the skin. I have often seen slaves who possessed stronger minds and better hearts than their masters. One, in particular; comes up before my mind's eye,—one whom I have often seen kindly and patiently receiving harsh and bitter words from the lips of his master.

At one time, the master had been lashing the slave's wife, (whom he loved dearly,) for some very trivial offense, and the poor slave retired to his little hut, and in tears, prayed that God would soften the heart of his "massy," and make him a better man.

Both the master and slave were members of the same church. With very few exceptions, they are grateful creatures, willing to do any thing, if they can but receive kind words and pleasant looks in return.

The gentleman with whom I resided was a wealthy planter in Liberty County Georgia,—He was a member of the Baptist church and owned about five hundred human beings. He was called by the white people a most excellent master. They told me no one knew better than he how to manage a plantation, which means, I suppose, that no one could raise a greater crop of cotton with the same number of slaves; a most excellent master, I have no doubt.

Some have told me that I looked at slavery in its worst light; that I would see nothing but the dark side of the picture. Such is not the fact. With my eyes wide open, I could not ever catch a glimpse of the darkest side, for it is to be seen only on the plantations where the field slaves work; and white ladies, where I resided, did not often visit those places. They are generally situated four or five miles from the planters house, and it is very unhealthy to be among the cotton fields and rice swamps.—On one occasion of attending Mr. W. on his daily visit to his plantations, I merely rode over the ground, and my observation was confined to the bright side, (if such a one there is,) but that was dark enough, I assure you. I will relate to you a circumstance about a slave, of whom Mr. ——— owned a mortgage. She was a light mulatto, remarkable for her beauty, sweetness of temper, and capability. Her native place was Charleston, S. C., where she was owned by a lady of high standing in Church and society, who kept Louisa, (for this was her name,) as a seamstress. Sitting from day to day in the chamber of her mistress, industriously plying her needle, she knew comparatively little of the sufferings of a slave: but her mistress died and Louisa was sent to market for the first time to be sold. Being a valuable slave she was purchased by a slave speculator, who enriched himself by buying slaves to sell again. He carried her to Savannah, where she was put up at auction a second time, and sold to an other man residing in W. As she was an excellent dress-maker, her master made considerable money by letting her out to the white ladies. A few months after, this master died with the yellow fever, and

as Mr. ———, to whom I first alluded, had a mortgage on her amounting to \$1200, she fell into his hands.— The poor girl was very much distressed on hearing that she was again to be sold. Not far distant from this town resided Dr. R., who was noted even among slaveholders, or his cruelty to his slaves. I will give you a specimen of it.

He told Rosa, the girl who took care of his child, that he would pull out one of her teeth every time the child cried. The baby cried frequently as babies will. The Dr. was as good as his word; in a short time, poor Rosa was without a tooth in her head. This is not an "Abolitionist story," but a fact related to me by the southerners, and laughed at by some.— This hardened wretch hearing that Louisa was to be sold, said he was determined to purchase her, whether she wished to be sold to him or not, and if he was obliged to pay twice as much as she was worth. No words can describe the deep, unutterable anguish which wrung the heart of poor Louisa, on being told of this. Still she hoped that Mr. ——— would have compassion on her, and sell to one of the many others who wished to purchase her.—Night after night, from that time until she was sold Louisa would stand patiently waiting at the garden gate, until her master had finished his evening meal, and came out to enjoy the cool evening breeze and bright sunset; then she would supplicate with him, in the most humble manner, while the bitter tears were streaming fast from her fine dark eyes, to sell her to any but the Dr. Occasionally he would try to pacify her by saying the Dr. was not so bad, after all, and would, no doubt, treat her very kindly if she would obey him. Often he would send her away with harsh and bitter words, forbidding her to come there again bothering him. I interceded for her but it did no good. He told me, at last, that he did not care who in the d—l bought her; and that he should get the most money he could. I was surprised to see so little feeling manifested for her by the ladies, but accounted for it by supposing it was to common an occurrence for them to notice. The day arrived when she was to be sold. The market was three or four miles distant. I did not go, as it is not the custom for ladies to visit such places, and I had no wish to see suffering I could not alleviate. The account of the sale I overheard from Mr. ———, who was relating to his wife; in answer to the question "who bought Louisa?" said he, "I have seen many a slave weep upon the stand but I never saw one cry so bitterly as Louisa. she wept all the time I was carrying her to market, and only ceased for a few moments while the men were bidding for her. Two or three men were as desirous to purchase her as the Dr. they bid to \$1600. That was as much as they could afford. The Dr. bid \$1700, and took her. The girl seemed heart-broken. I left her, and she was still sobbing bitterly." This was the last I ever heard from her, as I left the place soon after, and nothing more was said about her after she was sold. Perhaps many will say, "It is dreadful that the feelings of a poor girl should be thus sacrificed, for a few paltry dollars; but this is no doubt a rare instance of the slaveholders avarice. They are mistaken. I believe thousands have suffered in the same way; as many perhaps are enduring the same wrongs even now, and will have to endure them as long as human suffering is the support of tyranny.—Shall their sighs and tears plead to us in vain? O, if every person in the free States would but lift up his voice, and lend his influence against

this diabolical institution how soon it would be overthrown! I have great faith in those who breathe the pure, free air of our New England hills. They are of too noble an origin, and too high a moral sense, to be contaminated by proslavery doctrines, and wicked prejudices. They will certainly assist the poor slave, by pleading for him, and helping to sustain those whose constant duty it is to plead for those who cannot speak for themselves. I do not flatter myself that this letter will increase the zeal of one who has been so long and so zealously affected in a good cause; but that it may be of some slight assistance to you in the conversion of others to the gospel of anti-slavery, is the ardent wish of your and the slave's friend,

M. F.

CAPITAL PUNISHMENT IN MICHIGAN.—A strenuous but unsuccessful effort has been made by the apostles of old Darkness, to restore the penalty of death to the Michigan criminal code, on the ground that crime had increased there since the abolition of that punishment. It was fully shown, however, that the increase of crime was no larger in Michigan, (if so large,) since that merciful reform, than in other States around, where the old punishment is continued, and that it was attributed to other causes. The legislative committee, after hearing the statements of both parties, unanimously reported against restoring the penalty, and the report was accepted by the House, and the matter is put to rest. The eagerness of the advocates of the gallows to prevent a fair experiment of a milder policy is indicative of little confidence in their own theories. Their policy has been tried for thousands of years, as we believe, with bad results. Surely, it is time to adopt some wiser scheme, and if, after a thorough trial, the milder is found less effective, it will be very easy to return to the bloody law. We are glad the people of Michigan are resolved that they will not abandon their experiment before they have tested its operation.

Pennsylvania Freeman.

HUMANITY TO THE PRISONER.—Within the last year arrangements have been made for thoroughly lighting all the cells in Ohio Penitentiary. The means employed are gas lights placed in the area between the cells and the outer walls. Now every prisoner can spend his long evening in reading instead of being doomed to think in total darkness. There is a library of several thousand volumes belonging to the prison. If the books are of the right stamp, the boon thus conferred on the prisoners of our Penitentiary may well relieve and cheer the heart of humanity.

Pennsylvania Freeman.

The first newspaper was printed in England in 1642. The first in Boston was, in 1704—only on one side of half of a sheet of post—published by John Campbell, who styles himself Post Master of New England at Boston.—and being I believe, literally the only Post Master in all New England.

May I be pardoned for copying one of his early advertisements? "To be sold by the printer of this paper the very best negro woman in town—who has had the small pox and the measles, and is as hearty as a horse, as brisk as a bird, and will work like a beaver!"  
Liberator.

## SPARE THE BIRDS.

BY REV. G. W. BERTHUNE, D. D.

Spare, spare, the gentle Bird,  
Nor do the warbler wrong,  
In the green wood is heard  
Its sweet and gentle song;  
Its song so clear and glad,  
Each listener's heart has stirred;  
And none, how sad,  
But blessed that happy bird.

And when at early day  
The Farmer trod the dew,  
It met him on the way  
With welcome, blithe and true;  
So, when at early eve,  
He homeward wends his way,  
For sorely would he grieve  
To miss the well-loved lay.

The mother who had kept  
Watch o'er her wakeful child,  
Smiled as the baby slept,  
Soothed by its wood notes wild;  
And gladly had she flung  
The casement open free,  
As the dear warbler sung  
From out the household tree.

The sick man on his bed  
Forgets his weariness,  
And turns his feeble head  
To list its songs, that bless  
His spirit, like a stream  
Of mercy from on high,  
Of music in the dream,  
That seals the prophet's eye.

Oh! laugh not at my words,  
To warn your childhood's hours;  
Cherish the gentle birds,  
Cherish the fragile flowers;  
For since man was bereft,  
Of Paradise, in tears,  
God the sweet things hath left,  
To cheer our eyes and ears.

## From the Literary World. THE POOR MAN'S DOINGS.

BY MRS. MARY E. HEWITT.

Oh, what were the pride of the rich man's gold  
Or the worth of each untilled rood,  
Were it not for the rough hard-handed poor  
Who toil for their daily food.

Whatever of labor the rich man needs,  
From the poor man's hand must come—  
From the cradle rare of the new born heir,  
To the coffin and sculptured tomb.

The poor man swaveth the settler's axe  
Till the forests far retire;  
And the city springs on its phoenix wings  
O'er the brands of the log-house fire.

He bandeth the earth with iron roads,  
And the steam fed censor guides;  
And fearlessly he drives the steeds of the sea  
Wherever the rich man rides.

He tills the plain till the ripened grain  
Is safe in the garner stored,  
And with rifle and snare he hunteth the fare  
That smokes on the rich man's board.

He twined the costly robes of pride,  
And reareth the stately dome;  
And cleaves from the cloud the marble god  
That stands in the rich man's home.

The gauds of beauty, the work of art,  
Whatever your wealth hath brought—  
Nay—the very gold your coffers hold  
The poor man's hand hath wrought.

Thou health to the rade and thrifty poor,  
And honor them evermore;  
They 'mid the turmoil, earn the wages of toil,  
As your fathers did before.

And think the reward of labor is health,  
That wealth is industry's friend,  
That charity is earth's law, and soon the sec-  
saw  
Miv rise at the poor man's end.

At the late election in Vermont, the people gave a majority of 12,000 against Licencing the sale of Liquor. This we believe denotes the question all over the State. The vote through the State was two and a half to one for no License.

The War system cost the United States from 1750 to 1843, seventeen hundred and thirty million dollars. The interest on our world wide 400 miles of Rail Road

## From The Spirit of The Age. THE NATION'S FAST.

The solemnities of this day are ended; and now, when no word of ours can hinder or jar with any feelings of true piety awakened by its mournful rites, we would try to pass a just judgment upon this act of a People called Christian and Civilized.

1. Whence came the Cholera among us?

From foul emigrant ships, under whose hatches were densely packed, amid heaps of baggage and in an atmosphere poisoned with bilge-water, the ragged, ill-fed, squallid, weakened wretches, cast out from the great Work-House of a world grown old in corruption, injustice and misery.

2. Where, and among what classes, has this pestilence prevailed?

Chiefly in our overgrown commercial centers, along our lines of water and land communication, and in slave hovels of the South. The classes which have been most swiftly swept away, were residents in thick clustered, unventilated dwellings, whose walls are mouldy with miasmatic exhalations from accumulated filth,—or crowded passengers in steerage, cabins of steamboats, alternately baked in sultry days by furnaces and chilled by nightly damps; or overtaxed drudges in cotton, sugar and rice fields; all fed, more or less on fruit and vegetables half ripe and stale, on innutritious, perhaps putrid meat, or sour, ill-baked bread, and drenched with distil-house milk, drugged teas and fire-waters of every color name and quality.

3. What have been the causes of this world encircling desolation?

Making due allowance for the mysterious influence of subteranean and aroal agents, which doubtless have produced predisposition to diseases of the digestive system, can any person of common sense hesitate in asserting that the great secondary causes of this universal calamity have been the physical degradation, brutal lusts, and exhausting toils of vast masses of men, and food, dwellings, clothing, and general habits of life, utterly repugnant to human nature? Briefly, here is the history of this plague.

Now, wise men, ask yourselves, is Providence answerable for these teeming graveyards, and tenanted houses? Did the Father of All snatch from thousands of orphans their parents, from trembling age the strong support of sons? What an outrage upon infinite mercy, to refer to God the horrors which are the inevitable consequences of man's collective breach of his all blessing laws! How far are atmospheric derangements even, incident to man's selfish, niggardly, scrambling, foolish culture of the earth! And who but man crushes man under servitude, drudgery, squallidness, famine? Did the Creator of sunlit mountains and meadows build and let out these dingy blocks, these brick prisons; did the Maker of air rake up these decaying heaps of filth and fill to overflow these bursting sewers?

Ministers of religion dare to speak of Cholera as a Divine Judgment. In one sense, tremendous in emphatic significance, Cholera is a judgment. For it shows that Nature and Nature's God, long suffering as they are, can no longer bear with human perversions of heaven's beneficent agencies. But can any one, who has heart and hope, question for an instant, whether it is a blessing or a curse to thousands of outcasts, that they have been taken from a hard race who knew not how to prize them, and received among angels to be schooled to love and joy?

[We regret that we have only room for about half of this excellent article. The following is one of the concluding paragraphs.]

Under these circumstances, considering that no plans are matured and prepared by Government for removing the permanent causes of pestilence; that no companies of shippers, landlords, steamboat and canal agents, innholders, slave masters, have been formed for succoring the "conscript" who fight in the front rank of this carnage with death; that municipal authorities, boards of health and colleges of physicians, are dumb as to any substantial modes of cure and relief; that probably no easier bargains have been made in markets, no notes shaved at less discount, few rents abated, no debts forgiven, &c., we are constrained to say, that such a National Fast is a National Farce, second only in impiety to blessing of banners before battle, and To Deums after victory.

From a New Orleans Paper.—"Just received and for sale, at No. 20, Moreau street, Third Municipality, *Sixty Young and Lively Negroes*, consisting of house servants, field hands and mechanics. The subscriber will be receiving new lots regularly from Virginia during the season. W. F. Tabor."

## THE FREEMAN.

BOONTON AUGUST, 24, 1849.

### LIBERTY, EQUALITY, FRATERNITY.

#### WHY DON'T THEY GO TO SCHOOL?

A Report of the School Committee read at the last annual town meeting, stated that eleven colored children had attended the schools in the township during the year. We know not how many colored children there are in the town, but we believe there are 16 or 17 school districts, and the Boonton district alone contains eighteen colored children between the ages of 4 and 16 years. Thus it seems that only a small portion of this class in the town go to school. These facts produced the inquiry at the head of this article. The true answer to the question is, they are almost universally made to feel like outcasts from society when they enter our school houses, by a course of treatment from Teacher and pupils which not only degrades them, but deprives them of the ordinary facilities of learning, and hence they are unwilling to go. It is true they are not in all cases excluded entirely from the schools, but they are put in a basement, or are made to occupy a negro seat; are not allowed to read in a class with other children, and in many other ways their spirits are crushed down, they are disheartened and unwilling to go to school. We believe that few white children would go to school under such circumstances.

In the town of Plainfield, in this State, is a public free school, supported by a tax levied upon the inhabitants without any distinction. Last year the colored children, whose parents paid their proportion of this tax, were put into a basement by themselves where a teacher visited them a few times in the day to instruct them. Those parents of colored children who were willing to submit to such outrages, continued their children at the school until it got too cold to be in the basement without fire, when they took them away. We know not how things are managed there now, but according to our last information, which was two or three months since, the colored children were, by the united exertions of the Teacher and Trustees, entirely excluded from the school. Thus colored people are taxed to educate the white children of Plainfield.

Plainfield probably contains about 3,000 inhabitants, and if we mistake not it has eight churches, but it seems too little religion to practice the plainest principles of justice. We wonder if those who withhold their support from these churches are called "come-outers" and "infidels" in Plainfield? We believe those colored people, who under these circumstances, send their children to school at all, give the best evidence of their desire to have them educated.

The Chrystal Fount Tent of Recha-bites in Boonton is disbanded, and their goods and effects distributed among the members "good on the books," which was a small number, the members most of them having forfeited their right, by not paying up fines and dues for some time, which is indispensable in order to keep "good on the books." We long ago said that the Boonton Recha-bites, most of them, were men of too much sense and good principle to hold on long to such miserable apologies for benevolence and such engines of mischief as secret societies.

The Address of the seceding portion of Hicksite Friends, adopted in Convention at Waterloo, N. Y. in June, is received, and shall appear in the next Freeman. It is an important document.

THE SPIRIT OF THE AGE, is the title of a new paper that takes the place of the *Univereolum*, which is discontinued.—The *Univereolum* contained many very valuable articles, which did good wherever they were read, but as a general thing was a little too much given to the visionary. The *Spirit of the Age* is edited by Wm. H. Channing, who is well qualified to conduct it in a manner less objectionable, and will doubtless make it a very valuable paper. It is published weekly by Fowlers & Wells, 131 Nassau street, N. Y., at \$2 a year.

THE WATER CURE JOURNAL, AND HERALD OF REFORMS, edited by Joel Shew, M. D., published by Fowlers & Wells, 131 Nassau street N. Y., monthly, at one dollar a year, always contains many valuable articles on all subjects appertaining to Health and good Morals. It inculcates a great amount of important truth.

Let all those interested in the use of water as a medicine, (and who should not be?) read the Water Cure Journal.

THE AMERICAN PHRENOLOGICAL JOURNAL.—This valuable Journal is published by Fowlers & Wells, 131 Nassau street, N. Y., at one dollar a year, monthly. It should be read by all in favor of intellectual progress. The No. for August contains an interesting history of Father Mathew, an article on Republicanism which is worth the whole price of the Journal, one on the use of Peaches, Apples and Pears, and much other valuable matter.

A systematic Report of the Hydropathic Treatment at the Water Cure establishment at Brattleborough, Vt., with an article on the Causes and Hydropathic Treatment of Cholera, by Drs. R. Wesselhoef & Wm. Grau.

This is a pamphlet of about 100 pages, devoted to the subjects expressed in the title, and we recommend a perusal of it to all who feel an interest in the use of water as a medicinal agent. It is sold at the Establishment, and by Wm. Radde, 322 Broadway, N. Y.

THE SCIENCE OF SWIMMING.—This is a neat little pamphlet of about 40 pages, giving a history of swimming as taught and practiced by civilized and savage nations, with useful instructions to learners, interesting stories about swimmers, and remarks on its great usefulness in the preservation of life and health. We advise all to read it. It is published by Fowlers & Wells, 131 Nassau street, New York, price 12 1-2 cents.

DISEASES OF WINTER.—This is the title of a pamphlet of about 100 pages, on Consumption, Colds, Asthma, and other diseases of the Chest, with instructions on the treatment, and observations on diet and regimen, in language adapted to common readers, by R. J. Culverwell, M. D. It contains many very excellent and important things, proper for every body to know. It is published by J. S. Redfield, Clinton Hall, New York, price 25 cents.

THE WATER CURE MANUAL is a book of nearly 300 duodecimo pages, by Joel Shew, M. D., published by Fowlers & Wells, 131 Nassau street, N. Y., price 50 cts. Our views of Water Cure have been before expressed. While we do not believe that the numerous other curative means which are proved valuable by every day's experience, should be wholly excluded, we are willing to give water the highest rank among medical agents, both as a cure and preventive of disease. We believe water, the *magnum bonum* of the ancients, should be the *magnum bonum* of the present and all future generations. The above book gives a great amount of valuable information on this subject.

No religion is calculated to promote happiness among men, but a religion of love; and this, whether it be found among Mahometans, Pagans, or Christians is from above, an emanation from the Deity.

From the Herald of Truth.  
THE LANGUAGE OF NATURE.

BY MRS. MARIA L. VARNEY.

I was awakened this morning by my little Mozart, singing in the tree before the window—

Get up, get up, get up,  
The sun's a shining, shining, shining,  
Get up, the sun's a shining.

He seems to have followed me from that beautiful orchard, and more beautiful forest, through which the crystal stream is forever murmuring along, then bounding over the rocks, in that "Land o' the Lakes," where I wandered from the haunts of men  
To the wildest spot in the forest glen,  
Where our beautiful river comes dashing along

And mingles its noise with the wild birdsong  
I'm not quite sure 't is him. It certainly sounds very like his note—shall know when he sings again. If so, he is an intelligent bird and one who knows how to appreciate and reciprocate affection. He knows his friends.

There is no bird who sings more sweetly than himself. Not even the robin. His throat is as mellow, and his notes are stolen directly from the cheerful god. He is the angel of cheerfulness. It seems as though the birds were up in the air and trees, for careful earth-worms to imitate. Their songs are always of that sweet, careless, cheerful nature. They don't write them down in a book, and then square all to the same rule. No, they go for individual liberty. They haven't lost their birdhood by restraint, or government, or policy. They have free meetings, and free singings—no chairman or singing-schools. Each warbles out his own feelings in his own way. Like a part of great, beautiful Nature, inhaling her inspirations, and breathing them out again, as pure and free. They have no pledges, constitutions and by-law; because no bird has monopolised the air, the trees, and the sun-light to sell it in parcels, or receive usury therefor. No bird sets a limit to the quantity of air, or the number of sun's rays that shall fall upon other birds. They do not feed or house themselves at the expense of others. Each builds his own nest, and collects his own food. Each throws himself on the bosom of great Nature, and reflects back her image. They partake of the seasons as much as do trees. In the spring they break forth, like all nature, in their liveliest and gayest tunes. They are in ecstasy as Summer wanes, and their notes become deeper and richer. In Autumn they grow more plaintive, and in Winter they are silent. This is the appearance up here in our northern latitudes. I suppose it is owing partly to the change of the birds. Some go to the sunny south, where the fields and forests are clothed in perpetual spring, as soon as Nature begins to look a little more sober here. They are made with sparkling nerves and eyes, which must meet a reciprocation in nature around them. Others keep leaving us as Nature grows graver and graver and by the time Jack has the leaves stript off, and old Boreas is well waked up, we are left pretty much alone. The birds and green leaves come and go together, leaving us but the cold, empty frame.

Then, what an impulse, when the first Spring-sun begins to shine. It is one mighty thrill, sent through the living world! All at once, the sun shines brighter and warmer; the grass springs out, the birds begin to sing, the buds burst, the animals jump about for joy, and even we, cold, reflecting monuments, feel the universal thrill. The blood jumps through our veins quicker, as the general resurrection touches the chords and shakes off our grave-clothes. Last forever, O Spring! Why should not we prefer the tropical clime?

"Ah, who would not dwell in the sunny south land,

Where the flowers are ever blooming o'er  
mountain and strand?"

It is a wonder that the birds ever come to us at all, when they have such beautiful, wild, gunless forests, and and sunshine at home. I suppose these are only some little rovers, who are fond of change, and just come up here for curiosity. And how do they get treated sometimes? I blush for my species! What, kill little tender birds, who come here just to see us, and sing to us, and teach us to be cheerful! They have no ill feeling toward us. Why, here they come, away to the centre of this great, noisy city, to sing on the trees in this beautiful garden. Who kills little birds and squirrels?

"I would not enter on my list of friends  
The man (though graced with polished manners and fine sense,  
Yet wanting sensibility,) who needlessly sets  
foot upon a worm  
That crawls at evening in the public path,"  
Much less he who wantonly kills the birds and squirrels.

We find the same language of freedom and happy cheerfulness in the green trees, as they wave their graceful tops in the breeze; and the little flowers, as they peep out their pretty faces, to the sun. They choose their own dress, and suck their own nourishment, from generous mother earth. Little children too, breathe out the same breath of freedom and love. Who but admires that free, frolicsome cheerfulness, which shines out in their faces, their merry laugh, and bounding limbs; that innocent frankness which shines out through their whole being, as they float on the bosom of nature. Nay, who does not feel this impulse at times gushing up through his own feelings, and reminding him that he too was once an innocent, happy child? Will the time ever come, when we shall carry loving, merry, innocent childhood up to maturity with us? Yes, my own heart answers.

Nature has written her poetry every where and each nerve vibrates its corresponding feeling in the human heart. The form and color of every leaf and flower, has its language:—the vast blue sky, the silent twinkling stars, the serene moon, and the smooth surface of the sea, lake, or river; the plain, the ever rolling surface, the hill, the mountain, and the valley; the still midnight, the morning sunrise; the noon-day, and evening twilight; Spring, Summer, Autumn, and Winter; the silent, majestic forest, and the roaring waterfall.

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SENTIMENTALITY.—The *Wilkinson* (Miss.) *Whig* gives us the following, as coming from a 'darkey,' the property of a gentleman in that neighborhood, who on Christmas gave his servants something to make their hearts merry and their dance light. The master having called upon each for a toast, was met by a snicker, and "I don't no how to do dat masa," from one and another, until Joa's turn came, (whose cotton basket is always the heaviest of the gang,) when he held up his glass with ludicrous gravity, and gave:

"The big bee flies high,  
The little bee makes the honey;  
The black folks make the cotton,  
The white folks get the money."  
N. Y. *Tribune*.

HOW MUCH BRANDY.—A correspondent of the *New York Tribune* comments upon the instructions issued by the Medical Council of New York, and the recommendation of "a little brandy and water." He asks how much "a little brandy and water" is? To which the *Tribune* replies that having a sort of outsider's faith in homeopathy, he should advise three drops of brandy in a bucket of water, and that a spoonful of the mixture be put into another bucket of water; from which he thinks the patient might safely drink.

To the Editor of the Water-Cure Journal.

VEGETARIANISM.

With great pleasure I have read the introductory number of the *Water-Cure Journal* for 1849. The zeal and talent you display in favor of the various Reforms of our day—physical, moral and intellectual—are worthy of all commendation, and I trust will be rewarded by a corresponding addition to your subscription, list. Your dietetic doctrine—proving that a purely vegetable regimen is more conducive to the physical and moral well being of man than a flesh or mixed diet is doubtless correct. Anatomical testimony and physiological facts sustain your views; and the lights of Science reflect, if possible, a still greater confirmation.

After much research, and carefully consulting the Bible, ancient traditional records, comparative anatomy, physiology, chemistry, general history and private experience, I have long ago arrived at the full conviction, that the flesh of animals is not only unnecessary to the sustenance of man, but that its use, as food, is decidedly prejudicial to the health and moral well-being of all those who resort to it to satisfy their appetites. Accordingly for the last forty years I have discontinued it as an article of diet, nor has it, during that period, been used by any member of my family, nor even introduced into my house. When I first adopted this dietetic course, many of my friends expressed their fears and their remonstrances on the subject, not withstanding which I persevered, and soon became convinced of the superior adaptation of a diet derived exclusively from the vegetable kingdom, to secure greater health and a more intellectual enjoyment than I had ever experienced under an animal or mixed diet. The poetess has justly observed—

"Fatal effects of luxury and ease!  
We drink our poison, and we eat disease;  
Indulge our senses at our reason's cost,  
Till sense is pain, and reason hurt or lost."

In your excellent article on the Asiatic Cholera, addressed to the Editor of the *New York Tribune*, and republished in the first number of the *Water-Cure Journal* for 1849, you have been pleased to advert to the Society of *Bible Christians* in Philadelphia, and also to insert an extract of a former letter of mine, corroborative of your views, in relation to the best mode of preventing the fatal effects of that much dreaded malady. I have no doubt, whatever, but that a purely vegetable diet, attention to cleanliness, bathing, clothing, &c., would be a more effectual preventive than any other that could be adopted.

The Bible-Christians of this country and in England continue to move onward in the propagation of their principles, and in the even tenor of their way. You are probably aware that in England the advocates of dietetic reform, some time ago, instituted an association, (somewhat after the manner of our American Temperance Societies,) under the appellation of "The *Vegetarian Society*," which is creating quite an excitement throughout that country. Last summer its members held their first anniversary in Manchester, and had a banquet prepared in accordance with their dietetic principles, of which nearly 300 persons were partakers. Resolutions, expressive of the light in which they viewed this reformatory measure, and speeches demonstrative of its truth were delivered, which gave ample evidence that the affair was truly,

"A feast of reason and a flow of soul."

More recently, a number of these Vegetarians residing in London have had a social Vegetarian Supper, in the large room of the Crown and Anchor, of which about 160 ladies and gentlemen of that mighty metropolis partook. After supper the evening was devoted to addresses in favor of the excellency of this primitive mode of sustaining human life. The Association has a monthly periodical, ably

conducted, called *The Vegetarian Advocate*, and everywhere throughout the kingdom there are indications of progression in Vegetarianism.

And now, Mr. Editor, may I be permitted to ask you, and the friends of this cause here cannot a movement of this nature be got up in this country? America is distinguished throughout the civilized world for the noble stand she first made against intemperance and drinking. Shall she be less zealous in opposing a system of diet, as detrimental to the health and happiness of humanity as intoxicating liquors? Could not preliminary arrangements be made, and circulars subsequently addressed to all the known advocates of vegetable food throughout the length and breadth of the land, inviting them to assemble in convention at a certain time and place agreed on, and then and there organize an American Vegetarian Society? Why not make an associated effort to set this ball in motion? I have conversed with some of my friends who highly approve of the proposal—others with more cautiousness, perhaps, than I possess, think "the good time is coming," but is not yet come. I submit the matter to you and your readers, willing to co-operate in any order that may work for the elevation of man from the bondage of an unnatural, destructive and barbarous custom.

WILLIAM METCALFE,  
Kensington, Philadelphia.

We second the motion for an American Vegetarian Society. Let New York be the place. *Ed. Freeman*.

THE PLOT RIPENING.—A proclamation has been issued by the President and Secretary of State, warning all good citizens against engaging in a conspiracy which has been discovered in the Southwest to invade Cuba, with a design undoubtedly of annexing it to the United States. Our suspicions are that the proclamation will end in smoke and the plot will be executed. *Penna. Freeman*.

Our suspicions are that the proclamation is nothing but smoke or gas, and has no other end in view.

Annual Report of the American and Foreign Anti-slavery Society, read May the 8th 1849, with resolutions and addresses—This document of nearly 100 pages, contains a vast amount of matter that is important for every body to know in relation to slavery and the prospects of the cause of emancipation.—It will do any true lover of liberty good to read it and kindle up anew his anti-slavery fire. It is published by Wm. Harwood, 61 John street New York.

ALMANACS FOR 1850.

The Phrenological Almanac for 1850, published and for sale by Fowlers & Wells, 131 Nassau street, N. Y. It contains the likenesses of William C. Bryant, Benjamin Franklin, Hiram Powers, Louis Napoleon, Daniel Boone, Margaret Prior and others, with interesting sketches of each, and much other matter. It will no doubt have a wide circulation.

Also THE WATER-CURE ALMANAC FOR 1850, by the same publishers, Fowlers & Wells, 131 Nassau street. It contains directions for the various uses of water, an article on Anatomy and Physiology, another on the Teeth, with many other articles, altogether an excellent article for circulation. Such things will not be read without profit.

A clergyman who declined taking a glass of wine at a wedding, was urged on the ground that Paul directed Timothy to take some "for his infirmity." "I have no infirmity," was the gentleman's reply, and he took a glass of water.

## DOMESTIC HELP.

The following question has become a great subject for discussion at the present day, viz: What is the cause of so much difficulty in obtaining females as nurses and to do household work?

Now I do not think this is a "vexed question," neither do I deem it necessary for a person to be skilled in logic or philosophy, in order to be able to answer this question. It only needs a small share of common sense. I think the simple relation of an anecdote will throw light enough upon this subject to clear away all the mist that hangs over it.

A short time ago I visited your city, and during my stay I visited an aged man, who for many years did a large commercial business in the city, but now has retired to his country seat in an adjoining town to spend the remainder of his days upon the fruits of his past labor. During my visit he invited me to ride with him. We called upon a friend of his, and after the usual salutations, the lady of the house began to tell her troubles. She was destitute of help. The girls were so unsteady now-a-days, that she could get none that would stay more than a fortnight. The old gentleman listened with all the gravity of a judge, until she got through, and then he said, "I am glad of it. I hope you will never get one until you learn how to treat your help." (The old gentleman never carries butter in his mouth to grease his words with.)

The lady exclaimed, "why, Mr. ———, do you mean to say that I don't treat my help well?"

"Yes!" replied the old man.

"Why not?" said the lady.

"Do you let your girls sit at the table with you?" asked the old man.

"No, indeed! do you suppose I would have kitchen girls at my table?"

"Do you have them sit down with you in the parlor?"

"No!"

"Do you treat them as equals or inferiors?"

"As inferiors, of course."

"Then," replied the old man, "out of thine own mouth will I condemn thee. Now," said he, "if you will listen to me, I will tell you my experience. I have no trouble about my female help. I have one woman that has been with me thirty three years, and another eight years. I have employed female help fifty years, and never had one leave me except she got married. Now I will tell you how to manage. I always treat them as equals. I have them sit at my table, and in my parlor when their duties do not call them to the kitchen or some other places. They sit with me at church, they come round the same family altar, and I trust they will spend an eternity in the same heaven with me. I treat them with as much respect, as I would you and require it of my children. If they are below me in any particular, I strive to elevate them to me; and if they are above me I strive to elevate myself to them. Now if you will pursue this course, I will warrant you will have no trouble about help."

**Tickling in the Throat.** some persons complain of tickling in the throat. Any person affected in that way, has only to swallow a little of Graham's saw-dust bread, which will scratch the throat and cure the tickling.

No says the Argus, but as a preventive is better than a cure, it will be no harm to say, that if people would swallow a little of what many call saw-dust bread with a few other simple articles of food, instead of a great deal of dead animals, salt, spices, &c. &c., they never would be troubled with tickling in the throat and would also get rid of some other kinds of tickling, far more hurtful than tickling in the throat. Pleasure boat.

A New Orleans paper advertises "one undivided half of a negro for sale."

## ALCOHOLIC QUACK MEDICINES.

Among the many obstacles in the way of medical as well as temperance reform, are the frequent administrations of alcoholic stimulants, as medicines, by the regular faculty, and the common admixture of these poisons in the popular nostrums of the irregular M.D.s. In fact these nostrums depend far more upon the "good liquor" they contain for their success, reputation and sale, than upon all other circumstances combined. The regular physician puts a little wine or brandy in his dose of castor oil to make it go down smoothly, and the non-diplomatized practitioner puts a little alcohol in his "purifying syrup" so that it will not sour. In both cases the patients' stomachs and nervous systems are depraved and injured, while a morbid appetite is liable to be excited or aggravated, which may lead to drunkenness and ruin.

A majority of people in civilized society are living in a constant violation of the laws of life and health to some extent; many, indeed, to a degree inducing actual disease, and endangering sudden death. Nearly all persons, too, laboring under chronic disease, and living in the ordinary manner are at first pleasantly affected by stimulents, especially such as combine nervine and soothing property with the exciting, as alcohol, opium, and tobacco. Their dietetic and other voluntary habits produce obstruction, torpor, dullness, debility, and a thousand depressing nervous feelings, and they mistake the sensation of stimulents for actual strength. Instead of removing the causes of oppression; giving the functions free play, they endeavor to lash up the organs by stimulents, and smother the natural instincts by nervines and narcotics. It only requires a shrewdly managed system of newspaper puffing to induce such people to buy and swallow any amount of medicated syrups, cordials and bitters, which "rum, brandy, wine and gin" are the chief medical agents—

How many of the "infallible" preparations of sarsaparilla, sold in immense quantities all over the land, owe their whole popularity to the liquors they contain? Deprived of this their sale would rapidly diminish. Many of the most famous preparations of sarsaparilla, so called, do not contain the first particle of that root, or its extract, nor would they be either better or worse if they did. Those who get up these things know full well that their nostrums will have about the same effect whether it is in or out. More active articles are generally employed in compounding these compound preparations; sometimes mercurials are used, and more generally the hydriodate of potassa is the most active ingredient—a drug of a productive of insidious yet serious injury.

These drugs however, have little to do with the sale of the preparations. It is mainly the stimulus of the liquor which captivates the taste and deludes the judgment of the patient. True, after he has taken a dozen bottles, and purchased a dozen more, he begins to find the stimulus losing its power to charm, and the consequent debility becoming apparent. But then it is too late. The patent medicine man has accomplished his object. He has sold two dozen bottles of the "never-failing" at an enormous profit, and perchance procured of the patient, when first stimulated into the grateful mood, a wonderful "certificate" to exhibit for the benefit of the next customer.

We think the time has come, and the progress of true science demands, and the best interests of humanity require, that the use of alcohol in all its forms, as a medicine, be totally abandoned. If the regular physicians will but take this stand, and maintain it, they will soon bring many of the innumerable "harlatans now swarming in our cities and extending over the country, to discontinue the sale of sweetened liquor under the names of cordials syrups and bitters, and thus dimin-

ish to a great extent that competition in the business of poisoning the community, which starves the physician and robs the public, while it fills the pockets of the quack.

R. THRALL, M. D.

New York, Dec. 1st, 1848.

**THE SPIRIT ABROAD.**—Wisconsin is alive. She means to lead in reform. That younger sister of ours wears the mature and matchless wisdom which seeks whatever is good in new things, and preserves what is good in the old. Her plan is to educate all; to give all a fair opportunity: to apply the law, and to exert her moral power against land monopoly, intemperance, and every means which cramp the energy or deaden the heart of man. Noble ambition! Glorious effort! Success be with our younger sister.

A law passed her Legislature last winter which illustrates her spirit. It consists of ten sections.

1. A bond of \$7000 is required, with sureties for all traffickers in alcohol, to answer any damages caused by the traffic.

2. This bond, if violated, is to be applied to paupers, widows, and orphans.

3. Any person claimed to have been injured may sue.

4. Married woman may sue and recover money spent at grog-shops by their husbands.

5. Suits for liquor bills cannot be recovered and if a promissory note be given for it, and if the fact shall be known, the consideration shall be declared void.

6. Contracts made when the parties are in liquor are void.

7. If an individual, through intemperance, become a pauper, all persons who sold him liquor in the community must contribute to his support.

8. Persons stung under this act, may, if right, compel liquor dealers to contribute to pay costs.

9. Severe penalties against those who retail or sell liquor.

This is the most stringent law yet passed by any of the States on the liquor traffic. Yet it passed the Senate by a vote of 10 to 3.—*True Democrat.*

**LANDHOLDERS IN UPPER CANADA.**—There are 65,000 proprietors of real estate in Upper Canada: they occupy 9,613,591 acres, or about 133 acres each on the average. In Ireland there are not 15,000 landed proprietors—

**A Smart Woman.**—"Ah!" said old Mrs. Docenbury, learning is a great thing, I've often felt the need of it. Why, would you believe it, I'm now sixty years old, and only know the names of three months in the year, and them's spring, fall, and autumn. I learnt the names of them when I was a leetle bit of a gal!"

"I feel too lazy to work," said a loafer, "and I have no time to play, I think I'll go to bed and split the difference."

He who is always enquiring, "what will people say?" will never give them an opportunity to say any great things about him.

## Free Labor Produce.

**R. L. MURRAY,**

No. 377 Pearl street New York, WHOLESALE and Retail dealer in Groceries and Dry Goods, which are not the product of Slave Labor.

WINDOW GLASS, assorted sizes, for sale by J. GRIMES. Boonton, Aug. 15th, 1849.

**BLANKS!** BLANK DEEDS and MORTGAGES for sale at the office of the Freeman.

YELLOW OCHRE, just received and for sale on reasonable terms by J. GRIMES. Boonton, May 30, 1849.

## NOTICE!

All persons indebted to the estate of Edward Kayhart, late of the County of Essex, deceased, are hereby requested to come forward, and all those having claims against said estate are notified to present them to the subscriber for examination without delay.

JOHN GRIMES, Administrator. Boonton, Aug. 15th, 1849.

**LETTERS ON FREE MASONRY.** This is a pamphlet of 100 pages, from the press of T. R. Marvin, 24 Congress street, Boston. It contains the letters of John C. Spencer, Richard Rush, Edward Everett and others on the subject of Free Masonry, which should be read and treasured up by every lover of justice and humanity.

**OUTLINES OF A NEW SYSTEM OF PHYSIOGOMY** illustrated with numerous engravings; is a pamphlet of about 100 pages, by J. S. Redfield, Clinton Hall N. Y., price 25 cents.

This is a very interesting book on Physiogomy, a very interesting subject, and will no doubt be read with satisfaction and profit by any who may give it a perusal.

**NATIONAL REFORM ALMANAC** for 1849.

This is an excellent document just published and for sale at the office of the Young America, at 56 Chatham Street, N. Y.

All land reformers should secure a copy of this almanac for themselves, and aid in its circulation—it contains a concise collection of things very important for all to know.

**AMERICAN AND FOREIGN Anti Slavery office** is at 61 John Street, N. Y., where an assortment of Anti-Slavery, Books, Pamphlets, Tracts can be had on reasonable terms—address William Harned at the office.

**FOR SALE AT THIS OFFICE.**—THE LIBERTY ALMANAC FOR 1849. No friend of freedom should be without this excellent collection of valuable things.—ALSO, PHRENOLOGICAL, WATER CURE and TOBACCO Almanacs.

**CHEMISTRY**, and its application to Physiology Agriculture and Commerce, by Professor LIEBIG, price 20 cents, published by Fowlers and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves

**CONGREGATIONALISM** by Keep, & MODERN PROTESTANT CHURCH COURTS UNMASKED, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

**BURDELL ON THE TEETH**, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

**CAPITAL PUNISHMENT.**—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all Investigation.

VOL. 4.

BOONTON, OCTOBER 20, 1849.

No. 1.

## THE NEW JERSEY FREEMAN.

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JOHN GRIMES, EDITOR AND PROPRIETOR,  
Boonton, Morris County, New Jersey.

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5 copies to one address for one dollar.

All communications must be post paid.

### ADDRESS TO REFORMERS.

To all earnest and devoted laborers in the various Humanitary Reforms so conspicuous in the present day, the Yearly Meeting of Congregational Friends sendeth greeting.

BELOVED FRIENDS,—Assembled, in obedience to the call of duty, for the promotion of pure and undefiled religion throughout the world, our souls have been stirred by an earnest desire to strengthen the hands and encourage the hearts of those who, in the midst of obloquy and reproach, are struggling, through the various Reformatory Associations of the present day, to abolish the giant evils which have so long cursed and degraded the human family. Having broken the ties of party and sect, under a solemn conviction that they are incompatible with the freedom of the soul and a mighty obstacle to the progress of the human race in knowledge and goodness, we have been drawn together for our spiritual strength and elevation, and by common sympathy in every work of practical righteousness, and a common desire to find a basis of union for all the friends of God and humanity—a common platform, on which they may meet in perfect harmony with the laws of their being and the equal relations which our Father in Heaven has established for them. Such a basis of universal fellowship we have sought, not in creeds and forms, but in love to God, and those principles of FUNDAMENTAL MORALITY which are the elements of all true religion, and which are so clearly set forth in the precepts and so beautifully illustrated in the life of Christ. While your associations are devoted each specially to one or another of the various branches of Reform, ours is designed to embrace them all in one common brotherhood, and to open a channel through which those engaged in one department may help those who are toiling in another, and receive and impart the strength which is derived from communion with God and with kindred spirits. Standing upon this platform, we rejoice to greet you as fellow laborers with us in the great work of Human Redemption and Salvation, and to tender you our hearty God-speed in the work to which you have been called.

In the field of moral no less than in that of physical effort, there is an absolute necessity for a division of labor—a necessity arising on the one hand from the magnitude and variety of the work to be accomplished, and on the other from the great diversity of gifts in the different classes of the human family. The attention of one class may be particularly called to the evils of Intemperance; another may be inspired to do battle with the gigantic sin of slavery; a third to denounce and expose the atrocities and crimes of War; another for the abolition of the Gallows and the adjustment of the whole penal code to

the Christian law of Forgiveness; another may be called of God to arrest the tide of Sexual Impurity; the province of others may be to seek a remedy for the blighting evils of Poverty, to protest against the tyranny of wealth, the monopoly of Land, or to harmonize the relations of men in Industrial Associations; another class may be impelled to labor for the restoration to Woman of the inalienable rights of which she has been so long despoiled; others may seek the overthrow of a despotic and mercenary Priesthood, to call mankind away from reliance upon empty forms and the observance of holy days, and to consecrate all time to the service of God; and still another class may devote their energies to Physiological Reform; or to the sacred work of Education. But, as all moral evils spring from the same root, so is the work of abolishing them essentially ONE WORK. Here we exhort the friends of Reform, in whatever portion of the moral vineyard they are called to labor, to remember that they are one Brotherhood, and should therefore be of one heart and one mind. We are deeply impressed with the conviction that not only is an earnest devotion to one philanthropic enterprise consistent with a hearty interest in every work of Reform, but that our usefulness and efficiency in our several spheres will be proportioned to our just appreciation of the labors of others and to our diligence in cultivating the spirit of Universal Unity. The narrow bigotry which leads us to form an exaggerated estimate of our immediate labors and to undervalue the toils and sacrifices of others not less devoted than ourselves to the welfare of mankind, is at war with the whole genius of Reform and a mighty hindrance to our moral and spiritual growth. The friends of Humanity, of every class, should sedulously cultivate the spirit of harmony and mutual co-operation so beautifully described by one of the Prophets of Israel: "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails that it should not be moved."—Isaiah xli. 6, 7.

We admonish you, beloved fellow-laborers, to be steadfast and immovable in your adherence to fundamental principles, to Right and Truth in opposition to the maxims of worldly expediency. Be true, under all circumstances, to your highest convictions, to the voice of duty in your own souls. Let no temporary good, no impatience for immediate results, tempt you to swerve from the line of strictest Rectitude. Remember that duty is yours, while consequences are God's. Enter into no compromise with the evils which you seek to exterminate. While you deal kindly and patiently with those who set themselves in opposition to the cause of Reform, seeking to win them to the right way in the spirit of love, we exhort you also to be bold and fearless in proclaiming the Truths you are set to defend. Let your rebukes of sin be tempered with kindness, but give no place to that false charity which shrinks from the utterance of important truth from the fear of giving offence.

We entreat you also to be faithful to the Truth in dealing with the corrupt parties and sects which lend their influence to sustain injustice, oppression and crime. The Church

which sanctions or apologizes for Slavery or War, or which neglects or refuses to take the side of the oppressed and down-trodden, is controlled by the spirit of practical infidelity and atheism. The Ministry which is zealous for creeds and forms, but utters no efficient testimony against the popular sins of the age, is not a Christian but an infidel Ministry; and we counsel you, by your reverence for God and your love for man, to lend it no support. Be not deceived by the potent wiles, nor awed into submission by the anathemas of such a Church and such a Ministry. Though the hosts of sect and party are encamped on every side, be not dismayed nor disheartened, for in the conflict with unrighteousness, "one shall chase a thousand, and two put ten thousand to flight." The advocates and apologists for Sin may seek to overwhelm you with the waves of popular indignation; you may be denounced as heretics, fanatics and infidels; but remember for your consolation that such has been the fate of Reformers in all past ages, and that even Jesus of Nazareth, in whom was no guile, was charged with blasphemy and doomed to suffer an ignominious death upon the cross.

In thus addressing you, we obey the holiest impulses of our nature, which are ever prompting us to deeds of charity and benevolence, and to manifestations of sympathy for all who are sincerely concerned for the welfare of man. The religious association in which we are united assumes no ecclesiastical authority, neither does it, as such, set up any claim to your veneration as a Divinely constituted body. Your reverence is due to the manifestations of the Divine Will in your own hearts, not to organizations, which, however holy in their origin and purposes, are but the instrumentalities adapted to the present condition and wants of mankind.

A deep sympathy for you under the manifold trials and discouragements which throng your pathway, and an ardent desire that you may prove faithful even unto death, constrains us, as your equal brethren, to offer you these words of admonition and cheer. Receive them, we pray you, in the spirit of Love, and so far as they shall be found to accord with your own highest convictions, let them be duly impressed upon your minds and hearts.

Finally, dear friends, be vigilant in the work to which you are called; and may the God of Truth inspire you with wisdom and strength, and crown your labors with glorious success.

Signed on behalf of the Yearly Meeting of Congregational Friends, held near Waterloo, Seneca County, N. Y., from the 4th to the 6th of the Seventh month, 1849.

THOMAS MCCLINTOCK, } Clerks.  
RHODA DE GARMO, }

HINTS TO YOUNG MEN.—One of the most disagreeable characters on earth, is that of the grasping, avaricious, penurious man.—Generosity is perfectly compatible with economy; and the most noble-hearted, generous men, who do so much to benefit mankind, obtain means, not by close-fisted penuriousness, but by economy. The distance is not greater between the zenith and the nadir, than between the covetous and economical man. The first banishes every just and honorable feeling from his heart, the latter fosters and ministers to them all.

ESSENTIAL CHRISTIANITY.—It is not Christianity merely to give our assent to a creed or a set of dogmas; for this is often done while the character remains unchanged. The devils believe and tremble. It is not Christianity merely to be baptized, to partake of the eucharist, to submit to the rites and ordinances of the church; for this is not necessarily attended with a change of character. But plainly it is Christianity to be imbued with the spirit of Christ, and to live as he lived. This is the great idea—Christianity is a life. Not a mere outward life, but an inward spiritual life, leading to a corresponding outward life. The inward life is the power and principle; the outward life the exponent—the development—the fruit. Creeds and dogmas are a logical construction—a theological science. Rites and ceremonies are symbolical institutions. The life is the reality. The most diverse forms of character—the good and the bad, may unite in the former. Only one form of character—only the good unite in the christian life. The unity of the life, therefore, is the highest unity; nay, the only real and essential unity.

N. Y. Evangelist.

HOW TO PUNISH THOSE WHO INJURE YOU.—Addin Ballou tells the following anecdote.—"A worthy old woman, in the city of New York, was one day walking along the street quietly smoking her pipe. A jovial sailor, rendered a little mischievous by liquor, came sawing down, and when opposite the old woman, saucily dashed her aside, and with a pass of his hand knocked the pipe out of her mouth. He then halted to hear her fret at his trick, and enjoy a laugh at her expense. But what was his astonishment when she meekly picked up the pieces of her broken pipe, without the least resentment in her manner; and giving him a dignified look of mingled sorrow, kindness and pity, said, 'God forgive you my son as I do!' It touched a tender chord in the heart of the rude tar. He felt ashamed, condemned and repentant. The tear started in his eye; he must make reparation. He heartily confessed his error; and thrusting both hands into his full pockets of change, forced the contents upon her, exclaiming, 'God bless you, kind mother, I'll never do so again!'"

MARRIAGE.—The intervention of a priest, or other ecclesiastical functionary was not deemed indispensable to a marriage, until the Council of Trent, in 1409. The celebrated decree passed in that session interdicted any marriage otherwise than in the presence of the priest, and of at least two witnesses. But, before the time of Pope Innocent III, (1148) there was no solemnization of marriage in the Church; but the bridegroom came to the bride's house, and led her home to his own, which was all the ceremony then used. Bans were first directed to be published by canon Waiter, in the year 1200.

Pennsylvania Freeman.

Rev. E. Hedding, D. D., a Bishop in the Methodist Episcopal Church, says: "The right to hold a slave is founded on this rule.—Therefore, all things whatsoever ye would that men should do to you, do ye even so unto them, for this is the law and the prophets."—*Christian Advocate and Journal*.

There are two sides to everything except the religion of a hypocrite, and that is all outside.

Not long since, Washington Good, a colored man, was hanged in Boston, for murder. It was alleged that he killed his opponent in a paroxysm of drunken rage. This charge was sustained at the trial by suspicious testimony. After the trial, facts came to light which lessened the credibility of the evidence which led to his conviction. It was said to be a white man that never would have led to the conviction of a white man. Such was the feeling among the people that in a few days a petition for his pardon or a commutation of his punishment was sent to Gov. Briggs signed by more than 25,000 citizens of Massachusetts, but the Governor, true to the barbarism of by-gone ages, refused the wish of the petitioners, and the man was hung.

The Chronotype has the following on the subject:

"HANG THE BLACK RASCAL!"
Hang him up—his black and bloody;
Hang a rascal when you can;
This pious Christian duty,
Thus to show your love to man.
'Blood for blood' sure every right man,
Every Christian man will say;
But we need not hang a white man,
For his crime be what it may.
Let the white folks do the killing,
Murder to their hearts content;
If convicted, we are willing
To commute their punishment.
But if blacks, by wrong inbruted,
Come to do this dreadful thing,
Let us not have them "commuted,"
For the sake of rascals swing.
Hang him high for an example;
Black folks do not often kill;
Let us change to give a sample
Of the honored hangman's skill.
Stretch his neck—he's but a nigger,
Cursed of Africa's cursed race;
What a glorious, heavenly figure,
Hanging Christians to their face.
Let no friends, be they come-outers,
Whisper when we need not fear;
And his, his, his, outers,
Let us hang him in a spear;
William, Andrew, Wright and Parker,
Let them do a motley crew,
Let them come, whither, darker,
And stand in a line—let 'em stew.
Let a bold man have the rascal strangled,
Let him bleed from his birth;
Let him die than he have dangled,
For the heave and the earth.
Stretch his neck; he's but a stranger,
Hanged to our Christian land;
Let us hang him without danger,
For a high and noble stand.
Are we not God's laws fulfilling
When we choke a man to death?
Why then can we be unwilling
That he should yield his breath?
Is this a godly city
Whomless would enjoy the sight;
Whomless would be a pity,
Whomless were denied their right.
Whomless the Christian gallows,
Gather round the gipsy crowd;
Let us make in a cold and callous,
Whomless, with his rope and sword;
Whomless on the gallows,
Let the hands of music play;
Let us hum a merry,
Whomless hang a gay day.
Do not be afraid on the Common,
Whomless the multitude can meet;
Whomless schools and ladies' summer,
Whomless all enjoy the treat.
Whomless the cause of being "private"?
Whomless is a richous cause;
Whomless should witness what you live at,
Whomless you execute the laws.
Gather, gather all the people,
Let not one be left at home;
Let us hang in Park-street gallery,
Whomless a rascal's lofty form;
Let us hang him and let the cannon;
Whomless bark and cannon fire,
Whomless let us a place to stand on,
Whomless the tomb to Bury Hill.
Oh, let us hang him—we have we had
Whomless a day for such a crime;
Let us hang him and be bold;
Whomless a rascal he'll swing.
Once on a hill, oh, how brave!
How well they upon the sight—
But, let us hang with the mob;
Whomless they'll hang a white."

We select the following from T. S. Arthur's Pictorial Temperance Tales, advertised for sale, in another column.

"DEAR PAPA, BE SOBER!"
One evening Mr. Jones came home to his family, after having spent more than half of his day's earnings in drink, stupid as usual, with liquor. Even if there was a little cheerfulness among the members of the household, it always disappeared when he came. It so happened that Willy's sister was learning him a little song when the door opened, and in staggered the wretched father. Instantly their young voices were hushed; and so much was the child affected by this sudden darkening of the light which had for a little while shone through the clouds ever hanging over them, that he burst into tears and sobbed and wept bitterly. Mr. Jones had heard the sweet voice of his youngest and best beloved child, blending with that of his sister, and had paused for a little while outside of the door to listen to sounds so new and strange in his dwelling. He could not but notice the sudden hush his presence produced; and when this was followed by the sobbing and crying of Willy, he felt disturbed. The child did not run to meet him as usual, and when he held out his hand and said,— "Come here, Willy, and tell me what's the matter with you." Willy, though he tried to stifle his sobs, did not, at first, go to his father. At length, however, he was on his knee, and his sad, tearful face, nestled down upon his bosom. "What made you cry, dear? Come tell me." These words Mr. Jones repeated over and over again; and, at last said, "Why did you stop singing when I came in?" The child was still silent. "Why, Willy? Say." Willy raised his eyes, still brim full of tears, to his father's face, and said, in a whisper that reached only his ears, "We can't sing when you come!" "Why not? I would like to hear you sing." "We feel so bad that we choke right up." "Why do you feel bad, Willy?" "Because—because,—you never come home sober." These words of Willy's, uttered in so sad a whisper, were to the heart of the father, like a nail in a sure place. He said no more, but all the evening sat silent and thoughtful. And, what was stranger still, did not go out to spend an hour or two in the ale house as was his custom. Willy sobbed himself to sleep in his arms. On the next evening, unexpected to all, Mr. Jones came home to his family as sober as he had left it in the morning. The children looked at him wonderingly; and their mother, hardly crediting her own eyes, became so affected that she could hardly finish preparing the evening meal. It was a glad time to all, when Mr. Jones beheld, at the supper table, that he had signed the pledge. Mrs. Jones burst into tears and cried for joy; the older children's faces beamed with delight, and Willy, getting off of his chair, climbed into his father's lap, and putting his arms around his neck, kissed him, and then laid his head upon his breast. So touching an expression of the child's joy, deeply affected Mr. Jones; and made him more earnestly resolve never again to taste the maddening poison which had well nigh destroyed him, body and soul. In a little while, every thing became changed in the home of Mr. Jones. There were better food and better clothing for all. A hundred little comforts, to which all had been strangers, came in, one after another, keeping ever fresh in mind the blessed reformation that had taken place. The voices, attuned to cheerful songs, no longer trembled into silence when the father appeared; but, rather took a gladder expression. If there was one of the children happier than the rest, it was Willy. A year or two more apparent blessings of temperance. Mr. Jones had moved into a larger house, and bought new furniture. The children were all at good schools, and the oldest daughter was receiving lessons from a music teacher. The mother, instead of being worn down by toil and sorrow, had now, as much assistance as could be had in the family, and her face had a happy look. About two years after Mr. Jones had signed the pledge, he was taken down with a severe illness, which lasted many days, and brought him to the very brink of the grave. His family, as might be supposed, were in great distress. After the disease had abated,

the sick man remained very low, and the doctor became anxious lest the enfeebled powers of his system should, instead of recovering themselves, become entirely exhausted. Once, on visiting Mr. Jones, he said:—"I think I will order you a little brandy twice a day." "I would rather not take brandy, doctor," replied the sick man. "I am sure it will do you good." "And I know it will do me harm, Doctor. I have not tasted a drop of any kind of liquor for two years, and do not intend drinking any more as long as I live." "I only order the brandy as a medicine, not as a beverage," said the doctor. "You stand absolutely in need of a stimulant. Without something to quicken your vital system, I am seriously afraid that you will never be raised from this bed." "While I, Doctor," said the sick man, with great earnestness, "am afraid that life obtained through the agency of brandy, would be to me a curse instead of a blessing." "Why do you say that?" inquired the doctor. "Because one draught of that fiery liquid would awake a slumbering appetite, which I am fearful I could not control. I am a reformed man, Doctor." The doctor, after remaining silent some time, said, "I ought not, Mr. Jones, to disguise from you the fact that you are in a very critical situation. This disease, which I have succeeded in breaking, has left you so low that it is doubtful, if unassisted by some stimulant, whether nature will have power to rally. I am sure a tea spoonful of brandy once or twice a day, diluted with a little water, would be of great service. Life is too precious to be thrown away, when the means of saving it is at hand." Willy, who scarcely ever left his father's room, was sitting upon the bed, listening with great attention to what the doctor was saying. Mr. Jones, did not immediately reply. He closed his eyes, and remained, evidently, in earnest thought, for nearly a minute. He then said, "Doctor, the life of the body is of but little value set against the life of the soul. I will not, to save the one, put in jeopardy the other. If I am to die, let me die sober." The doctor seemed half offended at this, and replying a little coolly, "Just as you please." Bade his patient good morning, and retired. On the next day, when he again called to see him, no improvement was apparent; but, on the contrary, it was very plain that the sick man was failing. His feet and hands were cold, and he lay in a half stupor. Again the physician proposed the use of a little brandy. "Madam," he said to Mrs. Jones, "unless your husband will consent to take some stimulant, I see no hope of his recovery." Distressed and bewildered, the poor wife knew not what to say or do. The life of her husband was precious to her, for since his reformation, he had been kind, provident, and tender to all in his happy household. But, from the thought of putting brandy to his lips, which she knew must inflame his old appetite, her heart shrank with a sickening dread. For sooner would she see him in the grave than have him fall away again; for in such a fall there would be no hope. She answered the doctor's appeal not in words, but in tears. The wet eyes of his wife appeared to arouse the sick man from a stupor that had crept over him. To leave her and the children alone and unprotected in the world was hard. "Doctor," he said, in a feeble voice, lifting his head and resting it upon his hand, "Doctor, tell me truly; do you not think there is danger in one like me tasting brandy or any other intoxicating liquor?" "There certainly is some danger," replied the doctor, "of having the old desire excited by so doing. But you must remember that the stimulant is given as a medicine; and it will be your duty as a man and as a christian to resist and control the morbid appetite, when you feel it." "It is easy to say that, Doctor, for one who has never been cursed with a drunkard's fiery appetite. But—" He murmured indistinctly the closing sentence. "As your physician," said the doctor, after remaining silent for some moments, and he spoke in a firm voice, "I prescribe a tea spoonful of brandy in an equal quantity of water. It is my duty to save life, and I see no other way."

"As your patient, then, I suppose I must submit," returned Mr. Jones, in a low desponding voice. "Life is precious for the sake of my wife and little ones." As he said this, Willy, who had been on the bed, listening earnestly, since the doctor came in, crept forward, and throwing his arms around his father, murmured in his ear, yet so distinctly that all heard the words, "Dear Papa! Die sober!" Whether the child understood the full meaning of his words or not, they thrilled through the hearts of all present. Instantly the sick man's arms were clasped about his boy, and he responded in a determined voice, "Yes, if die I must, it shall be sober! I will not touch the accursed thing." Better and safer than brandy, proved this heart warming and exciting stimulant. From that moment the vital powers of the invalid rallied, and in a few weeks he was well again.

ORPHAN ASYLUM OF ALBANY.

The following, from the Northampton Courier, shows the value of an exclusively vegetable diet for children. The institution was established about the close of the year 1829, or the beginning of the year 1830. Shortly after its establishment it contained 70 children, and subsequently many more. For the first three years the diet of the inmates consisted of fine bread, rice, Indian puddings, potatoes, and other vegetables, and fruit with milk; to which was added flesh or flesh soup, once a day. Considerable attention was also paid to bathing and cleanliness, and clothing, air and exercise. Bathing, however, was performed in a perfect manner only once in three weeks. Many were received in bad health, and not a few continued sickly. In the fall of 1833 the diet and regimen of the inmates were materially changed. Daily ablution of the whole body in the use of the cold shower or sponge bath, or in cases of special disease, the tepid bath, was one of the first steps taken; then the fine bread was laid aside for that made of unboiled wheat meal, and soon after, flesh and flesh soups were wholly banished; and thus they continued to advance, till in about three months more they had come fully upon the vegetable system, and had adopted reformed habits in regard to sleeping, air, clothing, exercise &c. They continued on this course till August, 1836, when the results were as follows: During the first three years in which the old system was followed, from four to six children were continually on the sick list, and sometimes more. A physician was needed once, twice, or three times a week, and deaths were frequent. During this whole period there were between thirty and forty deaths. After the new system was fairly adopted, the nursery was soon entirely vacated, and the services of the nurse and the physician no longer needed, and for more than two years no case of sickness or death took place. In the succeeding twelve months there were three deaths, but they were new inmates, and were diseased when admitted, and two of them were idiots. The Report of the Managers says, 'Under this system of dietetics the health of the children has not only been preserved, but those who came to the asylum weakly have become healthy and strong, and greatly increased in activity, cheerfulness, and happiness.' The Superintendants also state, that 'since the new regimen has been fully adopted, there has been a remarkable increase of health, strength, activity, vivacity, cheerfulness and contentment among the children. The change of temper is very great. They have become less turbulent, irritable, peevish, and discontented, and far more manageable, gentle, peaceable, and kind to each other.' One of them further adds, 'There has been a great increase in their mental activity and power; the quickness and acumen of their perception, the vigor of their apprehension, and the power of their retention daily astonish me.'

SECRET SOCIETIES.—At a late session of the New York and Pennsylvania Yearly Meeting of the Free Will Baptists, a set of resolutions against secret orders was passed, which are quite stringent in their character. They declare that the tendency of such orders is to destroy the peace of Zion; forbid the licensing of any minister who is known to be a member of any of them, recommend the churches under their authority to expel members who adhere to secret orders, and interdict fellowship with any church, quarterly or yearly Meeting which refuses to comply with the resolutions.



LIBERTY, EQUALITY, FRATERNITY.

AN IMPORTANT SUBJECT.

The fact that more than half of the children born, die before five years of age, that comparatively few reach full manhood, and those few spend a life of unhappiness in various ways, the result of disease, is a sufficient warrant for a close and scrutinizing inquiry into the causes of so great an abridgment of life and happiness from the amount which undoubtedly man was originally destined to enjoy. While disease is a constant attendant of man from the cradle to the grave, and death is taking off a large majority before adult age, we are willing to examine the merits of apparently the most fanatical notions respecting the dreadful agencies of disease and death. One thing is certain, that this unnatural waste of human life and accumulation of human misery, is not the result of an occasional violation of the laws of health. The wonderful powers of nature in successfully resisting the influences of transgression at long intervals, forbids the idea that anything short of habitual, every day transgressions of these laws can produce such an abridgment of human life. What, then, can be more important for constant thought, conversation and thorough investigation than this subject? Is it not worthy of our highest and most incessant attention? Can we cease or suspend our efforts till we know the truth, without treachery to humanity?

Believing as every enlightened mind must, that a perfect intellectual development can never exist in connection with a diseased physical development, does not every interest of humanity call incessantly and imperatively for investigation and reform? Considering the intimate connection between mind and body, the reciprocal influence of each upon the other, is not that individual who can turn his back upon this subject, discourage investigation and strive to crush the rising spirit of reform, a traitor to humanity?—Truth, reason, justice, humanity, religion, nature, God, an answer in the affirmative. The true christian philanthropist is ever willing, yes anxious to inquire into the insignificant thing that may be presumed by any one to have a bearing on the subject. Old habits and practices must be changed into with an honest truth loving spirit, a spirit that will not be deterred, though it have the sanction of age, and embrace the right, though it be unpopular and require the sacrifice of long cherished idols. So inseparably connected are a healthy exercise of our intellectual faculties, an amiable temper and all other God-like qualities, with a healthy and perfect development of our physical nature, that we never need expect a pure religion nor an acceptable service to God, until we return to a perfect obedience to those laws under which alone they can be attained. We have defaced the pure image of God, in the constant defilement, innumerable ways, of our own bodies; and there is no way for us to restore that image, in its original purity, but by returning to a full and perfect obedience to his laws. Our own happiness, present and future, can only be attained in a y other way. Every interest of humanity, physical, spiritual and eternal, require a return to that obedience. We can not therefore in any way be true to ourselves, to humanity or to God, without entering with zeal, with perseverance, with self denial and the truth-seeking spirit, into this subject, which lies at the foundation of all true reform. We must no longer dishonor God by the habitual, every day defilement of his

image in our own persons. We must begin now, and engage in the most searching examination of our habits. We must not think it beneath us to examine attentively matters apparently the most trivial, in order to ascertain their bearing upon life and health. We must examine all systems.—In eating and drinking, we must note critically the respective merits of every article of food or drink, in their moral, intellectual and physical bearings. In order to get at the truth on these points, we must know the capabilities of the stomach and the other organs of the body, how disease and degeneration proceed imperceptibly by degrees from one organ to another until the whole body is corrupted, and mental and moral progress and elevation rendered thereby impossible. We must enquire into the use of animal food, and ascertain whether its use, in connection with our slaughter-house cruelties, does not impair our moral perceptions, and in this and other ways hinder our proper development. We must inquire fully into the effects of Tea, Coffee and Tobacco, and not relax our investigations until we know the whole truth in relation to them. We must enquire faithfully into the character of all the alcoholic mixtures in use, not omitting Root Beer, or any other artificial mixture. We must extend our investigations into the merits of Butter and Cheese, as articles of food, of spices, potash soda and all other condiments, so called, not even passing over the long sanctioned and sanctified use of salt. And we must never permit ourselves to grow tired of the investigation until we know the whole truth about them. Research and conversation on these topics which have so important a bearing upon the physical condition, should be regarded, as indeed they are, when properly viewed, in the highest degree intellectual, because they bear directly upon a point, the right understanding of which is indispensable to our intellectual development and progress.

We must take into consideration the subject of clothing. Do we clothe too much, or not enough? Do we use the right material? Are our clothes made in the best way? Or do they need to be improved? Do we sleep too much or too little, on the proper kind of beds, in rooms of the right temperature and ventilation? Do we labor too long, and too hard? Do we neglect our health, by making a sufficient allowance for sleep, and for the necessities of the body? What effect does the almost universal practice of doing up, including that carried on in regular practice as well as that with the innumerable patent compounds, have upon health and longevity? Do not our numerous false religious systems stand in the way of man's progress towards physical, intellectual and moral perfection, and consequent enjoyment? And how are we to find the true religion, but by examining the subject as we would any other subject of equal importance, with a determination to cast off the false and embrace the true?

In short, are we certain that we do not need reform and improvement in all that we do? Do we eat and drink without any error as to quality or quantity, think, labor, sleep, and in all other things do right, and in so doing truly serve God?

These are topics of the greatest importance. They in fact embrace all the interests of humanity, physical and spiritual, and demand the candid and impartial attention of all men. We have long intended to devote a considerable portion of our paper to this subject, and have delayed it for want of time to prepare articles for publication, but will delay it no longer, and when we cannot find time to write out our own thoughts, we will give the thoughts and experience of others judiciously selected.

DIED.

On the evening of the 12th inst., in Mill-Corner, at the house of her son-in-law, S. A. Marshall, where she had been on a visit, Mrs. Huldah Grimes, widow of Jonathan Grimes, late of Parsippany, N. J., aged 73 years. Her remains were taken to Parsippany for interment. She was one of the faithful. She lived the TRUE LOVE, fulfilled her mission, and departed in PEACE.

In Plainfield, on the 29th September, of Consumption, which she bore with great meekness and perfect resignation, Mary Ann, wife of Jacob L. Brotherton, in the 22nd year of her age. She was truly an affectionate wife, a fond mother, a kind sister, and a firm friend. May her virtues be long cherished by her surviving friends.—Plainfield Gazette.

When Dr. Franklin was serving his apprenticeship to the art of Printing, he was allowed 37 1-2 cents per week for his board. Of this he expended 17 1-4 cents. What he saved was expended for useful books.

We find the above facts in the Water-cure Journal. Dr. Franklin lived exclusively on the plainest vegetable food, and the effect was a more perfect development of both the physical and intellectual man than is found in one of a thousand of the human race. If some of our young men of this day would pursue a similar course, they might reap as much benefit from it as Franklin did, and become Philosophers too.

Rum's Doings.—A team driver named Benjamin Barnes, in a state of intoxication, fell from his wagon in Rockaway Valley, on the 7th inst., and was killed by the wheel passing over his head. It is said he only lived about ten minutes. The Rum seller's skirts, we suppose are clean? ?

Reader, if you value health, don't fail to peruse carefully and commit to memory the brief statistical report of the Albany Orphan Asylum, in another column of this paper. It speaks volumes.

THE FRIEND OF YOUTH.

This is the title of a quarto monthly paper of eight pages, to be issued by Mrs. Margaret Bailey, Washington, District of Columbia, commencing on the first of Nov., devoted to Freedom, Peace, Temperance, Natural History, Scenery, Sketches of Travel, &c. Mrs. Bailey is to be Editor, T. S. Arthur, Mrs. Southworth and others, contributors. It will doubtless be an excellent paper, and trust it will be liberally patronized. We intended to copy the whole Prospectus, but have not room. Terms are 50 cents a single copy, 5 copies for \$2 00.

A SYSTEM OF VEGETABLE DIET, as sanctioned by Medical Men and by Experience in all ages, including Vegetable Cookery, by Dr Wm. A. Alcott. Published and for sale by Fowlers & Wells, 131 Nassau st., N. Y. This is one of the most important books ever published. We cannot see how any honest, truth-loving man or woman can read it and hesitate between the pure productions of the earth and the fruits of the slaughter house. No person can read it without benefit.

THE AMERICAN PHRENOLOGICAL JOURNAL.—This valuable Journal is published by Fowlers & Wells, 131 Nassau street, N. Y., at one dollar a year, monthly. It should be read by all in favor of intellectual progress. The No. for September contains as usual a variety of matter both interesting and entertaining. The Journal is never read without benefit by any who are desirous of intellectual advancement.

TOBACCO: ITS HISTORY, NATURE, AND EFFECTS ON THE BODY AND MIND, by Joel Shew, M. D., published by Fowlers & Wells, 131 Nassau street, N. Y. Price 25 cents.

Let those who wish to understand the nature and effects of Tobacco, buy and read this book.

THE WATER CURE JOURNAL, AND HERALD OF REFORMS, edited by Joel Shew, M. D., published by Fowlers & Wells, 131 Nassau street N. Y., monthly, at one dollar a year, always contains many valuable articles on all subjects appertaining to Health and good Morals. It articulates a great amount of important truth.

Let all those interested in the use of water as a medicine, (and who should not be?) read the Water Cure Journal.

DISEASES OF WINTER.—This is the title of a pamphlet of about 100 pages, on Consumption, Colds, Asthma, and other diseases of the Chest, with instructions on the treatment, and observations on diet and regimen, in language adapted to common readers, by R. J. Culverwell, M. D. It contains many very excellent and important things, proper for every body to know.

It is published by J. S. Redfield, Clinton Hall, New York, price 25 cents.

PICTORIAL TEMPERANCE TALES, By T. S. Arthur.—This little book is full of instruction and amusement for old or young. It is for sale at this office. Price 25 cents.

THE WATER CURE MANUAL, is a book of nearly 300 duodecimo pages, by Joel Shew, M. D., published by Fowlers & Wells, 131 Nassau street, N. Y., price 50 cts. Our views of Water Cure have been before expressed. While we do not believe that the numerous other curative means which are proved valuable by every day's experience, should be wholly excluded, we are willing to give water the highest rank among medical agents, both as a cure and preventive of disease. We believe water, the magna bonum of the ancients, should be the magna bonum of the present and all future generations.

The above book gives a great amount of valuable information on this subject.

NATIONAL ERA. This paper published at Washington by Dr Bailey, maintains its claims upon the people for support—

It is ably conducted and is one of the most useful papers of the land—Let all who wish to enjoy a feast of literary matter, and learn the most important political news of the day, take that paper.

ALMANACS FOR 1850.

The Phrenological Almanac for 1850 is published and for sale by Fowlers & Wells, 131 Nassau street, N. Y. It contains the likenesses of William C. Bryant, Benjamin Franklin, Hiram Powers, Louis Napoleon, Daniel Boone, Margaret Prior and others, with interesting sketches of each, and much other matter. It will no doubt have a wide circulation.

Also THE WATER CURE ALMANAC for 1850, by the same publishers, Fowlers & Wells, 131 Nassau street. It contains directions for the various uses of water, an article on Anatomy and Physiology, another on the Teeth, with many other articles, altogether an excellent article for circulation. Such things will not be read without profit.

THE LIBERTY ALMANAC for 1850, is now published and ready for sale by Wm. Harned, 61 John street, N. Y. It contains an abstract view of slavery in all its bearings, political, moral and religious, the true remedy pointed out. By Wm. Goodell, whose name is a sufficient recommendation to every person knowing the vigor of his mind as a writer. We wish it an extensive circulation. Price 5 cents single, 40 cents a doz. \$2 50 per 100, \$20 per 1000.

### SCORN NOT THY BROTHER.

"O, scorn not thy brother,  
Though poor he may be,  
He's bound to another  
And bright world with thee.

"Should sorrow assail him,  
Give heed to his sighs;  
Should strength ever fail him,  
O, help him to rise!

"The pathway we're roaming  
Mid flowrets may lie,  
But soon will Life's gloaming  
Come dark'ning our sky.

"Then seek not to smother  
Kind feelings in thee,  
And scorn not thy brother,  
Though poor he may be.

"Go cheer those who languish  
Their dead hopes among,  
In whose hearts stern anguish  
The harp hath unstrung!

"They'll soon in another  
Bright land roam with thee;  
So, scorn not thy brother,  
Though poor he may be."

*Graham's Magazine.*

*The Graves of Common Soldiers.*—We hear a great deal said in eloquence and poetry about "the soldier's grave," but when in Pultsburg, I learned what kind of burial the mass of soldiers receive. Most of the seamen who were not thrown during the battle into the lake, were buried, both British and American, on a small island, in large holes now so covered with bushes that one can scarcely find them without a guide. The poor soldiers fared still worse; for they were in some cases so slightly covered, that their arms and feet stuck out of the ground, and hogs rooted them up, and dogs gnawed their bones. A man riding in a carriage heard a rattling noise behind him, and turning saw his dog at work on a human skull with a bullet in it, which rattled as he shook it.

Here is the soldier's end. Talk as we please about his glory, it does in fact end in this alone: a burial in the same style as that of a dead ox! Now and then an officer is honored after death, for what his soldiers did under him; the poor fellows who are shovelled, without a tear or a sigh, with no record or remembrance, into a common grave, for hogs to root, and crows to pick, and dogs to gnaw.—*Advocate of Peace.*

*Scenes on the Ohio.*—Our boat stopped to take in wood. On the shore, amongst a crowd, was a remarkably stupid looking fellow, with his hands in his pockets and his under lip hanging down. A dandy, ripe for a scrape, tipped nods and winks all about, saying now I'll have some fun. I'll frighten that green un." He jumped ashore with a drawn bowie-knife, brandishing it in the face of the "green un," exclaiming: "Now I'll punish you. I have been looking for you a week." The fellow stared stupidly at the assailant. He evidently had not sense enough to be scared—but as the bowie-knife came near his face, one of his huge fists suddenly vacated his pocket and fell hard and heavy between the dandy's eyes and the poor fellow was floundering in the Ohio. Greening jumped on board our boat, put his hands in his pockets, and looked around. "May be," said he, "there's somebody else here that's been looking for me a week."—*Elephant.*

Ritcher says, "No man can live piously or do righteously without a wife." A wicked old bachelor says in reply to this, "O yes! sufferings and severe trials purify and chasten the heart."

**REGULAR QUACKERY.**—There is a class of regularly educated physicians who, instead of resting their hopes of success on their education, habits, manners and principles, claims which all intelligent people will cheerfully admit, talk of getting patients just as trading men talk of getting money, or the demagogue of getting voters, and are as little scrupulous as either what means they employ to accomplish their end. It is amusing to observe what mean arts and maneuvers these patient-getters evolve to accomplish their sordid purposes. They force their acquaintance upon families where the customs and decencies of society give them no claim, or render it unacceptable; they make uninvited calls upon newly arrived strangers; they frequent promiscuous assemblies, street corners and bar-rooms, where they descend mercilessly upon their success in fictitious difficult cases to credulous invalids and notorious go-sips; they never weary of inquiring about the sick of the neighborhood, or neglect to hint that the sufferers have been ill a great deal longer than some of their own patients who have been afflicted with the same complaints. If they are old they dilate upon the advantages of experience and the danger of employing novices, and, young or old, they plead perpetual calls and occupation as excuses for pretended inattention. They join religious communities, and assume their peculiarities, with a view to attract their attention and custom, and sometimes even pervert the holy institution of marriage by connections formed for the sole purpose of securing the services of a good go-sip and coadjutor in the honorable science of patient getting.

We could illustrate the practice of these empirics by many examples, which are within our own knowledge, and which, if sufficiently particularized, even without the aid of personalities, would bring to the recognition of very many of our citizens, characters and practices with which they would find themselves wonderfully familiar. But we refrain from proceeding thus far for the present, as our object is not to work individual injury, but to put the public more on their guard against men who resort to such expedients. A little close observation will enable any sane citizen to detect them, and his own judgment cannot but convince him of the impropriety of tampering with such scheming speculators on human misery.

A prudent and well disposed member of the "Society of Friends" once gave the following friendly advice:

"John," said he, "I hear thou art going to be married."

"Yes," replied John, "I am."

"Well," rejoined the man of drab, "I have one little piece of advice to give thee, and that is, never to marry a woman worth more than thou art. When I married my wife, I was worth just fifty cents, and she was worth sixty-two cents; and when any difference has occurred between us since, she has always thrown up the odd shilling."

*A Vegetable Waistcoat.*—"Tom, what kind of a waistcoat is that you have on?"

"Why it's cloth to be sure."

"Didn't it come from old Threadneedles, the tailor?"

"Yes."

"Well then it's a vegetable waistcoat."

"A what?"

"A vegetable waistcoat! it's made of cabbage."

Mr. Popham, when he was speaker of the House of Commons, and they had sat long and done in effect nothing, coming one day to the Queen's Bench, asked him what had passed in the House. "If it please your majesty," said he, "about seven weeks."

### THE JAIL IN WASHINGTON.

Rev. A. A. Phelps visited this jail in April 1834, and made the following statement:

"There are in the prison sixteen solitary cells on the lower floor, the debtor's and criminal's rooms being above. These cells are mostly used for the confinement of slaves lodged there by the master as a punishment for some fault; of slaves "suing for their freedom," as they termed it, and of colored persons, bond or free, arrested as runaways, or lodged there by the slave dealers. We found not less than thirteen individuals in them at this time, every one of whom claimed that, on one ground or other, they were entitled to their freedom. In one cell we found a *Fanny Jackson*, with three little children, one of them an infant at her breast. Her husband, also in the prison, was in a separate cell. They were claimed by one Asa Buckner, of Loudon Co. Va., but having been in Washington several years, unclaimed by the master, they were suing for their freedom under some act which entitled them to it. They had laid in prison, awaiting their trial, nine months. We spoke to the mother about her little ones, and we found that she had indeed a mother's heart. The scene cannot be described.

"*Rachael Turner* was the occupant of another cell. She was young—had been owned for a limited time by Lewis Bromley, of Baltimore, and was to have been free in a year. Mrs. Bromley, her husband being dead, sold her for that time, to a man, who either changed his name to that of Augt. de Nanteuil, or sold her a slave for life to another person of that name. He took her to Washington, and lodged her in the jail for safe keeping, till he should call for her. Nothing had been heard from him. Meanwhile the girl had been in the prison more than six months, and the keeper assured me that she would soon be sold, for her jail fees, as a slave for life. The whole affair was doubtless a mere trick, to evade the law, and make her a slave for life.

"On returning from the prison, the lady who had accompanied me, and who had often aided the poor outcasts, said that her attention was first called to the subject by the following incident. Some seven years before, a poor colored man came to her door, walking on his knees—having lost his legs to the knee, and his arms to the elbow. She asked him how it happened. He said he had been put in prison as a runaway, though he was free, and the winter was so cold, and his covering so scanty, having scarce a blanket to throw over him, that his limbs were frozen, and it became necessary to take them off to save his life! Thus was a free American made a cripple for life, for the crime of having a colored skin, and to pay the United States for the expense of having suspected him to be a slave!—*Liberty Almanac.*

The Law of Love—the immutable law of man's moral nature—is the primary and fundamental law upon which all human action and human intercourse should be based. By acting in accordance with this great Law, all the generous and noble sentiments of the human heart are brought into exercise, and the true interest and happiness of all is secured. Every violation of this highest and deepest law of our nature, every restriction of the affections, or limit of their exercise, depraves the hearts of those who practice it, as well as those towards whom it is practised. Not to be noble, self-sacrificing and generous, is to be unnatural and false; in conflict with ourselves and nature's highest law. Such a course of action would harden and degrade the best and purest beings. The opposite and true course, would elevate and enoble the most degraded and depraved. All disregard and exclusion from sympathy, all condemnation and punishment of man by man, serves but to extend and perpetuate the evil which he attempts thus blindly with evil to correct. Love condemns none, but reclaims and elevates all. Until the Law of Love is regarded as the only true principle of action—doing by others as we would have others do by us; thus restoring moral order, and removing the cause of evil—all efforts to remove the effects will prove abortive, and none can reasonably be expected to be better than they are. Nor can any change in outward circumstances, of itself, produce the change of character which is desired. But the adoption of universal benevolence, as the true and only legitimate principle of action, will lead naturally and directly to the most happy change in human character and all human affairs.—*Edward Palmer.*

### LETTERS ON FREE MASONRY

This is a pamphlet of 100 pages, from the press of T. R. Marvin, 24 Congress street, Boston. It contains the letters of John C. Spencer, Richard Rish, Edward Everett and others on the subject of Free Masonry, which should be read and treasured up by every lover of justice and humanity.

**OUTLINES OF A NEW SYSTEM OF PHYSIOGOMY** illustrated with numerous engravings; is a pamphlet of about 100 pages, by J. S. Redfield, Clinton Hall N. Y. price 25 cents.

This is a very interesting book on Physiogomy, a very interesting subject, and will no doubt be read with satisfaction and profit by any who may give it a perusal.

### NATIONAL REFORM ALMANAC.

This is an excellent document, for sale at the office of the Young America, 56 Chatham Street N. Y.

All land reformers should secure a copy of this almanac for themselves, and aid in its circulation—it contains a concise collection of things very important for all to know.

**AMERICAN AND FOREIGN** Anti Slavery office is at 61 John Street, N. Y., where an assortment of Anti-Slavery, Books, Pamphlets, Tracts can be had no reasonable terms—address William Harned at the office.

**CHEMISTRY**, and its application to Physiology Agriculture and Commerce, by Professor LIEBIG, price 20 cents, published by Fowler and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves.

**CONGREGATIONALISM** by Keep, & **MODERN PROTESTANT CHURCH COURTS UNMASKED**, by Geo. Bourne, for sale at this office. These books should be read by every friend of truth.

**BURDELL ON THE TEETH**, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

**CAPITAL PUNISHMENT**—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

### Free Labor Produce.

**R. L. MURRAY**,  
No. 377 Pearl street New York,  
WHOLESALE and Retail dealer in Groceries and Dry Goods, which are not the product of Slave Labor.

**WINDOW GLASS**, assorted sizes, for sale by J. GRIMES.  
Boonton, Aug. 15th, 1849.

### NOTICE!

All persons indebted to the estate of Richard Kayhart, late of the County of Morris, deceased, are hereby requested to settle the same, and all those having claims against said estate are notified to present them to the subscriber for examination without delay.

JOHN GRIMES, Administrator.  
Boonton, Aug. 15th, 1849.

**YELLOW OCHRE**, just received and for sale on reasonable terms by J. GRIMES.  
Boonton, May 30, 1849.

### BLANKS!

**BLANK DEEDS and MORTGAGES** for sale at the office of the Freeman.

**LITHARGE**—A quantity of ground Litharge just received and for sale by J. GRIMES.  
Boonton, Oct. 8, 1849.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all Investigation.

VOL. 4.

BOONTON, DECEMBER 15, 1849.

No. 2.

## THE NEW JERSEY FREEMAN.

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5 copies to one address for one dollar.

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### CHRISTIANITY VS. PAUPERISM.

There would be no pauperism in the world, if men performed their duties to each other. Christianity, like every other religion that we know of, teaches the brotherhood of the human race. In a community of real Christians, there could be no such thing as poverty and misery. The true Christian loves his neighbor as himself; and it is impossible for him to live in affluence, while his fellow-creatures are in want.

The only true worship that can be paid to God, is to respect his image in man; and when we permit men to be degraded by poverty, ignorance and vice, we blaspheme God, no matter what our pretensions to piety. The only service that men can render to God, is to relieve, comfort, and make happy his creatures. This is the essence of all religion. And without this all talk or pretence of religion is but cant and hypocrisy.

Under pretence of religion, people build numerous costly churches, ostensibly for the worship of God, but really to enable clergymen to show off their cloquence, and ladies their cloaks and bonnets. All this capital, with its interest, is wasted and lost to the real objects of religion. The money expended upon the pretence of religion, every year, would give us its glorious realities. The religion of Christ was to feed the hungry, clothe the naked, heal the sick, comfort the afflicted. We follow his example by building sumptuous churches, paying high salaries to preachers, and making a show of fashionable piety; while all the real duties of religion, all acts of human brotherhood are forgotten. It was just such a pretentious, hypocritical, heartless religion as ours, that Jesus came to overthrow and reform.

God would be far better worshipped, and religion more honored, if every family had a comfortable dwelling, and there were not a single church; if proper employment and education were found for all the people, and there were not a salaried minister. Our worship is mere lip service, and while we pretend to adore God we utterly neglect his commandments. Our pretended religion is a bar to all reform. So long as men are satisfied with the present show of hypocritical formality, they will neglect the real duties of their lives. So long they will not recognize their human brotherhood, or love their neighbors as themselves.

Christianity teaches that all men are brethren, the children of one Heavenly Father, who ought to live together in a loving enjoyment of the goods of Providence, bearing each other's burthens, sustaining and helping each other. This religion has been taught for nearly two thousand years, its preachers are scattered over the earth, and the people are taxed to support them; its

spires point every where to heaven; yet men oppress their fellow men, disregard each others welfare, and we have all around us a mass of ignorance, poverty and crime.

Is this the fault of the religion, or of those who profess to teach it? We make no accusation; we state facts of world-wide notoriety. We appeal to every man's intelligence and common sense, whether the religion of the day carries out the idea of human brotherhood as taught and practiced by its founder. The idea of justice, common to all religions, so far from being practiced upon, is scarcely recognized. There has been some great mistake. Jesus has been misunderstood, or his doctrines are woefully perverted. Christianity, as taught by its founder, was the purest of creeds and the most benevolent of systems; but Christianity as practiced, with some possible slight exceptions, is not up to the standard of either Moses or Mahomet. Under the Mosaic dispensation poverty was unknown; no man could be deprived of his right to the soil, and the laws secured the comfortable support of every citizen. The laws of Turkey, based upon the Koran, are a better security to social prosperity and justice than those of any Christian nation. There was never in ancient Israel, nor in modern Islam, such a scene of poverty and misery as is found in the Christian city of New York, to say nothing of the more horrible spectacles that exist under similar institutions in the great capitals of Europe.

If, then, the religion of Christ be better than that of Moses or Mahomet, it is clear that we have not got the genuine article. Our Christianity, judged by its fruits, is a sham—a pretence—a mumery—a heaven-daring hypocrisy. It is not the religion taught by Christ and his apostles.

These are hard sayings, but if the pulpit is silent, and a hireling priesthood fawns on wealth, flatters pride, and grows obsequious to power, the press must speak the truth.—*New York Sunday Dispatch.*

"We entreat you to be faithful to the Truth in dealing with the corrupt parties and sects which lead their influence to sustain in justice, oppression and crime. The Church which sanctions or apologizes for Slavery or War, or which neglects or refuses to take the side of the oppressed and down-trodden, is controlled by the spirit of practical infidelity and atheism. The Ministry which is zealous for creeds and forms, but utters no efficient testimony against the popular sins of the age, is not a Christian but an infidel Ministry; and we counsel you, by your reverence for God and your love for man, to lend it no support. Be not deceived by the potent wiles, nor awed into submission by the anathemas of such a Church and such a Ministry. Though the hosts of sect and party are encamped on every side, be not dismayed nor disheartened, for in the conflict with unrighteousness, 'one shall chase a thousand, and two put ten thousand to flight.' The advocates and apologists for Sin may seek to overwhelm you with the waves of popular indignation; you may be denounced as heretics, fanatics and infidels; but remember for your consolation that such has been the fate of reformers in all past ages, and that even Jesus of Nazareth, in whom was no guile, was charged with blasphemy and doomed to suffer an ignominious death.—*Congregational Friend's Address.*

### THE ATTRIBUTES OF GOD,

ILLUSTRATED BY ASTRONOMY.

The following beautiful extract is from an excellent work entitled "The Planetary and Stellar Worlds," by O. M. Mitchell, Director of the Cincinnati Observatory:

"If there is anything which can lead the mind upward to the omnipotent Ruler of the universe, and give to it an approximate knowledge of His incomparable attributes, it is to be found in the grandeur and beauty of his works.

If you would know his glory, examine the interminable range of suns and systems which crowd the Milky Way. Multiply the hundred million of stars which belong to our own "inland universe" by the thousand of those astral systems that exist in space, within the range of human vision, and then you may form some idea of the infinitude of his kingdom; for lo! these are but parts of his ways. Examine the scale on which the universe is built. Comprehend, if you can, the vast dimensions of our sun. Stretch outward through his system, from planet to planet, and circumscribe the whole within the immense circumference of Neptune's orbit. This is but a single unit out of the myriads of similar systems. Take the wings of light, and flash with impetuous speed, day and night, and month and year, till youth shall wear away, and middle age is gone, and the utmost limit of human life has been attained; count every pulse, and at each throb, speed on your way a hundred thousand miles; and when a hundred years have rolled by, look and behold! the thronging millions of blazing suns are still around you, each separated from the other by such a distance that in this journey of a century you have only left half a score behind you.

Would you gather some idea of the eternity of God's existence, go to the astronomer and bid him lead you in one of his walks through space; and as he sweeps outward from object to object, from universe to universe, remember that the light from those filmy stains on the deep pure blue of heaven, now falling on your eye, has been traversing space for a million of years. Would you gather some knowledge of the omnipotence of God, weigh the earth on which we dwell, then count the millions of its inhabitants that have come and gone for the last six thousand years. Unite their strength into one arm, and test its power in an effort to move this earth. It could not stir it a single foot in a thousand years; and yet, under the omnipotent hand of God, not a minute passes that it does not fly more than a thousand miles. But this is a mere atom—the most insignificant point among his innumerable worlds. At his bidding, every planet, and satellite, and comet, and the sun himself, fly onward in their appointed courses. His single arm guides the millions of sweeping suns, and around his throne circles the vast constellation of unnumbered universes.

Would you comprehend the idea of the omniscience of God, remember that the highest pinnacle of knowledge reached by the whole human race, by the combined efforts of its brightest intellects, has but enabled the astronomer to compute approximately the perturbations of the planetary worlds. He has predicted roughly the return of half a score of comets. But God has computed the mu-

tual perturbation of millions of suns, and planets, and comets, and worlds without number, through the ages that are past, and throughout the ages which are yet to come; not approximately, but with perfect and absolute precision. The universe is in motion—system rising above system, cluster above cluster, nebula above nebula—all majestically sweeping onward under the guiding providence of God, who alone knows the end from the beginning, and before whom all intelligent beings should bow with reverence, humility and awe.

### THE SINEWS OF WAR.

Money has very properly been termed the "sinews of war." It is very certain that war could not be carried on very extensively without money, in very large amounts.

The friends of peace are beginning to appreciate the importance of this simple and matter-of-fact view of the subject, and are directing their efforts towards the prevention of loans for warlike purposes. Withhold the "sinews of war," and war-makers will be powerless.

It seems that the emperor of Russia has advertised in the London papers for a loan of seven millions of pounds sterling, to meet his war expenses. This has called forth a letter from Richard Cobden, M. P., proposing that a public meeting should be immediately held in London, "to denounce the attempt to levy upon the earnings of peaceful industry for the means of paying Haynau and his Croats for their butcheries in Brescia and their atrocities in Hungary." "Now," says he, "is the time for the friends of peace to raise their voices in condemnation and exposure of the system by which Austria and other powers maintain their enormous armies, and carry war and destruction, not only into their own provinces, but into the territories of their neighbors. There is not a friend of the oppressed and slandered Magyars or Italians, who will not press forward to swell the chorus of execration of this audacious proposal to borrow from the European public the money with which to pay the price of successful violence and injustice. It is a matter upon which every man is called to express his opinion; for all of us are by the terms of the prospectus, invited to subscribe for the loan."

This letter called forth much discussion in the British papers, and a great meeting has been held in London, in which all loans for warlike purposes were denounced, and the sentiment was received with enthusiasm.

### "INFIDELITY."

The following is said to be an extract from a sermon preached by Dr. Patten, a Presbyterian clergyman of the city of New York:

"The present crisis is one of intense interest to the true follower of Christ. A new race of *Infidels* has arisen; no political, unclastic, immoral, and unprincipled, but evincing a regard for God, for duty, for Humanity, for liberals, and who complain is, that the world is in a state of *anarchy* against God, against Liberty, and against sound morals. It is a great question whether infidelity can marshal its forces, and stand for its watchword, and with the power of the world on its side; while Christianity is in the hands of those who have turned their hosts to battle for oppression. In such a conflict, infidelity must triumph."

From the Universalist.  
**SHED NOT THE TEAR OF SORROW.**

BY OLIVER P. HATFIELD.

Shed not the tear of sorrow  
 Upon the heedless grave,  
 Nor trust some future morrow  
 Those poor remains to save.  
 Dust unto dust returneth,  
 Souls to their Home repair;  
 If for thy friend thou yearnest,  
 Look for him there.

Let not a thought of sadness  
 Cast o'er thy life its gloom,  
 Nor heed the current madness  
 That guilt hath sealed his doom.  
 Here where few lights are gleaming,  
 O'er was he led astray;  
 There all around is beaming  
 Eternal day.

List to the zephyr blowing  
 In the soothing twilight hour,  
 When the spirit world is throwing  
 O'er thee its hidden power.  
 A thought of the departed  
 Hushes all worldly strife;  
 It comes from the pure hearted—  
 The inner life.

From the Water-Cure Journal.  
**THE FASHIONABLE LADY'S  
 PRAYER.**

"Give us this day our daily bread,"  
 And pies and cakes besides,  
 To load the stomach, pain the head,  
 And choke the vital tides.  
 And if too soon a friend decays,  
 Or dies in agony—  
 We'll talk of "God's mysterious ways,"  
 And lay it all to thee.

Give us, to please a morbid taste,  
 In spite of pain and death,  
 Consumption-strings around the waist,  
 Ah! st to stop the breath;  
 Then if infirmity attends  
 Our stunted progeny—  
 In visitation for our sins,  
 We'll lay it all to thee.

Give us good houses, large and tall,  
 To look the ebbins down—  
 And servants doling at our call,  
 And shaking at our frown;  
 The poor, however worthy they,  
 We'll treat quite scornfully—  
 Then sixpence pay, communion day,  
 And settle up with thee.

We do disdain to toil and sweat,  
 Like girls of vulgar blood!  
 Of labor give us not a bit,  
 For physic nor for food;  
 And if for want of exercise,  
 We lack the stamina  
 Of those we trample and despise—  
 We'll lay it all to thee.

If any curse we have forgot,  
 That on a votary,  
 Fashion let fall, withhold it not,  
 But send it gravely;  
 And if too hard the millstone light  
 For frail humanity—  
 We'll never blame ourselves a mite,  
 But lay it all to thee.

Yes, give us coffee, wine, and tea,  
 And hot things introduce,  
 The stomach's warm bath thrice a day,  
 To weaken and reduce!  
 And if, defying nature's laws,  
 Dyspeptic we must be—  
 We scorn to search for human cause,  
 But lay it all to thee.

**THE TRUE CHURCH.**

The following is an extract from a discourse delivered in Birmingham, England, by Rev. George Dawson:

The present age demands a Church which shall embody and exemplify the true idea of human brotherhood and equality. It should be a church of the people, in which every man should be worth as much as any other man, if not in acquirements, at least for his humanity; in which, however poor and ignorant a man might be when he entered, it would be remembered that he brought at least one precious offering to God's altar—a heart to love whatever is pure and good, a soul to be developed, an intellect to be enlightened; that he brought one more worshipper of God, and one more lover of man. We want a church in which there shall be freedom, unity, and Christian equality; where there shall not be the painful contrasts we now every where see—here a house over-luxurious; abounding in wealth and indolence and voluptuous indulgence; and there a hovel, poor, dirty, and degraded, with inhabitants to correspond. We want a church which will care most for those who are least able to care for themselves; a 'good Samaritan' church, dismounting from its beast of comfort, in order to set the weary, lost and wounded in its place, that they may ride to succour and shelter.

We want a church which shall be so securely based upon the deep foundation of truth and right, that it shall not be afraid of scrutiny and investigation. We want a church in which it shall not be considered dangerous or dishonorable to doubt; for doubting is an evidence of thought, of desire, of earnestness. When the disciple Thomas expressed his doubts, Jesus spoke no harsh words to him, but simply told him to examine for himself. This is the way the doubter should be treated now. We want a church where earnest seekers after truth shall be treated with due kindness and respect; where there is no priest to condemn them if they believe not all his creed; where no friends will desert them because they find themselves obliged to desert a point or two of their earlier opinions; a church where, if a man shall say, 'Scarce as yet do I believe anything,' there shall be a more tender regard, a more lively sympathy felt for him, than if the circle of his belief were completed.

Men should be encouraged to think freely, and to express with all candor and sincerity what they think. But so far from this, every kind of means are used to induce them to suppress their deepest and most important convictions, and even to forbear to think for themselves at all. Need I point to households broken up, to friendships gone, to the paltry meanness that takes from small tradesmen their little dealings, because they dare to think for themselves concerning religious doctrines? I need not speak of petty persecution, with all its numberless forms and stages. We know that to honestly confess our doubts, is to deprive ourselves of church-fellowship. What a reward is here offered for deceit and hypocrisy? I have known more difficulties put in the way of one who righteously doubted than one who unrighteously sinned. Alas! how many friendships old and dear, are broken up, and sympathies large and warm, are embittered and destroyed, because, forsooth, we cannot all think in every point and particular, as our fathers and great grand fathers did.

**WORLDLY CHRISTIANS.**—There is, (says the New York Christian Intelligencer) an increasing and alarming latitude or license allowed by a large portion of professing Christians of all denominations, to *conformity with the world*. It seems as though they were absolutely blind to the clear and repeated injunctions of the Savior, to "come out from the world, and be separate."

**GOLD WORSHIP.**—The sect of gold worshippers is as numerous as all the others put together. We laugh at the deified onion of the ancient Egyptians, and carry our *fetish* of gold, silver, copper, or even paper, in our pockets all the while. There is more faith in mammon, than in the true God.

**MUTUAL DEPENDENCE.**—All men are under the highest obligation to help each other.—From the time that the mother binds the child's head till the moment that some kind friend wipes the death damp from the brow of the dying, we need each other's assistance. All therefore, have a right to ask aid of each other, and none who have the power of granting, can refuse without guilt.

For the New Jersey Freeman.  
**CHRISTIAN EXAMPLE AND CHARACTER.**

The following article is found in some of our more respectable newspapers.

"Bishop Doane, of New Jersey, has failed for \$250,000, and is said to be able to pay only a trifling portion of his vast liabilities. Most of this money is said to have been spent in building churches and chapels.—The fortune of Mrs. Doane, formerly Mrs. Perkins, of Boston, is not involved in this crash. Her income is said to be \$12,000 per annum."

Now this story, in all its parts, may or may not be true. It is a newspaper story. But suppose it were true; is Bishop Doane a sinner above all men, because he "suffered such things"? What if it should be shown that a Bishop has as good a right to speculate with other men's money, as any other person? And what, too, if it should be shown that hundreds if not thousands of Christian men and women in this country, and even Christian ministers, are doing every day, on a small scale, what the Bishop of New Jersey has done on a larger?

Although I will not now take up time or space to prove either of the assertions to which I refer, yet as I believe them to be susceptible of proof, in abundance, I shall for the present take their truth for granted.

Now will Mrs. Doane as a partner in trade, or at least as a member with her husband of the household of faith, proceed as fast as she is able to discharge the Bishop's debts; or will she do as multitudes of others have done—that is, live sumptuously and feed the good Bishop sumptuously on her \$12,000 a year, and let the debts go?

Will Bishop Doane's conscience be satisfied to have it so? Will he be contented to live in splendor, and have the worshippers in the churches and chapels he has built with other men's money, do the same; or will he pay what he can—whether 25 or 50 per cent of his debts, ask for aid of those who occupy the said churches and chapels to pay the rest, and then to make up the deficit, should there be any, deny himself, in various ways, from year to year, till the debt is cancelled.

If Bishop Doane should do all this, and should he live ten, fifteen, or twenty years, and be thus enabled to extinguish his debts, will he not, in this respect, show himself to be a man—and what is more, a follower of Jesus Christ? For would the Savior, in Bishop Doane's circumstances, as above stated, do less than to pay his debts to the uttermost farthing? And what the Savior would do, in the same circumstances, is not every Christian bound to do?

But if every Christian, as a Christian, is bound to do, in all the circumstances of his life—in circumstances of pecuniary embarrassment and failure, among the rest—precisely what the Lord Jesus Christ would do in the same circumstances, do not multitudes of those who profess his name, come sadly short of following his glorious example?

I have alluded, in the present communication, to this trait of human character because there are, in these days, so many failures; and not a few of them by those who mean to be on the whole, the disciples of Christ. Yet how often do they live, after their fashion, just as extravagantly as before? Such a course of conduct, so well known, merits and calls for severe rebuke, from all who have reflected on the subject, and properly reformed themselves.

Many families of five persons, in these circumstances, continue to pay yearly \$200 for rent, from 200 to 300 for clothes, and 500 for food and drink, and for other things in the same proportion, notwithstanding their poverty. And all this they seem to think necessary and therefore right. They have been accustomed to expend a thousand dollars on themselves every year, and perhaps

more; (some fifteen hundred, or some two thousand,) and though many items of this expenditure were for what, some time ago they thought luxuries, yet they feel as if they could not do without them now, even though their creditors should go unpaid.

This procedure, however common, I regard as one of the most wicked frauds, when committed by professing Christians, which ever disgraced our country. The frauds of those who are swindlers by profession, bear no sort of comparison with it. It will stand out, in its true colors, in the great day.—Would that it might be seen correctly before it is too late—before it shall have destroyed millions of souls, and marred the beauty of the Church of Christ.

A family that has been accustomed to expend \$1000 a year for eating and drinking, would do well to reduce this item of expenditure at least one half. They should not expend over \$500. This is sufficient for every purpose of health and enjoyment.—And much may be saved in other things, though not perhaps in the same proportion. But \$500 a year is quite a saving to the honest creditors of an honest debtor. It will in ten years, extinguish a considerable debt, and pay interest. It would, with other slender means which may be had by most, be sufficient to free them entirely, and place them on a rigorous basis, and enable them to have a pure conscience, as well as clean hands.

But I may say more upon this subject on a future occasion. A word, only, to the wise, just now.

W. A. A.  
 West Newton, Mass., May 7, 1849.

**VALUABLE TESTIMONY.**

Mrs. Gove Nichols, who has devoted her life to the study of medicine, in all its branches, and who has just published a work on water cure, gives the following testimony in favor of vegetable diet. She has lost a sister and a brother by consumption, and has had frequent attacks of bleeding from the lungs herself, but now enjoys good health.—She has long been a practitioner of the healing art, and speaks from experience.

It is now nearly eleven years since I have tasted flesh. I attribute the ready removal of my consumptive symptoms, in a measure, to my bland and unstimulating diet. My great power of endurance now, I attribute partly to the same cause; and my mental powers, I am sure, have been improved by this diet; and as farther improvement is very desirable, I intend to persevere in this mode of living. A diet of fruit, vegetables, and farinae, is especially suited to the consumptive. Persons with consumptive tendency, should be sparing in the use of animal food, and it would be better if they would resign its use altogether.

But people seem to think there is nothing left in the world to eat, if they give up animal food. Upon careful examination they will find the world is filled with good things.

The great errors in diet, however, are not alone in the use of animal food. Made dishes, high seasoned, with admixture of oils, are particularly unhealthy. Oily food should be especially avoided by children and consumptives. Pork is one of the worst forms of food in the world, and the lard is even more unhealthy than the flesh. Hogs are almost always afflicted with scrofula, the very word, scrofula, being derived from a Greek word that means "swine evil," or morbid tumor, to which swine are subject.—Scrofula is often the basis of consumption. Scrofulous swine's flesh and lard are very dangerous food.

If we would preserve our health and that of our children, we should first avoid eating too much; second, eating oily food and condiments. Plain, simple food, in which vegetables, fruit, and farinae predominate, is the most conducive to health. As I before remarked, tea and coffee are poisonous, and should be avoided altogether. Few people give their children tea and coffee, even though they still indulge themselves in the use of them. They are wise for their children, if not for themselves.

Thorough mastication of food is important to good digestion and good health. Americans bargain for dyspepsia and disease at every meal, by half chewing their food. And they get what they bargain for.

**COLORED PROFESSOR.**—Mr. Charles L. Reason, an artist of New York, has been elected one of the professors in Central College, at Granville, N. Y., of which Rev. C. P. Grosvenor, formerly of Utica, is President. He is the first colored man who has been elected to a College Professorship in this country. A correspondent of the Christian Contributor, speaks of his inaugural oration as being "full of clear comprehensive, philosophical thought, clothed in neat and classical language.—*Utica Gazette.*"

At the commencement of Middlebury College on the 25th ult., the Latin Salutatory was delivered by a colored youth, and he acquitted himself well. He subsequently appeared upon the stage and delivered an oration in English.

LIBERTY, EQUALITY,  
FRATERNITY.

RIGHTS.

Within a few late years much has been said and written about rights. Numerous and lengthy have been the discussions on the subject, as though it was the most important of all matters. And indeed, if not the most, it is one of the most important of all questions, when viewed in its broad and comprehensive aspects, embracing all beings within its legitimate boundaries. Judging from what has been said and written on this subject, we might conclude that no beings except man, ever had or can have any rights. Man in his supreme selfishness, has the arrogance to presume that he is the only created being possessed of rights; and the conduct of his whole life, through all time, has been regulated and controlled by this narrow, selfish and un-God-like view of things. Hence man has been continually groping his way in darkness and error, and his life has been one of strife and confusion, pain, restlessness and anxiety. Now this is a grand and fatal error as will be perceived by any one who will take the pains to examine this matter a little in detail. It is a high-handed impeachment of the justice, the wisdom, and the goodness of God, to suppose that he would create and give to any being a sensitive existence, a susceptibility to pleasure and pain, and not give that being rights, as inalienable as he ever gave to man. This is not only in strict accordance with what is called the written testimony of God, but it is in perfect harmony with his unerring testimony throughout all nature.—Existence implies a right to live; the right to life, presupposes a right to its enjoyments. This is the testimony of the Deity, as written in unerring characters upon every page of nature. Every page of nature's great book bears the same testimony on this point, and would be clearly perceived by man, if emancipated from sectarian bigotry and superstition, false teaching, hereditary customs and impressions, and the pure moral image of the deity restored to his possession.

This narrow and limited regard for rights, has impeded the progress of every benevolent effort in ancient or modern times, and caused them all to come far short of the grand objects for which they were instituted. Under this strange delusion on the subject of rights, the benevolence of those most noted for their disinterestedness, has been, in a great degree, a benevolence for "ourselves and ours," and has not been broad enough to receive the ultimate blessing of a God of universal love.

The time has come for man to take broader and deeper ground. He must regard every being, having a sensitive existence, as possessed of rights, and that man has no authority to violate these rights. As existence presupposes a right to life's enjoyments, and as this is no more true in relation to man, than it is in relation to all inferior animals, their right to live and realize the enjoyments of life, is as inalienable as that of man, and cannot lawfully be taken away by man, unless forfeited by sufficient deprecation upon the rights of others.

Now it is easily demonstrable that the benevolent designs and efforts of men to elevate humanity, have been shorn of their power, by a total disregard of these truths. In this country alone there are about 30,000 regular butchers, to say nothing of the innumerable host of innocent bird killers, and other slaughterers on a smaller scale, all encouraged and sustained by the popular philanthropy and christianity of the day. Can wars, strife, or human misery of any sort, on a small or large scale, cease, and man become perfect, amid

the writhing agonies of our innumerable slaughter houses, and other life-destroying operations? Can a pure and holy God bless such a Christianity? Will efforts based upon such selfishness ever accomplish the restoration of man to his original state of purity? Is it not man's duty to labor for such a restoration?

We have thrown out these few thoughts just now, on this subject; if time and opportunity permit, we shall say more anon.

PHRENOLOGY AND CHARITY.

"Faith, hope, and charity: these three; but the greatest of these is charity."—Paul.

Charity, the greatest of all Christian virtues, is inseparably connected with Phrenology. There can truly be no such thing as an uncharitable Phrenologist. A proper understanding and appreciation of the science of Phrenology will dispose men to deal kindly with the erring, and will change all efforts to punish the guilty, into efforts to reclaim them. Phrenology properly understood and regarded would abolish the Gallows, the whipping post, and all those instruments which savor so much of revenge, and substitute for them the spirit of kindness and love, under which hearts would be changed and men made better every where. As men progress in the knowledge of Phrenology, they will grow in charity.—This is the experience of many. Reader, if you do not believe this, just read some of the best works on this science, published and sold by Fowlers & Wells, 131 Nassau street, N. Y. If you do this we venture to say you will be a more charitable and better man.

At a great temperance meeting held in London, the following statistics were given:

|                                                                      |                      |
|----------------------------------------------------------------------|----------------------|
| The cost of liquors for the British population in the year 1847, was | £74,168,623,         |
| Labor lost through drinking,                                         | 64,615,374,          |
| Other losses, caused thereby,                                        | 16,000,000,          |
| <b>Total,</b>                                                        | <b>£154,783,997.</b> |

Thus the alcoholic drinks of one nation for a single year, cost about seven hundred millions of dollars! And if the expense of tea and coffee were added to it, this enormous sum would be swelled to a far greater extent.—When will the boasted "lords of creation" cease to be such miserable slaves to their depraved appetites?

The House of Assembly of Vermont, by a vote of 145 to 45 have passed a bill exempting the Homestead from sale under execution.

If we have not health ourselves, we cannot expect to give healthy constitutions to our children, any more than we can give them wealth out of poverty.

The Iowa State Convention of Universalists, recently held, adopted strong and sweeping resolutions against War, Capital Punishment, Slavery and Intemperance, and in favor of universal education.

The article on "Christian Character and Example," in another column, was written some time since, but is not out of place now. It is from the pen of an able writer on Health, whose works are among the most valuable ever published.

CAN'T SUPPORT THEMSELVES.

A meeting of the Journeymen Mechanics of Petersburg, Virginia, held on the 20th ult., adopted the following, among other resolutions:

- 1st. That we regard the teaching of any negro any branch of the mechanic arts, as prejudicial to the interests and injurious to the morals of the laboring white man.
- 2d. That we whose names are hereunto annexed, will not work for any employer who shall take a negro into his employ for the purpose of teaching said negro any branch of the mechanic arts

DIETETIC REFORM.

There is perhaps no branch of reform in which man's physical, moral and intellectual well being is more involved than in dietetic reform. He is sick or well, wise or foolish, kind or cruel, very much according to his eating and drinking. Impure food creates an impure body and impure propensities.—We may as well suppose that a watch will keep correct time when its wheels are so made that they cannot run together in harmony, as to expect a healthy body, a vigorous intellect, and virtuous actions, while the system is filled with all sorts of crudities.

This subject opens so vast a field for our thoughts, that we do not find it an easy matter to decide where to begin. We intend to say something occasionally on the subject, but have so little time to devote to it that we cannot be very methodical. But we will begin, and begin by saying we do not believe that God ever made one animal to eat another. Reader, do not be startled at this, and call us come-outer and infidel be a use some of the old Patriarchs eat animal food. They did many things that were wicked, and kept themselves in trouble all their lives by their wrong doing, and therefore their example cannot be law for us. But if you still say that we have authority from God to eat animals, we will go back to the oldest written account of the creation of all animals.—Here are the two last verses of the first chapter of Genesis, which show most conclusively what food was best suited to all animals in a state of innocence. To suppose that the fruits of the earth are not the best for all animals, is preferring grave charges against the Creator.

"And God said, behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.

And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat; and it was so."

After declaring what food should be eaten by man and all other animals, the whole is pronounced "very good," that is as it should be; and we have no evidence that man ever slaughtered animals to eat until after the deluge. But some will ask did not God make lions, tigers and other beasts of prey? We answer, they have either grown up since the first creation, or have like man become exceedingly depraved and lost their first innocence; for the oldest written account gives no room for presuming that ferocious, flesh-eating animals formed a part of the original creation. The whole history of man and other animals proves that all animals deteriorate physically, morally and intellectually, under a flesh diet. Flesh eating animals are ferocious and cruel every where, while herbiferous animals are kind and inoffensive. Where can you find among the flesh eating animals the physical and mental strength and the longevity of the elephant? How can we so misconstrue the testimony of the great book of nature, all the pages of which, like the Mosaic account of the creation, directs man to the rich products of the earth for his sustenance.

In further proof of this position we give the following testimony of Dr. Dick, author of the Philosophy of Religion, which we select from Dr. Aleott's work on Vegetable Diet:

"To take the life of any sensitive being, and to feed on its flesh, appears incompatible with a state of innocence, and therefore no such grant was given to Adam in paradise, nor to the antediluvians. It appears to be a grant suited only to the degraded state of man after the deluge; and it is probable, that as he advances in the scale of moral perfection, the use of animals for food will be laid aside, and he will return again to the productions of the vegetable kingdom, as the original food of man—as that which is best suited to the rank of rational and moral intelligence, and most favorable to health and longevity."

We shall continue our testimony on this point.

THE FRIEND OF YOUTH

This is the title of a quarto monthly paper of eight pages, issued by Mrs. Margaret Bailey, Washington, District of Columbia commencing on the first of Nov., devoted to Freedom, Peace, Temperance, Natural History, Scenery, Sketches of Travel, &c. Mrs. Bailey is to be Editor, T. S. Arthur, Mrs. Southworth and others, contributors. It will doubtless be an excellent paper, and we trust will be liberally patronized.

Terms are 50 cents a single copy, 5 copies for \$2 00.

EXPERIENCE IN WATER CURE.

This is the title of a pamphlet of 100 pages, by Mrs. Gove Nichols, published by Fowlers & Wells 131 Nassau street, N. Y.

Mrs. Nichols, from long experience and extensive knowledge of Physiology, the wants of the human system in health and disease, is eminently qualified to write such a book. It contains many very valuable things.

A SYSTEM OF VEGETABLE DIET.

As sanctioned by Medical Men and by Experience in all ages, including Vegetable Cookery, by Dr Wm. A. Alecott. Published and for sale by Fowlers & Wells, 131 Nassau st. N. Y. This is one of the most important books ever published. We cannot see how any honest, truth-loving man or woman can read it and hesitate between the pure productions of the earth and the fruits of the slaughter house. No person can read it without benefit.

THE AMERICAN PHRENOLOGICAL JOURNAL.

This valuable Journal is published by Fowlers & Wells, 131 Nassau street, N. Y., at one dollar a year monthly. It should be read by all in favor of intellectual progress. The No. for December contains as usual a variety of matter both interesting and entertaining. The Journal is never read without benefit by any who are desirous of intellectual advancement.

LIBERTY PARTY PAPER.

This is the organ of that branch of the Liberty party called the Liberty League, published by John Thomas, Syracuse, N. Y. at \$2 a year. It is an excellent paper, and contains many things that all people should know, particularly the poor and landless.

ALMANACS FOR 1850.

The Phrenological Almanac for 1850 is published and for sale by Fowlers & Wells, 131 Nassau street, N. Y. It contains the likenesses of William C. Bryant, Benjamin Franklin, Hiram Powers, Louis Napoleon, Daniel Boone, Margaret Prior and others, with interesting sketches of each, and much other matter. It will no doubt have a wide circulation.

Also THE WATER CURE ALMANAC for 1850, by the same publishers, Fowlers & Wells, 131 Nassau street. It contains directions for the various uses of water, an article on Anatomy and Physiology, another on the Teeth, with many other articles, altogether an excellent article for circulation.

THE LIBERTY ALMANAC For 1850,

is now published and ready for sale by Wm. Harned, 61 John street, N. Y. It contains an abstract view of slavery in all its bearings, political, moral and religious, the true remedy pointed out, By Wm. Goodell, whose name is a sufficient recommendation to every person knowing the vigor of his mind as a writer. We wish it an extensive circulation. Price 5 cents single, 40 cents a dozen, \$2,50 per 100, \$20 per 1000.

Free Discussion.

This evening, (Friday,) at the house of J. Grimes. Subject, Woman's Rights and Duties. Ladies and Gentlemen are respectfully invited to attend.

Dec. 14, 1849.

## ETERNAL JUSTICE.

BY CHARLES MACKAY.

The man is thought a knave or fool,  
Or bigot, plotting crime,  
Who for the advancement of his kind,  
Is wiser than his time.  
For him the hemlock shall distil!  
For him the axe be bared;  
For him the gibbet shall be built;  
For him the stake prepared:  
Him shall the scorn and laugh of men  
Pursue with deadly aim;  
And malice, envy, spite, and lies,  
Shall desecrate his name.  
But truth shall conquer at the last,  
For round and round we run,  
And ever the right comes uppermost,  
And ever is justice done.

Peace to thy soul old Socrates,  
Cheerily to and fro,  
Trust to the impulse of thy soul  
And let the poison flow.  
They may shatter to earth the lamp of clay  
That holds a light divine,  
But they cannot quench the fire of thought  
By any such deadly wine;  
They cannot blot thy spoken words  
From the memory of man,  
By all the poison ever was brewed  
Since time's first course began.  
To-day abhorred; to-morrow adored,  
So round and round we run,  
And ever the truth comes uppermost,  
And ever is justice done.

Plod in thy cave, gray Anachorite;  
Be wiser than thy peers;  
Augment the range of human power,  
And trust the coming years.  
They call thee wizard, and monk accursed,  
And load thee with dispraise:  
Thou wert born five hundred years too soon  
For the comfort of thy days;  
But not too soon for human kind;  
Time hath reward in store;  
And the demons of our sires become  
The saints that we adore.  
The blind can see, the slave is lord;  
So round and round we run;  
And ever the wrong is proved to be wrong,  
And ever is justice done.

Keep Galileo, to thy thought,  
And nerve thy soul to bear;  
They may gloat o'er the senseless words they  
From the pangs of thy despair, [wring  
They may veil their eyes, but they cannot hide  
The sun's meridian glow;  
And the heel of a priest may tread thee down,  
And a tyrant work thee woe;  
But never a truth has been destroyed;  
They may curse it and call it crime;  
Pervert and betray, or slander and slay  
Its teachers for a time:  
But the sunshine eye shall light the sky,  
As round and round we run;  
And the truth shall ever come uppermost,  
And justice shall be done.

Ah! live there now such men as these—  
With thoughts like the great of old?  
Many have died in their misery,  
And left their thought untold;  
And many live and are ranked as mad,  
And are placed in the cold world's ban,  
For sending their bright far-seeing souls  
Three centuries in the van.  
They toil in penury and grief,  
Unknown, if not maligned;  
Forlorn, forlorn, bearing the scorn  
Of the meanest of mankind.  
But yet the world goes round and round,  
And the genial seasons run,  
And ever the truth comes uppermost,  
And ever is justice done.

**FREEDOM OF INQUIRY.**—Let not the freedom of inquiry be shackled. If it multiplies contentions among the wise and virtuous, it exercises the charity of those who contend. If it shakes, for a time, the belief that is rested only upon prejudice, it finally settles it on the broader and more solid basis of conviction.

## USEFULNESS.

It cannot be the design of Him who created all things for a wise end, that any human being should merely fill a place in the world without being of service to himself and his fellow creatures. God, in giving us the various faculties with which we are endowed, has evidently designed us to be useful. It is in usefulness that we find happiness. Our nature demands activity, and our highest reward is the consciousness of being of use and service to those around us.

## AMERICA.

*"The land of the Free and home of the Brave."*  
The bruised and burdened of every clime have heard of America as the land of the free. The wretched and wretched victim of capricious tyranny, ironed to the floor of eastern dungeons, has heard of America, and lifted his shackled hands to God in prayer, for one draught of that country's air, which whoever breathes, is free. The gray headed exile, banished from his native land, his Polish home, to the far, frozen solitudes of Siberian wastes, has heard of America, and while, by the sickly light of the pale moon, he waded back to his dreary shelter beneath the shapeless drifts—he has sighed for the pinions of the swift winged dove, to bear him to our shores, beyond the reach of the tyrant's arm. The oppressed of every name and nation have heard of America, as a kind of heaven, lying beyond the jurisdiction of despotism, where the wicked cease from troubling, and every yoke is broken, and the captive is free. But these have only heard the melody of its jubiles. They never listened to the hall-mothered wailings of despair which God hears night and day ascending to his throne from human beings, bought, beat and bound, in the capital of this boasting nation. They never saw the shambles under the shade of our great Temple of Liberty, where human souls and immortal destinies are bartered for the merest merchandize of the earth. They never heard the suppressed moaning of the little child, bought in its mother's arms, and torn forever from her embrace. They never witnessed the father's agony, as he held out his mangled hands to say a broken farewell to his children as they were led away to some distant unknown scene of bondage. They never fathomed the despair of the mother's heart, when her late weaned infant was knocked off by the sheriff's hammer to some stranger, who tore it from her arms. They never witnessed the unavailing anguish of that moment, when the strong ties interwoven with the fibres of every human heart were torn asunder by the sorrows of those who fought and fell for freedom. They never saw human nature, like a defenceless, unnumbered lamb, bleed on the very steps of the capitol, while the appointed champions of liberty were speaking long and loud of the sacredness of human rights. They never witnessed the unavailing night-scenes of this modern Aeolus, where, for years of disgraceful history, *Man* has been nailed to the accursed tree of slavery, under the very droppings of our great sanctuary of Liberty; under the statue of that goddess, which like a shameless harlot disguised in the spotless vestments of virtue, dares stand upon the pinnacle of the Temple which our father's built, and lift her brazen, undaunting face to heaven, and say—**ALL MEN ARE FREE AND EQUAL.** E. BURRITT.

## LIBERATION OF FAIRBANKS.

A correspondent of the New York Tribune, communicating the death of Chester Fairbanks, at Frankfort, Ky., on the 7th ult., of cholera, says:  
"He left his residence in Genesee, Allegany county, N. Y. early in the spring, to secure, if possible, the liberation of his son, Calvin Fairbanks, from the Penitentiary, where he had been confined four and a half years, on the charge of abducting slaves, in connection with Miss Delia Webster. The friends of freedom will rejoice to learn that the untiring efforts of the aged father for the liberation of his son, have been successful. Gov. Crittenden agreed to pardon him on the condition that certain prominent men in Lexington should unite in a petition for his liberation. The day before his death the anxious and devoted father returned with the requisite names, with the fullest confidence that in the month of August he would witness the liberation of his son. His great anxiety and untiring labors, together with exposure in travelling, made him an easy prey to pestilence. He died among strangers, a victim to the insatiable, cruel demands of slavery."

## A PICTURE OF CIVILIZATION.

He is an infidel, who has no faith in the progressive improvement of humanity; while he who has such faith, is culpable if he neglects any means which may tend to human elevation and happiness.

Under providence, the human race must work out its own destiny, and if we succeed in opening the eyes of any to the evils of society, we shall have done something to awaken the sense of justice which will lead men to seek for a remedy. Every picture of society as it is, has its uses. It matters not how abhorrent the spectacle, so it is truthful. It may offend our taste, it may shock our sensibilities, but though we may shudder at the sight, humanity forbids that we should shun it. We must look at the condition of our brethren, for their sufferings are our own. They are a part of humanity, children of the same family, and partakers of the same destiny. It is morally impossible that we can be happy while they are miserable. The ties of sympathy bind us all together.

The London Herald, a paper of no radical or visionary character, gives the following description of the condition of a portion of our human race, in London.

"The great mass of the people have no homes. Thousands and tens of thousands of our children have no other education, no other religion than that of the pavement. The hard flag stones are their text books; the foul gutter is their puerian spring. They lisp blasphemy and obscenity: they take God's name in vain before they know the meaning of the words they utter. Savages, in the midst of civilization, they are more irreclaimable than the savages of the wild and the desert. It is the want of a home that has made them so.—They are hardened, because from their very infancy they have been environed by indurating circumstances. Within the softening influences of domesticity it has never been theirs to abide. They have been turned adrift when scarcely able to walk unaided. And so commences that out-of-doors education, which fills our streets with profligate men and women."

Such is a graphic and a very truthful description of one of the features of English civilization, of which ours is the offshoot. Such is the result of institutions which we admire and imitate; and such are the results that we also are beginning to experience.

The streets and gutters of New York have pupils as well as those of London, and here, as well as there, are seen the foul traits of a civilization, which has been weighed in the balance of experience, and found wanting.—*Universe.*

**A SMILE.**—Who can tell the value of a smile? It is beyond price to the erring, the sad and cheerless, the forsaken. It disarms malice, subdues temper, turns hatred to love, and revenge to kindness.—It adds a charm to beauty, and decorates and beautifies the face of the deformed.

## LETTERS ON FREE MASONRY.

This is a pamphlet of 100 pages, from the press of T. R. Marvin, 24 Congress street, Boston. It contains the letters of John C. Spencer, Richard Rusk, Edward Everett and others on the subject of Free Masonry, which should be read and treasured up by every lover of justice and humanity.

**OUTLINES OF A NEW SYSTEM OF PHYSIOGOMY** illustrated with numerous engravings; is a pamphlet of about 100 pages, by J. S. Redfield, Clinton Hall N. Y. price 25 cents.

This is a very interesting book on Physiognomy, a very interesting subject, and will no doubt be read with satisfaction and profit by any who may give it a perusal.

**AMERICAN AND FOREIGN Anti Slavery office** is at 61 John Street, N. Y., where an assortment of Anti-Slavery Books, Pamphlets, Tracts can be had on reasonable terms—address William Harned at the office.—

**CHEMISTRY**, and its application to Physiology Agriculture and Commerce, by Professor LIEBIG, price 20 cents, published by Fowler and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves.

**BURDELL ON THE TEETH**, for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

**CAPITAL PUNISHMENT.**—Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

## Free Labor Produce.

**R. L. MURRAY,**

No. 377 Pearl street New York,  
WHOLESALE and Retail dealer in Groceries and Dry Goods, which are not the product of Slave Labor.

**WINDOW GLASS**, assorted sizes, for sale by J. GRIMES.  
Boonton, Aug. 15th, 1849.

## NOTICE!

All persons indebted to the estate of Richard Kayhart, late of the County of Morris, deceased, are hereby requested to settle the same, and all those having claims against said estate are notified to present them to the subscriber for examination without delay.

JOHN GRIMES, Administrator.  
Boonton, Aug. 15th, 1849.

**YELLOW OCHRE**, just received and for sale on reasonable terms by J. GRIMES.  
Boonton, May 30, 1849.

## BLANKS!

**BLANK DEEDS and MORTGAGES** for sale at the office of the Freeman.

**LITHARGE**—A quantity of ground Litharge just received and for sale by J. GRIMES.  
Boonton, Oct. 6, 1849.

## Stoves! Stoves!

ALL who are in want of Stoves or any thing in the Tin, Copper or Sheet-Iron line, will do well to call on

**WILLIAM H. DOUGLASS,**

who has opened his business in the building corner of Main and Church street, Boonton. He is in readiness for all kinds of Jobbing connected with his business.

## BURNING FLUID.

THE subscriber having made arrangements for procuring fresh Burning Fluid, is ready to accommodate all those who use it, on reasonable terms. J. GRIMES.  
Boonton, Dec. 1st, 1849.

## THE NEW JERSEY FREEMAN.

WILL BE PUBLISHED MONTHLY BY  
JOHN GRIMES, EDITOR AND PROPRIETOR,  
Boonton, Morris County, New Jersey.

### TERMS:

Single copy 25 cents per annum, or for 12 numbers  
5 copies to one address for one dollar.  
All communications must be post paid.

### TOBACCO.

The following extracts are from an Address, delivered some time since, before the Ontario Medical Society, by Dr. Barnes, of Geneva. They are highly deserving the attention of the lovers of the filthy weed. We find the Address in the Syracuse "Liberty Party Paper."

"If one drop of the distilled oil of tobacco, as ascertained by Dr. Franklin, will destroy the life of a cat in five minutes, when applied to the tongue; and two drops the life of a dog; if the slight introduction into the tip of the nose of a mouse of a small needle previously touched with a particle of the oil of tobacco, will destroy life in from three to six minutes, what fears ought we to entertain of its use in the human family?"

Orfila, on the subject of poisons, says that tobacco, when applied to sensitive surfaces of considerable extent, even in a form somewhat dilute, often produces the most serious effects. The tea of tobacco has been known to destroy the life of a horse when forced into his stomach to relieve indisposition; an instance of which came under my own observation, the horse living only thirty minutes after the introduction of the decoction; and when used as a wash to destroy vermin upon domestic animals, it has been known to kill the animals themselves. A woman applied an ointment prepared with the powder of tobacco, to the heads of three children, for a disease of the scalp. They were immediately prostrated with dizziness, vomiting, faintness and convulsions. A distinguished gentleman in France came to his death from having taken a glass of wine with which some snuff had been mixed.

I knew a child to lose its life in thirty minutes from an injection of a few grains of tobacco in water, administered for relieving colic, by an injudicious nurse. A father destroyed the life of his little son, by applying some tobacco-spittle upon an eruption on the head. A mother nearly destroyed the life of her daughter, five years old, by rubbing tobacco-juice upon a ringworm about the root of the nose. It was an hour before the child was able to speak; and from being a healthy, robust child, she was for ten years afterwards subject to fainting-fits, and was very feeble and sickly.

In Havana, in 1833, containing a population of about 120,000, the cholera carried off 16,000; and in Matanzas, where the use of tobacco is universal, containing a population of about 12,000, it is stated that 1500 died. In the former city, we are told by Dr. Abbot, in his letters from Cuba, that in 1829, it was ascertained that there was an average consumption of \$10,000 worth of cigars each day! Dr. Moore, who in 1833, resided in Mexico, states that the city of Campeachy,

having a population of 20,000, lost by cholera, in about thirty days, no less than 4,310, being nearly one fourth of the entire population. With reference to the habits of the people there, the Doctor says, that 'Every body smokes cigars;' that he never saw an exception among the natives; and that it was by no means uncommon to see children at two years of age learning to smoke. Now, notwithstanding the general healthiness of those countries, I have no fear that medical men who have investigated the subject, will deny that the improper use of tobacco laid the foundation for the greater part of this astonishing mortality; for whatever tends to weaken the powers of the nervous system, predisposes it to be operated upon by the causes of this disease.

I said, in amidst the outset of my remarks, that tobacco was doing more injury to the general health of mankind than distilled spirits. Now, if I have established the fact convincingly, as I trust I have, that the use of tobacco is injurious to the human system, I will endeavor also to show that the enormous quantities of this poisonous drug used in the world, constitutes a sufficient and tenable ground for the belief above expressed.

The sum paid every year by the consumers of this quantity of tobacco has been computed at \$20,000,000, but this is unquestionably far below the truth. It is estimated that in the city of New York alone, the annual consumption of cigars amounts to more than 200,000 dollars. The Rev. O. Fowler, from considerable attention to the statistics of tobacco consumption in the United States, estimates the annual cost at \$10,000,000; time lost by the use of it \$12,000,000; pauper tax which it occasions \$3,000,000. In the American Almanac we find according to the Commercial Advertiser, that 100,000 persons in the city of New York are supposed to be smokers, and the average cost to each smoker, computed at 10 cents a day, amounts in each year to the enormous sum of \$3,650,000. In 1834, the consumption of tobacco in the United States, was estimated by Mr. Hunt, Editor of the Merchant's Magazine, at \$20,000,000.

Some pains have been taken to ascertain the amount of saliva discharged while chewing or smoking a given quantity of tobacco. At a moderate computation, not less than half a pint is discharged in the use of every two ounces of tobacco; and in many cases double that quantity. Now, as medical men, can we reconcile ourselves to the belief that this is done without the sacrifice of the health of our fellow men? Here is saliva enough to float the whole American Navy! And we know that this fluid was designed by nature to perform a most important service in the process of digestion, and that it cannot be dispensed with, but at the expense of health. And can the medical Profession look with indifference upon this waste of health and wealth?"

**THE LAWS OF HEALTH.**—In the regimen which prize fighters submit themselves to, we may see the secret of health and strength. It is to be strictly temperate in all things, to avoid all debilitating stimulants, such as alcoholic drinks, tea and coffee, tobacco, &c. to rise early, to take an abundance of exercise in the open air, to bathe often, and abstain from all licentious practices.

### A BACK BONE LECTURE.

Politicians and other loafers who filch their living out of the hands of honest industry, often call farmers, mechanics and laborers, the back bone of the nation. They do this, probably, by way of flattery. They know that if they can tickle the pride or vanity of the workers, they can use them as they please; make just such tools of them as they need to support them in idleness. But there is more truth in the expression than the workers are aware of. They are indeed the back bone of the nation, and the back bone of no poor old donkey ever was loaded heavier, or more abused than this same back bone of the nation ever has been, and ever will be, till it has spirit enough to cast off its riders. Yes, workers, you are the back bone of the nation. The politicians, lawyers, merchants, speculators, priests, and other loafers, will not allow you to be anything but back bone, to carry them and their idle families and baggage through the world on soft cushions. They won't allow you to be the head, nor eye nor ear of the nation; nothing but back bone; and the worst of it all is, you have been taught from infancy to allow these jockies to bridle, whip and spur you as they please; yea, you have even chosen them for riders and paid them for the privilege of being ridden.

Who clears up the wilderness and changes it to fruitful fields? Why, the workers to be sure. And who reaps the profits of his labor? The drones, land-monopolists, speculators and other idlers. Who cultivates the soil? The workers. And who live on the firstlings of the flock, and the first fruits of all they produce? The drones. Who build the mill's, cut, manufacture, and get the lumber to market? The workers. And who reap all the profits on both labor and lumber? Why, capitalis, land-monopolists, speculators, and those who never put their hands to labor, nor their heads nor hearts to anything but their own selfish interests. Who build all the houses? The workers. The workers. And who occupy the best of them? The drones. In short, who perform all the labor, produce all that is produced, earn every farthing that is paid for taxes, and support the whole nation? The workers, the back bone bears the whole burden. And who possess and enjoy the most and the best of everything that the workers produce? Why, the drones. And how do the drones manage to get the best of everything without labor? By their craft; by keeping the workers in ignorance; by keeping up a false state of society; by supporting a bad system of government; by robbing men of their right to the soil; forcing them into competition with each other, and into slavery to capital.

There is a remedy for all this injustice. What is the remedy? Let the workers dissolve their connection with the drones, put them all out of office, and let them work or beg honestly. Let the workers manage their own affairs, make and administer their own laws, give all their right to the soil, and thus release them from slavery to capital. Let them remember that they compose the whole body of the nation, and that the drones are, at most, nothing but the tail; let them act on this principle, instead of consenting to be only the back bone, to bear all the burdens, and prosperity will attend them.—*Plainfield Gazette.*

### AN EXECUTION.

A Rockingham, N. C. correspondent of the Fayetteville Observer, gives the following account of the execution of a man named Robert Hildreth, at that place, on the 24th of September 1849.

The axe glitters, the trap-door falls, and Hildreth swings by the neck. For half a minute he remains motionless. Is he dead? Can his own weight, without falling one inch, have broken his neck? No! Poor fellow, he expected one pang, and that his last; but the fatality which often leads sheriffs to gross negligence in executing the law, must cost him now a world of woe. With a convulsive effort he reaches the platform, and stands again on earth alive. The cap had fallen from his face. The blood was already fast rushing upwards. But his large and muscular neck prevented the rope from tightening. Even then his meekness did not leave him. He spoke without complaint, in a clear voice, that was heard with awe by every ear.—"Come and fix the rope! It won't choke me to death!" The sheriff did go to him. First with an axe, then with a piece of scantling, he endeavored to knock away the boards. At last he pushed Hildreth's feet from the scaffold, and hung him, inefficiently, a second time. The poor fellow made no further effort to recover himself. Finding that he was hung in a way which produced the most excruciating, because gradual suffocation, with the blood slowly collecting on the brain, through a circulation only partially impeded, the unfortunate man, compelled by the pangs which momentarily grew greater, drew up his legs as high as possible, then, with all his force, several times, at intervals of a minute, he did the same again. Then his struggles ceased; his own executioner, he became unconscious of pain. The scene at Rockingham, or something equally shocking and abominable, is of frequent occurrence. It is witnessed, almost without exception, when ever capital punishment is inflicted in the State of North Carolina.

**EXCELLENCIES OF KNOWLEDGE.**—There are in knowledge these two excellencies: first, that it offers to every man, the most selfish and the most exalted, his peculiar inducement to good. It says to the former, 'Serve mankind; and you serve yourself;' to the latter, 'In choosing the best means to secure your own happiness, you will have the sublime inducement of promoting the happiness of mankind.' The second excellence of knowledge is, that even the selfish man, when he has once begun to love virtue from little motives, loses the motive as he increases the love, and at last worships the Deity, where before he only admired the gold upon the altar.—*Bulwer.*

**WHERE THEY LEARN IT.**—"Eub," screamed a little bright-eyed girl under six years of age, to her younger brother, "you good for nothing, dirty little scamp, you tarnal imp of a child, come right into the house this minute, or I'll spank you till the skin comes off!"

"Why, Angelina, what do you mean; where do you learn such talk?" exclaimed the astonished mother, in a wondering tone, as she stood on the steps curtisying to a friend.

"Why, mother, you see we are playing, and he's my little boy, and I'm scolding him just as you did me this morning, that's all."





# THE FREEMAN.

BOONTON, JANUARY 30, 1850.

## LIBERTY, EQUALITY, FRATERNITY.

### THE STANDARD OF RIGHT.

BOONTON WEEKLY SOCIAL MEETING.—This meeting for free investigation, on the eleventh inst. entered into a thorough examination of this question—"Is there any universal law, rule or standard of right, which is binding under all circumstances?" It was decided that there was such a law, and that law was LOVE. It could never be suspended without sin.—It was binding under all circumstances.—It was adapted to all people, at all times, under all conditions, suited to all emergencies.—Love worketh no ill to any neighbor; it is the fulfilling of the law. Carried into practice, it would beat swords into plow shares and spears into pruning hooks. The unreserved obedience of this law is what God requires of us, and all He requires of us. It would bring peace on earth and good will to men. The lion and the lamb would lie down together, earth would be a paradise, God would be glorified and man made happy.

Religion does not consist in a mere observance of ceremonies. This is no more than the most false hearted, selfish and hypocritical, the vilest of wretches, the worst enemies of God and man can follow out. The truth is, hollow hearted and selfish beings are by far the best qualified to carry out and sustain a religion of formalities. Every page of the world's history exhibits in unmistakable language, the accursed influence of religious rituals. They have always, to a greater or lesser extent diverted the human mind from the *real thing*, and can never do otherwise. True religion is humble, forgiving, unostentatious, tolerant, charitable and kind. The law of love is its only law. It has its seat in the heart, and is exemplified only in the *life*. It is not a thing of profession, but of practice. It does not consist in *saying*, but in actual *doing*.

RELIGIOUS LIBERTY IN GEORGIA.—A bill has been brought forward in the Legislature of Georgia, to prevent colored persons from assembling for religious worship, unless conducted by white persons, and to prevent any negro being licensed as a preacher.

THE "PAUPER LABOR OF ENGLAND."—The table of wages paid in the cotton mills of England, published by a committee of Parliament, and therefore deemed authentic, shows the following:

Rate of wages paid in Manchester cotton factories; spinners, £1 to £2 5s per week, or nearly \$1 per day; carders at the rate of \$18 per month; weavers \$3 per week; power loom weavers \$3 per week; children \$1, 75 cents per week.

Rate of wages paid at Bradford wollen factories; men average \$5 per week; women \$3 per week; children \$1 25 to \$1, 75 cents per week.

The Richmond Enquirer says: Compare these "pauper wages of England" with the wages paid by the cotton and woolen factories of Richmond and vicinity, and it will be found that not one establishment pays as high wages as the above named rates, and notwithstanding our factories pay less wages, they all work more hours.

It is very evident that something besides a change in the *rate of wages* is necessary to elevate the working classes. All should be joint stock proprietors, and thus be equally interested in the work they perform.

### DIETETIC REFORM.

In our last, on the rightfulness of slaughtering animals for food, we ended our remarks with a quotation from Dr. Dick.

Plautus, a distinguished Roman writer, about two thousand years ago, gives the following remarkable testimony, after proving the sufficiency and superiority of vegetable diet.—

"You apply the term wild to lions, panthers, and serpents; yet, in your own savage slaughters, you surpass them in ferocity; for the blood shed by them is a matter of necessity, and requisite for their subsistence.

First of all, the wild, mischievous animals were selected for food; and then the birds and fishes were dragged to slaughter; next the human appetite directed itself against the laborious ox, the useful and fleece-bearing sheep, and the cock, the guardian of the house. At last, by this preparatory discipline, man became matured for human massacres, slaughters, and wars."

Plutarch, another very eminent Roman writer, says:

"It is best to accustom ourselves to eat no flesh at all; for the earth affords plenty enough of things not only fit for nourishment, but for enjoyment and delight; some of which may be eaten without much preparation, and others may be made pleasant by adding divers other things to them.

"You ask me," continues Plutarch, "for what reason Pythagoras abstained from eating the flesh of brutes? For my part, I am astonished to think, on the contrary, what appetite first induced man to taste a dead carcase; or what motive could suggest the notion of nourishing himself with the flesh of animals which he saw, the moment before, bleating, bellowing, walking, and looking around them. How could he bear to see an impotent and defenceless creature slaughtered, skinned, and cut up for food? How could he endure the sight of the convulsed limbs and muscles? Whence happened it that he was not struck with horror when he came to handle the bleeding flesh, and clear away the clotted blood from the wounds? We should rather wonder at the conduct of those who first indulged themselves in this horrible repast, than at such as have humanely abstained from it."

Porphyry, of Tyre, who lived about the middle of the third century, wrote a book on the superiority of a vegetable diet, as best fitted, under all circumstances, for man's physical, intellectual and moral development.

He says:—"It was not from those who lived on grains, fruits and vegetables, that robbers or murderers, sycophants and tyrants have proceeded; but from *flesh-eaters*. The necessaries of life are few and easily acquired, without violating justice, liberty, health, or peace of mind."

Alexander Pope, the poet, ascribed the bad passions and diseases of the human race, to their subsisting on the flesh and blood of animals.

"Nothing," he says, "can be more shocking or horrid than one of our kitchens, sprinkled with blood, and abounding with the cries of creatures expiring, or with the limbs of dead animals scattered or hung up here and there. It gives one an image of a giant's den in romance, bestrewed with the scattered heads and mangled limbs of those who were slain by his cruelty."

"The Albe Gallani ascribes all social crimes to animal destruction—thus, treachery to angling and ensnaring, and murder to hunting and shooting. And he asserts that the man who would kill a sheep or ox, or any unsuspecting animal, would, but for the law, or custom, kill his neighbor."

The cruelty and injustice of slaughtering animals for the gratification of a morbid appetite, will become more and more manifest as we allow ourselves to *think about it*. Indeed, as long as we are determined to pursue a course of flesh-eating, we cannot allow our thoughts to dwell upon it. The moment we allow our minds to glance at the cutting of lamb's throats, the shooting of innocent birds, the cutting off of chickens heads, the breaking in of the skulls of cows and oxen, the struggling agonies and dying groans of the poor animals, that had never injured us, perhaps had served us all their lives, and then think of the bloody fragments of their man-

gled bodies; we shrink instinctively from the contemplation. Can it be possible that a wise and beneficent Creator ever designed that man should draw his sustenance from a source that he cannot contemplate without such painful emotions? We do not believe it. We do not believe that his necessity requires such an abuse and violation of the law of Love. We believe that man should be able to contemplate with delight the *means* requisite for the procuring of all that his necessities demand.

There are 300 societies of Bible Christians in England, whose Religious Faith prohibits the use of animal food.

### THE MOTHER'S INFLUENCE.

When residing among the Choctaw Indians, (says the Rev. S. Dyer,) I held a conversation with one of their principal chiefs respecting their progress, and among other things he informed me that at their first start they fell into the mistake of sending only their boys to school. They became intelligent men, but they married uneducated wives, and the uniform result was that the children were all like the mother; and the father lost his interest in both wife and children. And now, he said, if we were to educate only one class of our children, we would educate the girls, for when they became mothers they would educate their sons and daughters. This is true, and of the highest importance. No people can become fully and permanently enlightened and free, unless their mothers are qualified to perform the great and all-important work of home education.

FOR SALE.—A colored girl, of very superior qualifications, who is now in Mr. Hall's Jail, in Norfolk. She is what speculators call a *fancy girl*—a bright Mulatto, a fine figure, straight black hair, and very black eyes—remarkably neat and cleanly in her dress and person. There is not a better seamstress, cutter and fitter of ladies' and children's dresses, in Norfolk or elsewhere, or a more fanciful knitter of bead bags, money purses, &c.—*Norfolk Paper*.

### Dentistry.

G. P. MARTIN, M. D., SURGICAL AND MECHANICAL DENTIST, hereby notifies the inhabitants of Boonton and vicinity, that he will be at the office of Dr. Grimes on the first Saturday in February, where he will continue on the following Monday, and will be ready to perform any operations in his line, in a satisfactory manner and on reasonable terms. Should the weather be stormy, he will attend on the second Saturday instead of the first. His regular office is opposite Odd Fellows Hall, Main street, Patterson.

A REVIEW OF THE CAUSES AND CONSEQUENCES OF THE MEXICAN WAR: By William Jay. This is the most important book lately published on the subjects of War and Slavery, and should be sown broad cast over this land. It is a duo-decimo volume of 353 pages. Every friend of truth should interest himself in the circulation of it. The price it is sold at for gratuitous circulation, puts it in the power every man to do something. It is as follows:

GRATUITOUS CIRCULATION.—Will not friends of the object devise means to spread this work widely in every town? As funds have been given for the purpose, it will be furnished, (though only by wholesale, for gratuitous circulation,) at rates much cheaper than even unbound tracts, viz: Six copies for \$1, or 100 for \$15, and on poorer paper, for \$12. Apply to W. C. Brown, 21 Cornhill, Boston; Wm. Harned, 61 John street, New York; Joseph Scattergood, 84 Arch street, Philadelphia. Price, single, 75 cents in cloth, and 50 cents in paper covers.

PHYSIOLOGY OF DIGESTION, considered with relation to Dietetics, by Andrew Combe, M. D. This is a very cheap and valuable book, published by Fowler & Wells, 131 Nassau street, New York. The writings of Dr. Combe, however, need no recommendation.

PSYCHOLOGY, THE SCIENCE OF THE SOUL. Considered Physiologically and Ethically, with an appendix, containing notes of Mesmeric and Esoteric Experience, by Joseph Haddock, M. D. This is a work on Mesmerism and Clairvoyance, published by Fowler & Wells, 131 Nassau street, N. Y., price 25 cents. It will be found interesting to all the lovers of that branch of Mental Science.

CHRONIC DISEASES: Especially the Nervous Diseases of Women, by Dr. Rosch. Translated from the German, by Charles Dummig. This is the title of a small book, on a somewhat proscribed subject, but nevertheless one of the greatest importance. It is a false delicacy that prohibits inquiry into subjects so intimately connected with health and purity of life. The book is published by Fowler & Wells, 131 Nassau st., N. Y. Price 25 cents.

A SYSTEM OF VEGETABLE DIET, as sanctioned by Medical Men and by Experience in all ages, including Vegetable Cookery, by Dr. Wm. A. Alcott. Published and for sale by Fowler & Wells, 131 Nassau st. N. Y. This is one of the most important books ever published. We cannot see how any honest, truth-loving man or woman can read it and hesitate between the pure productions of the earth and the fruits of the slaughter house. No person can read it without benefit.

THE AMERICAN PHRENOLOGICAL JOURNAL.—This valuable Journal is published by Fowler & Wells, 131 Nassau street, N. Y., at one dollar a year monthly. It should be read by all in favor of intellectual progress. The No. for January contains as usual a variety of matter both interesting and entertaining. The Journal is never read without benefit by any who are desirous of intellectual advancement.

YOUNG AMERICA.—This paper, which has been suspended some time, is now out again. We are glad to see it, and hope those who have the means will see to it that it does not languish for want of support. Land Reform is too important a subject to be lost sight of. It is issued by J. C. Honeywell, 142 Nassau street, N. Y. George H. Evans is still the Editor.

LIBERTY PARTY PAPER.—This is the organ of that branch of the Liberty party called the Liberty League, published by John Thomas, Syracuse, N. Y. at \$2 a year. It is an excellent paper, and contains many things that all people should know, particularly the poor and landless.

### ALMANACS FOR 1850.

The Phrenological Almanac for 1850 is published and for sale by Fowler & Wells, 131 Nassau street, N. Y. It contains the likenesses of William O. Bryant, Benjamin Franklin, Hiram Powers, Louis Napoleon, Daniel Boone, Margaret Prior and others, with interesting sketches of each, and much other matter. It will no doubt have a wide circulation.

Also THE WATER CURE ALMANAC for 1850, by the same publishers, Fowler & Wells, 131 Nassau street. It contains directions for the various uses of water, an article on Anatomy and Physiology, another on the Teeth, with many other articles, altogether an excellent article for circulation.

THE LIBERTY ALMANAC For 1850, is now published and ready for sale by Wm. Harned, 61 John street, N. Y. It contains an abstract view of slavery in all its bearings, political, moral and religious, the true remedy pointed out, By Wm. Goodell, whose name is a sufficient recommendation to every person knowing the vigor of his mind as a writer. We wish it an extensive circulation. Price 5 cents single, 40 cents a dozen, \$2.50 per 100, \$20 per 1000.

THE HERO.

ANONYMOUS.

My father was a far nor good,  
With corn and beef a plenty,  
I now I am a hero and held the plow,  
And changed for one an' twenty,  
For I had got a martial turn,  
And served the flowing cattle;  
I wanted to wear a uniform,  
My drums, and see a battle.

My birthday came, my father urged,  
But stoutly I resisted;  
My sister wept, my mother pray'd,  
But all I want and liste'd.  
They march'd me on through wet and dry,  
To times more loud than champing,  
But lugger knapsack, box and gun,  
Was harder work than farming.

We met the foe, the cannons roared,  
The crimson tide was flowing—  
The dreadful death-groans filled my ears,  
I wished that I was mowing.  
I lost my leg, the foe came on,  
They had me in their clutches;  
I starved in prison till the peace,  
Then hobbled home on crutches.

From The Practical Christian.  
BROTHERHOOD.

Give me thy hand, my shrinking brother,  
Wherefore dost thou doubting stand?  
I'm a man, thou art another;  
Give me then thy grasping hand,  
Lean and hard has been thy thrall,  
Not thou art a man for all.

Give me thy hand my wayward brother,  
Lift thy do-veast eyes to heaven;  
I'm a man, thou art another,  
Turn to God and be forgiven:  
Hast thou wandered far away?  
Look to Christ, he is the way.

Give me thy hand, my haughty brother,  
Wherefore dost thou turn away?  
I'm a man, thou art another;  
What hast thou art that I've not, pray?  
A crown? Well, lust and pride make kings,  
God never made so useless things.

Give me thy hand, my wealthy brother,  
Wherefore now thy sidewise glance?  
I'm a man, thou art another,  
All the difference is a chance:  
Thy wealth is lent thee man to bless,  
And wilt thou use it to oppress?

Give me thy hand, my learned brother,  
Wherefore turn thy eyes a side?  
I'm a man, thou art another,  
Is thy learning then thy pride?  
Soul-riches God has given to thee  
For his poor children,—make them free!

Give me thy hand, my toiling brother,  
Hard thy labor, hard thy hand;  
We are men who know each other,  
Heart to heart we'll ever stand;  
Money is all useful labor,  
He who shirks it hates his neighbor.

Give me thy hand, my faithful brother,  
Be thou nobly for the right;  
We are men that know each other,  
And would test the claims of might.  
O hard, then, my faithful brother,  
We are men that know each other.

Now we'll join hands with one another—  
Hard hands, soft hands, black hands, white,  
We're all men, we'll know each other,  
Let us join for truth and right.  
God has made us all, my brother,  
Let us love and bless each other.

Come and join all, of all the nations:  
Christians, Heathens, Turks and Jews.  
All conditions, ranks and stations,  
O let not a man refuse!  
God loves each and all, my brother,  
Let us love and bless each other.

The following paragraph, from the writings of Sidney Smith, found its way, about a year ago, into the N. Y. Observer.

"It is not true that the world has piety. The modest and unobtrusive piety which fills the heart with all human charities, and raises a man gently to others and severe to himself, is an object of universal love and veneration. But unkind hate the lust of power, when it is veiled under the garb of piety; they hate canting and hypocrisy; they hate advertisers and quacks in piety; they do not choose to be insulted; they love to tear folly and impudence from the altar which should only be a sanctuary for the truly good."

CALIFORNIA.

Is it not time to take a sober second thought of this California bubble, and to spread some plain facts before the public mind? 500 vessels are now in San Francisco Bay; 500 will have left the United States by the end of the year; 50,000 persons will have gone in these vessels and the steamers. Nearly an equal number will reach the placers by land.—100,000 persons will be there by or soon after the first of January 1850. The cost of outfit and passage cannot be less than \$200 to a man, or \$30,000,000. Will it not cost them \$500 a year to live in California? If so, there is \$50,000,000. Would they not think their time cheaply sold at \$200 a year, clear of board and clothes? This would be \$20,000,000 more, or \$1,600,000,000 of gold—no thing but gold must come from California, to bring the miners of a square with the world. Who believes that half this sum will come? \$24,000,000 is the largest estimate that can be made. This will be in the hands of a very few of the army of 100,000; and in one year we must be prepared to welcome back fifty thousand broken down, poor, disappointed men, and scourged for life.

I say fifty thousand—not that the other fifty thousand will come home with fortunes. Most of them will linger about the sea's shores, broken hopes, fly to Oregon, turn Indian and hunt buffaloes, or die. A few thousands may return with prizes; the rest will be bitterly disappointed, and their friends with them. All previous bubbles that have floated in the imagination, the South Sea Bubble, the Mississippi Bubble, will be forgotten in the great California Bubble. The loss to the country in the labor due to families, in the merchandise wasted, the houses forsaken on the sands of San Francisco, and the vessels knocked to pieces and floating in the Pacific, will not be less than \$150,000,000 to \$200,000,000. Will that bring on no collapse? Ten years of industry and economy will barely recover this error. Is it right to increase this fever, and multiply victims of so terrible an infatuation?—Boston Traveller.

EXTRAVAGANT LANGUAGE.

There is an untasteful practice which is a crying sin among young ladies; I mean the use of exaggerated, extravagant forms of speech; saying splendid for pretty, magnificent for handsome, horrid for very, horrible for unpleasant, immense for large, thousands, or myriads, for any number more than two. Were I to write down, for one day, the conversation of some persons of my acquaintance, and then to interpret it liberally, it would imply, that within the compass of twelve or fourteen hours, they had met with more marvellous adventures and hair-breadth escapes, had passed through more distressing experiences, had seen more imposing spectacles, had endured more fright, and enjoyed more rapture, than would suffice for half a dozen common lives. This habit is attended with many inconveniences. It deprives you of the intelligible use of strong expressions, when you need them. If you use them all the time, nobody understands or believes you when you use them in earnest. You are in the same predicament with the boy who cried "wolf" so often when there was no wolf, that nobody believed him, or would go to his relief when the wolf came. This habit has also a very bad moral bearing. Our words have a reflex influence upon our characters. Exaggerated speech makes one careless of the truth. The habit of using words without regard to their rightful meaning, often leads one to distort facts, to misreport conversations, and to magnify statements, in matters in which the literal truth is important to be told. You can never trust the testimony of one who in common conversation is indifferent to the import, and regardless of the power of words. I am acquainted with persons, whose representations of facts always need translation and correction, and who have utterly lost their reputation for veracity, solely through this habit of overstrained and extravagant speech. They do not mean to lie; but they have a dialect of their own, in which words bear an entirely different sense from that given them in the daily intercourse of discreet and sober people.—Rev. A. I. Peabody.

Pythagoras advises that every man, when tempted to do wrong, should stand in awe of himself, and regard the witness within him, who sits as a spy over all his actions, and will one day or other accuse him to himself, and put him on such a rack as will make him accuse himself to others.

SOCIALISM IN PARIS.

The "artisans," "operatives," "laboring classes," "lower orders," or whatever else be the title of those who create all the "things" by which they remain poor and merchants grow rich, are opening their eyes in Paris and other cities of France. They have begun to abandon competition with each other, and union for the exclusive benefit of the "higher classes," for union among themselves. This is the right way to emancipate labor from the tyranny, not the alliance of moneyed capital. Labor should be the master, not the slave of moneyed capital, and moneyed capital should be the subordinate, auxiliary or instrument, and not the tyrant of labor, which is the creator of all capital. The cooks "begun it," as the boys say. A large number of journeyman cooks, thrown out of employment in the great hotels and restaurants by the revolution of 1848, and afterward thrown out of bread by the sudden suppression of stupidly managed institutions—the national workshops, associated in companies of four, five, ten, fifteen, twenty, any number, to live by their profession in cooking for the "poorer classes." They united their scanty means to hire suitable shops, got credit for the necessary utensils, got credit with the journeymen carpenters for wooden tables and benches, bought good provisions, cooked them well and sold them cheap to the "laboring classes," and succeeded! They took the profit of all their labor, instead of surrendering it to the master of a great hotel or restaurant, and their customers got better fed for less money. Their success encouraged associations among "workmen" in other occupations; and now the principal cities of France contain numerous joint stock companies of shoemakers, tailors, bakers, hatters, carpenters, and other trades, who get more for their labor and more for their money than they ever did before.

This system, combined with universal suffrage, is better than revolution, barricades, or powder and ball. Extended and steadily pursued, it will finally translate labor from poverty to comfort, from degradation to dignity, from slavery to freedom, and annihilate thrones, aristocracies, stock exchanges, and Rothschilds, land monopolies, standing armies, and the whole machinery through which the many work in misery for the monopolizing few. The system requires time and labor, patience and perseverance, but it will finally prevail. The Parisians are extending the system to real estate, the masons, carpenters, painters, glaziers, cabinet makers and others, are combining to build their own houses on the same principle. This is socialism of the right sort.—Ledger.

MAN'S ABILITY.

No man knows what he can do till he has fully resolved to do what he can. When men set about anything in earnest, they do that which before seemed impossible. Let men unite, for truth and right, and they can do whatever they please.

LETTERS ON FREE MASONRY,

This is a pamphlet of 100 pages, from the press of T. R. Marvin, 24 Congress street, Boston. It contains the letters of John C. Spencer, Richard R. Nash, Edward Everett and others on the subject of Free Masonry, which should be read and treasured up by every lover of justice and humanity.

OUTLINES OF A NEW SYSTEM

OF PHYSIOGOMY illustrated with numerous engravings; is a pamphlet of about 100 pages, by J. S. Redfield, Clinton Hall N. Y. price 25 cents.

This is a very interesting book on Physiognomy, a very interesting subject, and will no doubt be read with satisfaction and profit by any who may give it a perusal.

AMERICAN AND FOREIGN

Anti Slavery office is at 61 John Street, N. Y., where an assortment of Anti-Slavery Books, Pamphlets, Tracts can be had on reasonable terms—address William Harned at the office.

CHEMISTRY, and its application to

Physiology Agriculture and Commerce, by Prof. or LIEBIG, price 20 cents, published by Fowler and Wells, 131 Nassau St. N. York.—The works of Professor Liebig speak for themselves

BURDELL ON THE TEETH,

for sale at this Office, price twelve and a half cents. It is of great importance that all become acquainted with the cause and cure of diseased Teeth. This pamphlet furnishes some valuable light on the subject.

CAPITAL PUNISHMENT—

Argument of Edward Livingston against Capital Punishment, a pamphlet published by the New York State Society, for sale at this Office.

TOBACCO: ITS HISTORY, NATURE,

AND EFFECTS ON THE BODY AND MIND, by Joel Shew, M. D., published by Fowler & Wells, 131 Nassau street, N. Y. Price 25 cents.

PICTORIAL TEMPERANCE TALES.

By T. S. Arthur.—This little book is full of instruction and amusement for old and young. It is for sale at this office.

Free Labor Produce.

R. L. MURRAY,  
No. 377 Pearl street New York,  
WHOLESALE and Retail dealer in Groceries and Dry Goods, which are not the product of Slave Labor.

WINDOW GLASS, assorted sizes, for

sale by J. GRIMES.  
Boonton, Aug. 15th, 1849.

NOTICE!

All persons indebted to the estate of Richard Kayhart, late of the County of Morris, deceased, are hereby requested to settle the same, and all those having claims against said estate are notified to present them to the subscriber for examination without delay.  
JOHN GRIMES, Administrator.  
Boonton, Aug. 15th, 1849.

YELLOW OCHRE, just received and

for sale on reasonable terms by  
J. GRIMES.  
Boonton, May 30, 1849.

BLANKS!

BLANK DEEDS and MORTGAGES  
for sale at the office of the Freeman.

LITHARGE—A quantity of ground

Litharge just received and for sale by  
J. GRIMES.  
Boonton, Oct. 8, 1849.

BURNING FLUID.

THE subscriber having made arrangements for procuring fresh Burning Fluid, is ready to accommodate all those who use it, on reasonable terms.  
J. GRIMES.  
Boonton, Dec. 1st, 1849.

# THE NEW JERSEY FREEMAN.

Truth invites full and free Discussion; Error shrinks from all Investigation.

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### THE MONEY POWER.

An extract from a Lecture on Might and Right, by Rev. E. H. Chapin.

"If we consider the Money power attentively, we shall see that it is a two-edged instrumentality. Has it propelled that enterprise which has explored the earth, and tamed the elements, and developed countless forms of use and beauty? So, by these very pursuits, has it sensualized man, and by obscuring every high ideal, closed him in with an iron materialism. It has excited in him an insatiable lust for gain, which has overleaped every moral restraint, and violated every right. It has preserved peace, when peace has been its interest; but, for the same reason, it has been the prime agent of strife. Indeed, its synonyme is, 'the sinews of war.' And it has caused the most abominable wars; for they have been urged in the light of better conceptions. There was something noble in old battle. A gallant spirit thrashed in the bosom, and generous blood gushed from the veins, when sinews were braced against equal scars, when Hector met Achilles, and it was fair fight, and the best had it. But there is not even the grandeur of evil in the wars of the Money power. When a nation, cradled in the light of civilization, with all the amenities of culture around it; nurtured by martyrs whose blood has sealed the truth; taught by prophets whose kindling vision has made the future beautiful; baptized into the holiest influences of religion—when such a nation, smitten with avarice, throws off its apple and fine linen, and becomes a mighty nation in war against some poor and timid people because of their soil or their treasure, the conflict which it wages, is not only wicked, but mean, and differs from old battle as Milton's Satan differs from Mephistopheles.

The Money power, upon the issue of taxation, has striven for liberty. Does it strive for liberty now? I will not drive the question into specifications too delicate for the present occasion; but I ask, are 'the sinews of war' also the sinews of freedom? Is the Money power leagued on the side of the oppressed, with that great force which thrashed in Hampden's heart, and spoke from Sydney's scaffold, and rocked Faneuil Hall?

The Money power!—let some of its works bear witness to it. They do testify, in ancient blood-marks on the soil of Peru, in fresh bones that lie drifted in the jungles of India. They shriek from the middle-passage of the slave-ship, they groan in cane and rice fields; and sharp faced men, and brutalized women, and dwarfed children, in mines and factories, say—"We, too, could speak, with our white lips, but we dare not!

Do not accuse me of over-heat, or fanaticism. I have made no home-specifications, let my words suggest what they may. In the prosecution of my design, I have simply demonstrated that we have not yet attained the highest practical manifestation of power. In human conduct, Might is not yet Right. The Money power cannot effect this identity; because, as I have said, it sensualizes man. It wins him to embody his highest ideal of excellence in a material good. Dazzled by this, he has no spiritual prospect. To him there is no reality in this doctrine of abstract right. It is all fine talk. It is poetry. He does not know that in so styling it, he renders it the highest compliment; for truth, in its most original expression, is always lyrical. It is the prime mark of insanity, to treat the unreal as if it were actual; therefore, he who sacrifices his interest to the right, is, in his eyes, foolish and fanatical. He is unconscious that he is the monomaniac, the one-idea man—that there are other realities than those that he knows. But he sees as far as he can. He is deficient, not in motive, but in original power. Inwardly smitten by sensuality, he says and does only the sensual. We must explain a good deal of human conduct in this way. Many things are done which are not violations of individual conscience, but come from a lack of moral spontaneity.

A young man goes into the world with every fresh and generous feeling. His notions of rectitude are high, his integrity unimpaired. He takes his place in life. He becomes engaged in business. How soon it is evident that interest has warped him! And yet, there is no apparent struggle in his bosom with the dictates of conscience. Everything is done as a cool, calm matter of course. It is evident that love of money has worn away, or petrified, those delicate fibers which once were so quick in his bosom. He may have yielded gradually—but he yielded. It was a potent, all-absorbing charm that mastered him. And now, his is not a wilful shutting of the eyes, but a narrowness and dryness of vision.

Another enters the political arena. His theory is based upon the grandest premises. His heart throbs with humane sentiments. Liberty, equality, the rights of man, are staple themes of his eloquence. But how soon the patriot has become a parizan—the politician is a demagogue! How crookedly his legislation compares with his professions! We must explain this, by considering the center from which he acts, the elevation of his view, and the scope of his horizon. We must consider how thick the Money power has breathed its spell upon him; and how it interprets his career as a direct, conscious, and full violation of right.

This, then, is the effect of the Money power upon individual character. It sensualizes, makes gain more desirable than goodness, interest a quicker motive than principle, our rich men our first men. And if so with individuals, as an inevitable consequence so it is with communities, with nations. A people whose vision is narrowed to consideration of mere material good, and whose action is from this spring, will not and cannot identify Might with Right.

But there is another, or rather, there is a more real cause of the separation of the Money power from the Right. The Money

power is nourished by and nourishes selfishness; which is the master sin of the universe, the life of all wrong. Selfishness! which says—"Mine!" "Mine!" "My will," "My interest," "My possession." It can never go beyond the limits of the individual and the sectional. It is absorbent and not diffusive, planetary and not heliocal. In fine, there is no principle in it; and though it may furnish occasion for, it never can do a work of principle. It is mercenary and mean—acts from the motives of punishment and reward—never cherishes the grand conception of doing right for righteousness sake. Christianity, the great reform movement, aimed directly at this central obstacle to human advancement. It rebuked it by the sublime exhibition of self-sacrifice; and its Author's life and law, enunciated the only element in which Might and Right become identical—Love! Love, over-sweeping all selfish considerations, and conquering that narrow, sectional, personal sentiment which has kindled all wrong between man and man.

"If each man loved all men," says Schiller, "then every individual would possess the world." And beautifully has he contrasted Love and Selfishness. "Egoism," says he, "erects its center in itself; Love plants it beyond itself, in the axis of the eternal All. Love intends unity; Egoism is solitude; Love is the co-ruling citizen of a flourishing republic; egoism a despot in a desolate creation. Egoism sows for gratitude; Love is willing to reap ingratitude. Love bestows, Egoism lends—the same in the sight of the judging truth, whether it lends on the enjoyment of the present moment, or on the prospect of a martyr crown—the same whether the interest fall in this life or the other." Involved with this Egoism then, unbaptized by this Love, the Money power cannot identify Might with the Right.

### HOW SHALL MAN BE REDEEMED?

What is wanted is that no human being should grow up without a deep and friendly interest from the society around him; and that no one should feel himself the victim of injustice, because society punishes the very sin which it teaches; nay, drives men to commit. The world would be in a happier condition if legislators spent half as much time on labor to prevent crime as they do to punish it. The poor need houses of encouragement; and society gives them houses of correction. Benevolent institutions and reformatory societies perform but a limited and temporary use. They do not reach the ground work of evil; and it is reproduced too rapidly for them to keep even the surface healed. The natural spontaneous influences of society should be such as to supply men with healthy motives, and give full free play to the affections and faculties. It is horrible to see our young men goaded on by the fierce speculative spirit of the age—from the contagion of which it is almost impossible to escape—and then see them tortured into madness or driven to crime by fluctuating changes of the money market. The young soul is as it were entangled in the merciless machine of a falsely constructed society; the steam he had no hand in raising whirls him faster and faster and it is altogether a lottery chance whether it crushes or propels him.—Mrs. Child.

### SOCIALISM.

The progress of Liberalism is irresistible. Liberalism cannot stop short of Socialism—a true organization of Society. It is clearly manifest to all thinking minds, that a total reconstruction of our systems of Industry and Property is the only effectual remedy for existing evils. The visionary dreams of Political Revolutionists in the last century, have become transformed into palpable convictions. Men have outgrown their reverence for paper constitutions. Mere modifications in government will not secure the integral development of human nature in all classes, which the conscience of the age demands. Popular institutions are good, not as an end, but as a means; the means of securing the application of right to every existing relation. The example of this Republic has proved to the world that a Free Government can and will be ruled by Finance and Commerce, by Bankers and Merchants, by Combined Capital, by Industrial Feudalism, until through some truly radical policy, (radically constructive,) the tyranny of Rent, Interest, Speculation, Wages is broken. The vital question, after all, it is seen, is the fundamental one of Labor and Wealth, which must be settled, and settled according to the Laws of Divine Justice.

There is not a poor drudge so stupefied by want and toil, or a drone so elate with gain and folly, to whom intimations do not come of the change which must be wrought.—They are blind indeed who do not see that Liberalism is of God, and that its heaven-appointed end is Social Reorganization. It is the only possible mode of reconciling adverse claims, doing justice to conflicting parties, harmonizing discordant interests, really uniting liberty with law, and Christianizing mankind.—*Spirit of the Age.*

Socialism is reviving in England, under new auspices. Even the established Church is giving its sanction and pecuniary aid to Mr. Morgan's scheme of founding "Church of England self-supporting Villages," or Communes. This is good. Let each of the sects take up the Community idea, and try it with their own members, since they are afraid of its influence when attempted by persons independent of their control. Let us see which denomination has the principles and moral genius best adapted to maintain a true social state—one free from ignorance, poverty and vice. Then we can all choose the best. This will be a good test of merit.—*Practical Christian.*

Every experiment, by multitudes or by individuals, that has a sensual and a selfish aim, will fail. As long as our civilization is essentially one of property, of fences, of exclusiveness, it will be mocked by delusions. Our riches will leave us sick; there will be bitterness in our laughter; and our wine will burn our mouth. Only that good profits which we can taste with all doors open, and which serves all men.—*Emerson.*

There is a wide and mournful need of confidence in the omnipotence of moral truth. Things are deemed impossible, for the want of accomplishment of which only the simple energy of will is required, which a sure faith in the vicinity of moral truth would immediately create.—*Plumess.*

## EDUCATION.

In a late number of George Evan's paper, "Young America," we find an Address to the public reported by the last Industrial Congress of Land Reformers. It is an able document, replete with important truth on the subjects of Land Reform, the unrighteous advantages of Capital over Labor, Social Relations, Education, &c. It is probably from the pen of L. A. Hinz, of Cincinnati. The following is the concluding part of the Address.

**Education.** This is the source of all that is good as well as all that is evil. Locke said that "of all men we meet, nine parts in ten are what they are, good or bad, by their education." This is true the world over. The culprit as he enters his dungeon knows that he has been victimized by evil influences; and the murderer as he ascends the scaffold, is a witness against the awful circumstances that are yet ruining our youth.

But this subject needs no prolonged argument. Wherever the people are most truly instructed, there we find the greatest equality and the purest fraternity. We have reason to believe the whole family of man is gradually advancing to a full reception of truth, and that Education is calculated at last to equalize all and secure the highest good of every human being.

We congratulate ourselves on the extraordinary exertions that are being made all over the land for the advancement of public instruction. From the North to the South, from the East to the West, one universal demand goes forth for the better education of the people. Louisiana and Michigan, Wisconsin and Virginia are awake, and the day is near at hand when every child will enjoy free of expense the complete and harmonious development of his whole being. On the other hand, we rejoice that while education is advancing the public morality is improving. We will not pause here to prove from a volume of statistics which we have at command, that crimes have been for the past fifteen years rapidly on the decrease.

We, as the Industrial Congress of the United States, insist in behalf of the youth of our land, on the fullest education that the time will permit. They are entitled to this by the rights of their existence, and it is an infinite wrong to refuse it. They have faculties to admire and adore, and instruction in the works of nature, both in their material and spiritual departments, is essential to the use of their powers. It has been well remarked, that if we refuse education to the child, we annihilate as to him all the beauty and grandeur of the universe which he was created to enjoy. In so far as we refuse education to the child, we cut off his existence, destroy his happiness, and limit his being in this life.

We utterly condemn that partial system of education that provides one kind for the professional man and another for the mechanic and farmer. All should be fully instructed, and when this is done we do away with the necessity of law, lawyers, and professional and literary men generally. All should earn their own living by their own hands, and all should be literary and scientific men, lawyers, doctors, priests, prophets and poets. We need not stop short of this, for the human mind is capable of such instruction, and it should be provided. Thoughts and emotions should be free as air, and fully enjoyed by all. But the rulers of society say that it cannot be afforded; it will require too much money to defray the expense of such a system. We reply that there is money enough in the world for this end, and its possessors have no right to expend it except for the common good. The difficulty is, that the people love gold better than they love human souls, and against this unfortunate sentiment we are contending. The people think again that their wealth belongs to them, and that neither justice nor benevolence demands its expenditure for the good of the children of others, as though the helpless youth were blamable for being born of poor parents. Here we call attention to the fact mentioned at the beginning of this address, that we are individually responsible for the vices, crimes and low condition of the people. If we are not perfect, we have contributed to the evil influences which pervade society and form the young mind.

The clergyman as he ascends the pulpit with the name of God on his lip and a thousand dollars on his back, is a sinner that is wasting the people's substance in high salaries which he does not expend for the public good. He is one who gives countenance and sanctifies the odious monopolies that rob the people and force them into debasement and crime. So of every individual; there is

none without sin, and therefore none who have not contributed to the general sum of impurity. And the rich have done the greatest wrong in this, because they have taken from the mass, the means of promoting their highest good. There is, and can be, no wealth to throw away, and the hoarding of it is almost equivalent to its waste. We, therefore, claim the right for the State to levy upon the people sufficient for the degree of education which we advocate.

While considering the means of promoting Education, we would invite the people to canvass the merits of the Language Reform which is making considerable progress in Europe and America. If it possesses but the value claimed for it, it should receive immediate attention.

But intimately connected with the subject of education is the treatment of criminals; for that treatment should be of disciplinary or educational character. We advise, then, at once, that our penitentiaries and jails be converted into vast educational institutions, where those whom society has neglected may have this neglect partially repaired. I would not thank society for giving me a bad character, and then incriminating me for the legitimate fruits of that character. I owe society no thanks for giving me a good education, for that is my right; but I would owe her a hearty curse for miseducating me, and a double anathema for punishing me for my sins. The culprit commits a crime on the same principle that Shakespeare wrote his tragedies—that of a mental development adapted to the crime as his was adapted to the drama. We cannot escape this conclusion; and we are doubly wrong for inflicting pain upon an offender. We should educate and raise him above the condition of an evil doer, and he will become a good member of society. We punish him and make him worse; we excite his malice and send him from our prison walls breathing vengeance and slaughter. Individuals who are dangerous members of society should be sent to educational hospitals, and the arbitrator need not be very strict in inquiring into such cases, for the simple fact that one is constantly injuring his fellow man, is sufficient to prove him in need of the parental care of society.

In conclusion, we ask every one to consider the great truth that society has the power of relieving itself of the evils of poverty, degradation, crime. Shall she do it?

The Fourth Industrial Congress of the United States now takes leave of the public until its next session, at Chicago, when it is hoped a large delegation of true men will invoke the public attention to the cause of truth and human good—to Liberty, Equality and Fraternity, and above all to the God of human love, who is the Soul and center of Progress, let all our hopes of human redemption be directed.

## RICH MEN.

Great wealth is a misfortune, because it makes generosity impossible. There can be no generosity where there is no sacrifice, and a man who has a million of dollars, though he gives half of it away, no more makes a sacrifice, than (if I may make such a supposition) a dropical man, whose skin holds a hogshad of water, makes a sacrifice when he is tapped for a barrel. He is in a wretched condition after the operation than before it. If a donkey would be considered a fool among donkeys, for desiring to double his burden of gold that is already breaking his back, I see not why the short eared variety should be judged by a different rule. The literal declaration that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven, not only stands upon sacred authority, but is confirmed by all human reasoning. For, what kingdom of heaven can possibly be formed from wealth and sympathy, and the tenderness of a common brotherhood are excluded? And the man who hoards superfluous wealth while there is famine in the next street; the man who revels in luxuries while the houseless and breadless are driven from his door; the man who through an ostentation of literature, walls himself in with libraries which he cannot read, while thousands of children around him are destitute even of school books, the very seed-wheat of all knowledge, such a man has no love nor sympathy, nor feeling of brotherhood for his race; and therefore, go where he will, the kingdom of heaven must be his antipode. One point in the circumference of a revolving wheel may as well attempt to overtake the opposite point, as he to reach that kingdom. The casting off of his loved burden will alone enable him to attain it.—Horace Mann.

## SECRET SOCIETIES.

Hon. C. D. Caden, of New York, once a distinguished Free Mason, says, "A combination that secretly selects its favorites, secretly adopts its measures for their advancement, and has its secret communication from one end of the continent to the other, must be adverse to the wholesome action of a free republican government. I repeat, that it is the duty of all who value the equality, liberty and happiness of our republic, to endeavor to destroy the influence of such associations."

Gen. Washington, in a letter to Mr. Jay, says, "The self created societies which have spread themselves over this country, have been laboring incessantly to sow the seeds of distrust, jealousy and discontent, hoping thereby to effect some revolution in the government; and that they have been the foments of the Pennsylvania insurrection, admits of no doubt."

But not only are secret societies dangerous, but all societies whose effect is mysterious; the whole history of man is proof of this position; in no age or country has there ever appeared a mysterious association, which did not, in time, become a public nuisance.

Professor Robinson.

In general, every association which has mystery for its basis, or an oath of secrecy, is a league of robbers against society, a league divided in its very bosom into knaves and dopes; or in other words, agents and instruments. It is thus we ought to judge those modern clubs, under the name of Humanists, Materialists, Free Masons, and Mesmerites. These societies are the follies and deceptions of the ancient Cobalists, Magicians, Orphians, &c., who, says Plutarch, led into errors of considerable magnitude, not only individuals, but kings and nations.—Volney.

## PROGRESS.

The world is entering upon a new moral cycle. The horrid reign of war and conquest is drawing to a close. That domination of wealth, also, which has crushed the head and imbrued the heart of the millions, in order to subject their bodies to unresisting and unremitting toil, will soon share both the de-thronement and the infamy of that sovereign brute force, whose place it has supplied. The discoveries of science and the progress of philosophy, have so enlarged and dignified the language of the priest and the moralist, that their brother of the old monastery or conclave could now hardly understand them. Nineteen twentieths of all that was held to be knowledge, in the time of the schoolmen, is now known to be folly; nineteen twentieths of all that a Free State holds to be patriotism now, was sedition or high treason four centuries ago; and nineteen twentieths of all that the Church holds to be religion now, was infidelity or atheism then. Men have made the great discovery that Ethics and Theology, though founded upon unchangeable truths, are still progressive sciences, not less than Physiology or Geology. Under the sublime law of progress, the present outgrows the past. The great heart of humanity is heaving with the hopes of a brighter day.—Horace Mann.

## ANIMAL FOOD AND ALCOHOL.

The following statement, showing the relation between animal food and alcoholic drinks, is from a work by Dr. Isaac Jennings a physician of extensive experience.

**Facts.**—I am not going over the common ground of argument for judgment against meat eating, for a number of reasons which I will not stop to detail, but will simply offer a few of the evidences that have fallen under my own observation, of the analogy between the effects of the moderate use of alcoholic liquors on the human system, and those of animal food.

First, Animal food creates a morbid diathesis in common with alcoholic evidences of which are,

1. An impaired state of the respiratory function. Persons who use alcohol breathe more, consume more oxygen in a given time, than the same individuals do when they make no use of it. The same is true respecting animal food. This has been proved by the diving bell. A man can be longer under water in a diving bell, with the same quantity of air when using vegetable diet, than he can under the influence of flesh meat. And he can also subsist longer with the same quantity of air by abstaining from the use of alcohol, than by using it. And those who have abandoned the use of animal food, find a very marked and comfortable change

in their breathing, especially when they walk fast or when they ascend a hill.

2. The pulse is rendered more frequent and irregular both by alcohol and meat.

3. A feverish heat is generated in the system in virtue of both alcohol and meat; persons are made more thirsty by the use of both of these substances.

4. Both substances equally induce what is called the digestive fever, which embodies all the symptoms of fever in a moderate degree.

Secondly, Alcoholic drinks lay the foundation for occasional disturbances in the system, of different kinds and grades, as bilious bowel affections, &c., and so do flesh meats. In the production of colds, animal food is far the most efficient. This point is established incontestably by well tried experience.

- Thirdly, Animal food tends quite as strongly as the moderate use of alcoholic liquors to weaken and disturb the balance of action between the secering and excreting systems of vessels, by which some persons are made leaner and others fleshier than they should be.

- Fourthly, With about equal potency, alcohol and flesh meats weaken the force of the capillaries of the system, on which healthy action so much depends. This is a species of evidence that comes within the observation of every person, for it is exhibited by that prominent mirror the face, as was shown in the last section, on the analysis of symptoms, under congestion. As is represented in that article, when the body is in a healthy state, and the little minute vessels which constitute a large part of the body, are strong and active, they keep themselves so habitually contracted that nothing but the thinner, pure, nutritious portion of the blood can pass them; the coarser red globules, which serve no purpose in the nutritive process, and which brighten the color of the parts where they circulate, are prohibited an ingress or passage. Now whatever weakens these important, yet indispensable little agents, so that they are habitually obliged to dilate sufficiently to carry the coarse globules of blood, and thus give a man, woman or child a red face, is sapping the very foundation of permanent health and long life. Alcohol and animal food alike perpetrate this high-handed mischief. Many individuals can now be found in the ranks of alcoholic teetotalers, and due to their pledge of total abstinence from strong drink, who nevertheless carry a blooming cheek to which nothing but a pure vegetable diet will give a safe and salutary bleaching.

- Fifthly, A flesh diet, in common with the use of strong drink, impairs the tone of the nutritive apparatus by which its ability to work up raw material, and manufacture it into sound, well-finished vital fabric, is diminished, and of course the appetite or calorific force is satisfied with a less quantity of the raw material. This has given rise to the mistaken opinion that animal food contains more nutriment than vegetable.

- Sixthly, I will notice but the following evidence of the similarity of the effects of animal diet with those of the use of alcohol. The total abandonment of an habitual use of animal food is attended with all the perplexing, uncomfortable and distressing difficulties that follow the giving up an habitual use of strong drink. A change from one kind of simple nutriment to another has no such result. It is only when the constant use of some stimulating substance is abandoned, that such difficulties are experienced.

## PORK EATING.

The Jews, Turks, and Arabians, and all they who observe the precept of abstaining from blood and swine's flesh, are infinitely more free from disease than the Christians, more especially do they escape those proberia of the medical art, Scrofula, gonorrhoea, &c. The Turks eat great quantities of honey and pastry, and much as they also eat largely and are indolent, do not suffer from dyspepsia, as the Christians do. The swine-fed natives of Christendom suffer greater devastations from a particular disease of the bowels, (dysentery) than from any other cause. Under my own observation, and in my own experience, persons who abstain from swine's flesh, are infinitely more healthy and free from her glandular diseases, dyspepsia and constipation; while in those districts, and among classes of men where the pig makes the chief article of diet, tubercle in all its forms of eruptions, sore legs, bad eyes, and various other similar affections which do not appear on the surface of the body, prevail.—Ferry on Diet.

**RUM AND TOBACCO.**

The idea that tobacco and other narcotics have much to do with forming and perpetuating the appetite for alcoholic liquors, did not originate with us. If there is any faratical ultraism about it, we have plenty of company, and the best of company. We hazard nothing in the assertion that the Temperance cause is in a great degree to remain stationary until more light is disseminated among the people on the deleterious influence of tobacco, tea and coffee and other unnatural stimulants. The predisposing influence of these drugs to the use of alcoholic liquors, and the barriers which they present to the temperance Reform, are so clearly demonstrated to our mind, that we have not power to make any effort for the temperance cause, in an association that prohibits discussion on these points. Reader, if you think these narcotics have little or no agency in producing and perpetuating the evils of drunkenness, and therefore are not proper subjects for investigation at temperance meetings, read the following testimony of experienced and well known laborers in the Temperance Reformation.

"Tobacco dries the mouth and nostrils, benumbs the senses of smell and taste, impairs the hearing and eyesight; it creates thirst and loss of appetite, and in this and other ways lays the foundation for other degrees of intemperance.

"Rum and tobacco often go hand in hand in the work of destruction.—*Rev. B. I. Lane.*

"Its effects are inebriating; it is so closely allied to intoxicating liquors, that its confirmed votaries may with propriety be considered a species of drunkards."—*Dr. Macaish.*

"Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking cigars, has, in every part of the country, been followed by a general use of brandy and water as a common drink, more especially by that class who have not been in the habit of drinking wine or malt liquors.—*Dr. Rush.*

"It is unquestionably the greatest obstacle to the progress of temperance; and never will this cause triumph, never will alcoholic drinks be discarded as a beverage, until tobacco ceases to be used as a luxury. They must both die the same death, and be interred in the same grave.

"That the use of tobacco bears heavily against the cause of temperance, will be obvious to every one who is not willing to be deceived. It prostrates a man, and no hand will lift him up like that of alcohol; or, in other words, tobacco produces lassitude, and alcoholic drinks will afford temporary relief. Dyspepsia, produced by tobacco, is remedied, for the time being, by some alcoholic stimulant. When nature is bleeding under the lash of tobacco, she pleads for alcohol to bind up her wounds.

"It is as rational to expect that the cause of temperance will triumph in China, while they continue their opium, as to expect its triumph in America, while we continue our tobacco. The friends of Temperance are asleep. The enemy is laughing to scorn our feeble attempts to destroy intemperance, while we leave untouched one of its principal sources.

"I tremble for *Washingtonians* who use tobacco. Every friend of temperance who will carefully investigate this subject, will for the sake of temperance, abstain from tobacco and proclaim an exterminating war against it, nailing his colors to the mast.—*B. I. Lane.*

"I have my fears for the safety of the Temperance cause through the insidious influence of tobacco. There can be no doubt that this vile weed originates many diseases, causes premature death, and much intemperance. It is my conviction that while the use of tobacco continues intemperance will continue to curse the world. The use of tobacco leads to the use of intoxicating drinks. They are all of one family.—*E. C. Delevan.*

"That alcohol, tobacco, and tea and coffee deserve to be thrown together into the same category, and held in common as poisonous substances, prejudicial in their effects upon the human system, there is ample authority for believing and asserting.—*Dr. Jennings.*

Alcohol has been styled the high priest of Death; Tobacco is one of the deacons.

The man who allows himself to get intoxicated with anger, does as much to disturb the peace and harmony of the community as he who gets intoxicated with rum. Both will abuse their best friends, and inflict lasting injury on their own souls.

**THE OHIO STANDARD.**

Among the evident signs of advancement towards a more perfect state of society, and the advantages of a universal brotherhood, none stands more prominent and is more cheering than the increased and increasing devotion to truth and progress in our newspapers. While the old papers, religious and political, have introduced into their columns a great deal of matter which discovers the existence of a power somewhere that is driving them up to at least a part of their duty, the newly established papers, if not got up for the purpose of reforming man, make that object a paramount business. Among the new papers devoted to universal truth and human progress, we have perused with great satisfaction THE OHIO STANDARD, published at Columbus, the capital of Ohio, by Gale & Cleveland, at two dollars a year. We have only room for the following portion of its prospectus. Its contents are in harmony with this expression of its character. We wish it abundant success.

"Most intelligent persons, of every sect, creed and party, are anticipating a period, shortly to arrive, when war and strife shall cease, and when men nationally and individually shall dwell together on this earth in the universal brotherhood. And if the Christian doctrine of immortality, and of the intimate connection between this and the spiritual world be true, it is the highest duty of the Christian, as it is the noblest work of the man, to be active in hastening this period of universal benevolence and good will. But it is evident that before this state of love and harmony can be realized, the world must pass through a preparatory or educational stage, and to him who is at all skilled in the signs of the times, it is clear that the civilizational positions of mankind are at this time passing through a period of transition from a lower to a higher sphere of individual and social life."

**WASHING MADE EASY.**

It is confidently stated, in a Boston paper, that by the following process, one half of the usual labor of washing clothes may be saved.

Take 1 pint of spirits of turpentine, 1 pint of alcohol, 2 ounces of hart-horn, 1 ounce of gum camphor, mix and shake them well together; then to one quart of soft soap add three table spoonsful of this mixture. Wet the clothes first, then soap them, (with the mixture,) lay them in a tub and pour warm water on them; let them remain half an hour or more, then squeeze them well out of that water, soap them again and put on to boil, then finish as usual by rinsing, &c.

**SLAUGHTER HOUSES.**

A late New York paper contains the following paragraph, wherein is much food for reflection:—

"Petitions are in circulation for the removal of the slaughter-houses from their present location far up town, on the borders of the river. This is a most desirable measure, and would confer a great benefit upon the community. Not only are they a decided nuisance, but these slaughtering establishments are constantly open, and children and youth are stimulated by curiosity to witness the most demoralizing spectacles of blood and slaughter."

Is it possible to present a stronger argument against eating the mangled carcases of animals than the above? If flesh-meat was originally designed for the food of man, some body must demoralize themselves in preparing it for our tables. Can any one suppose for a moment, that the Creator intended man so to love that brutalizing scenes of blood and slaughter should constitute a part of his necessary duties? Compare this butchering business with that of tilling the soil, cultivating esculent roots, beautiful grains, fragrant flowers, plucking and eating delicious fruits. All this is calculated to refine, enoble and exalt the minds of children and of youth. How often do we mistake man's depravity for God's design!—*Water-Cure Journal.*

It is said, and is doubtless true, that poor women in the Christian city of New York, are compelled to make shirts for two shillings and eight pence a dozen, less than three cents a piece, while the religion of New York is kept dressed up in the most costly and imposing pomposity.

It is stated that there are 800,000 less horses used in England now, than there were before Rail Roads were used.

Progress.—The Supreme Court of Louisiana has decided that colored people can be admitted as witnesses in the Courts of that State.

The Spanish Government is said to have ordered the emancipation of the slaves in Cuba, in case of an invasion of that Island.

BALTIMORE FEB. 28th. The Grand Lodge of I. O. of Odd Fellows have passed resolutions protesting against the decisions of the United States Lodge, and declining to send delegates to the meeting at Cincinnati. They also protest against the decision dividing the New York Lodges into two divisions.—*Sun.*

**Dentistry.**

G. P. MARTIN, M. D., SURGICAL AND MECHANICAL DENTIST, hereby notifies the inhabitants of Boonton and vicinity, that he will be at the office of Dr. Grimes on the first Saturday in each month, where he will continue on the following Monday, and will be ready to perform any operations in his line, in a satisfactory manner and on reasonable terms. Should the weather be stormy, he will attend on the second Saturday instead of the first. His regular office is opposite Odd Fellows Hall, Main street, Patterson.

**NEW COPPER, TIN, AND SHEET-IRON FACTORY.**

R. & W. GRAY respectfully inform their friends, the inhabitants of Boonton and vicinity, that they have commenced the above business in Boonton, on Main street, opposite the Free Church, and are ready to do all kinds of work in their line. They intend to keep on hand a general assortment of

**Tin Ware, Stoves, &c.**

Having had experience in their business, they warrant all work done in the best manner and on the most reasonable terms.

**Books.**

They have also on hand, for sale, most of the Books published by FOWLERS & WELLS. Boonton, March 15, 1850.

**VEGETARIAN CONVENTION.**

THE AMERICAN VEGETARIAN CONVENTION will be held in New York, on the 13th day of May next. It is expected that friends from England, Scotland, and other places, will be in attendance, and it is hoped that citizens of our own country, who sympathize with these views, will be present. Drs. Graham, Alcott, Metcalf, and others residing in different States will doubtless take an active part in this first American Vegetarian Convention.

**PERIODICALS PUBLISHED BY FOWLERS & WELLS, 131 Nassau street, New York—**

Phrenological Journal, \$1 a year, monthly.  
Water-Cure Journal, \$1 a year, monthly.  
Spirit of the Age, \$2 a year, weekly.  
These works, together with numerous Books on Phrenology, Physiology, and kindred subjects, devoted to human progress, should be extensively read.

A SYSTEM OF VEGETABLE DIET, as sanctioned by Medical Men and by Experience in all ages, including Vegetable Cookery, by Dr. Wm. A. Alcott. Published and for sale by Fowlers & Wells, 131 Nassau st. N. Y. This is one of the most important books ever published. We cannot see how any honest, truth-loving man or woman can read it and hesitate between the pure productions of the earth and the fruits of the slaughter house. It cannot be read without profit.

THE AMERICAN PHRENOLOGICAL JOURNAL.—This valuable Journal is published by Fowlers & Wells, 131 Nassau street, N. Y., at one dollar a year monthly. It should be read by all in favor of intellectual progress. The No. for March contains as usual a variety of matter both interesting and useful.

PHYSIOLOGY OF DIGESTION considered with relation to Dietetics, Andrew Combe, M. D. This is a very cheap and valuable book, published by Fowler & Wells, 131 Nassau street, New York. The writings of Dr. Combe, however, need no recommendation.

YOUNG AMERICA.—This paper, which has been suspended some time, is out again. We are glad to see it, and hope those who have the means will see to it that it does not languish for want of support. Land Reform is too important a subject to be lost sight of. It is issued by J. C. Howell, 142 Nassau street, N. Y. George Evans is still the Editor.

LIBERTY PARTY PAPER.—This is the organ of that branch of the Liberty party called the Liberty League, published by J. C. Thomas, Syracuse, N. Y. at \$2 a year. It is an excellent paper, and contains many things that all people should know.

A REVIEW OF THE CAUSES AND CONSEQUENCES OF THE AMERICAN WAR: By William Jay. This is the most important book lately published on subjects of War and Slavery, and should be sown broad cast over this land. It is a decimo volume of 353 pages. Every man of truth should interest himself in the circulation of it. The price it is sold at for its gratuitous circulation, puts it in the power of every man to do something. It is as follows:—

GRATUITOUS CIRCULATION.—Who are the friends of the object devise means to spread this work widely in every town? As the means have been given for the purpose, it will be furnished, (though only by wholesale,) gratuitous circulation,) at rates much cheaper than even unbound tracts, viz: Six copies for \$1, or 100 for \$15, and on poorer paper for \$13. Apply to W. C. Brown, 21 Cornhill, Boston; Wm. Harned, 61 John street, New York; Joseph Scattergood, 84 1/2 Market street, Philadelphia. Price, single, 75 cents in cloth, and 50 cents in paper covers.

NOTHING GOOD SHALL PERISH.

BY J. HAGEN.

Nothing good shall ever perish,  
Only the corrupt shall die;  
Truth, which men and angels cherish,  
Endures eternally.

None are wholly God-forsaken,  
All in a sacred image bear;  
None so lost but should awaken  
In God's merciful care.

None a maid but has its mission—  
To wear of a king wo or weal;  
So the good man's condition,  
But the world his weight may feel.

Words of kindness, words of warning,  
Deep not thou may'st speak in vain;  
Even thus thy counsel scolding,  
Will shall they return again.

Though the mind absorbed in pleasure  
Holds the voice of counsel slight,  
Still doth faithful memory treasure  
What at first we seemed to slight.

Words of kindness we have spoken,  
Now, when we have passed away,  
Heedful be, a spirit broken,  
Gone a frolic led astray.

None an act but is recorded;  
None a deed but has its weight;  
None a virtue is rewarded—  
Quittance punished, soon or late.

Let no being then be rated  
As a thing of little worth;  
Every soul that is created  
Has its part to play on earth.

FROM THE JOURNAL OF CONscience.

THE CHRISTIAN AND HIS ECOLOGY.

Does each produce love to God and man,  
The plan, is not that the Gospel plan?  
The Gospel plan.

Must I say faith and love to Jesus give  
By doing good to all, both friend and foe?  
Both friend and foe.

Must I love her hates and treats me ill,  
Must I return him good and love him still?  
Love him still.

Must he my failings watches to reveal,  
Must I his faults as carefully conceal?  
As carefully conceal.

Must if my name and character be blast,  
Must if I suffer, too, a long time last;  
Must if I sorrow and affliction know  
Must I say to all who my cup of woe;  
Must I say to all, in this peculiar case,  
Must I say, say, must I still love and bless?  
Both love and bless.

Must I ever cease ill I may receive,  
Must I be patient still, and still forgive?  
Be patient still, and still forgive.

Must I, if I know, how is this? Thou art sure a dove,  
Thou voice of truth, and truth is but love  
Nothing else but love.

Must I, with all my heart, then be it so;  
Must I say, my fun, and joy, and go, I know;  
Must I say, or praise I love to go.  
Directly go.

Must I, if so, whoever me reject,  
Must I know God me surely will protect.  
Surely will protect.

Must I, if I'll roll on him my every care,  
Must I let my friend & foe embrace in prayer  
Embrace in prayer.

Must I, enough? Thy counsels to mine ear  
Must I, more than to flowers the dew-drop tear;  
Thy wise constructive lessons please me well  
Thy good, I'll see them. Farewell, far well  
Practice them. Farewell, I reveal.

MUSIC.—In its highest office, music is the  
expression of the universal religious senti-  
ment. An atmosphere of reconciliation be-  
tween our minds, or rather, a medium be-  
tween our minds and the universal; a outlet of  
escape from the whole element of contradic-  
tion, yearning and interests; a promise of a  
better world; a language of a deeper con-  
sciousness, and of emotions, which seek an  
anchor and a home beyond this life. And  
it is the natural language of a religion  
which we mean a religion which lies be-  
hind the proud wavy heart, where the super-  
natural boundaries of sects do not reach.

CAN CHRISTIANS GO TO WAR?

They cannot: and that religion which al-  
lows of war is spurious. True, professed  
Christians go to war, vote for war, and train  
every year to learn the art of war. Ministers  
pray for war. But Christ did not do so. He  
came to bring Peace on earth, and condemn-  
ed both the practice and the spirit of war.  
The early Christians would not fight nor  
bear arms. Christianity is a religion of love.  
It requires us to love our enemies—forgive  
those that injure us—return good for evil.  
There is no war in all this. Christianity saves  
life; war destroys it. Hereby we test all  
alleged Christians: if they engage in war,  
and countenance it, they cannot be Christians.  
Should we be safe without Military defence?  
Yes; safer without than with it. Wm.  
Lincoln's government was safe for 70 years.  
While there was almost constant war in other  
countries. The Quakers of Ireland, in  
the Rebellion of '48, refused to take up arms;  
they were unhurt in person or property.  
The possession of arms provokes invasion,  
and even the "laws of war" forbid the at-  
tacking of unarmed, quiet persons.  
New England, then, who art no political tool,  
at least to be governed by Reason, Con-  
science and Christian love, and who art con-  
vinced that war is a scourge that should be  
banished, just sign a pledge to wash thy  
hands from all participation in or counte-  
nance of it.

Pledge.—I hereby pledge myself never  
to serve in the Army, Navy or Militia of any  
nation, State or Chieftain, and to use my  
influence for the abolition of War.

UNIVERSAL BROTHERHOOD.

Our countryman, Elihu Berritt, has been  
instrumental, within the last four years, of  
forming in Europe, a League which is called  
"The League of Universal Brotherhood."  
This consists of the minds and sympathies of  
many thousand persons on both sides of the  
Atlantic. Its grand object is to bring the  
people of all nations into one peaceful broth-  
erhood, by pledging them to total abstinence  
from all war, and a hearty espousal of every  
non-violent means to promote the welfare  
of the human race, and to recognize each  
other as brethren, of whatever clime or color.

SLAVERY AND CHRISTIANITY.

The following advertisement is taken from  
the October number of the Religious Herald,  
published in Richmond, Virginia.

Who WANTS \$25,000 IN PROPERTY?  
I AM desirous to spend the balance of my  
life as a missionary, if the Lord permit, and  
hereby offer for sale my farm, *The Vine-  
yard*, adjacent to Williamsburg, and contain-  
ing about 600 acres, well watered, well  
wooded, and abounding in mules, together  
with all the crops, and stock and utensils  
thereon.

Also my house and lot in town, fitted up  
as a boarding establishment, with all the fur-  
niture belonging to the same.

Also, about forty servants, mostly young,  
and healthy, and rapidly increasing in number  
and value.

To a kind master, I would put the whole  
property at the reduced price of thirty-five  
hundred dollars, and arrange the payments  
merely to suit the purchaser, provided the  
interest be annually paid.

SERVANT JONES.

FRUITS OF CHATTEL SLAVERY.

The following paragraph from the Rich-  
mond, Va. Examiner, will convey some idea  
of the kind of institution that exists at the  
South, that is fellowshiped by northern peo-  
ple, and is sought to be introduced into our  
new territories.

"A rumor of the most terrible and un-  
happy character is rife in this city. A man in  
Halifax is said to have murdered one of his  
negroes under circumstances almost too hor-  
rible to relate. He tied him up in the morn-  
ing, and whipped, beat and tortured the poor  
wretch without intermission, save at meal-  
times, through the day. He burnt off various  
parts of his body with fire, and otherwise  
tortured him, in modes too horrible to be  
mentioned. The screaming brought many  
persons to the place, but the master stood by  
with two revolvers, and threatened to shoot  
any one that interfered. The negro was not  
taken down until near sunset, and then only  
because he was—dead! The creature who  
is said to have done this has been imprisoned.

A SCENE AT ST. LOUIS.

SLAVE AUCTION.—We find in the  
St. Louis People's Organ, the fol-  
lowing account of "human cattle"  
in that city. It is rather "fanatical"  
perhaps, for a paper published in a  
slave State, and in the very city  
from which Elijah P. Lovejoy was  
driven forth but a few years ago,  
and finally murdered at Alton, for  
uttering the truth in language in-  
finitely less offensive to "ears po-  
lite" of human flesh dealers' But  
this is only one of the hopeful "signs  
of the time."

"Commercial.—The steps of the  
Court House were crowded yester-  
day morning to witness the sale of  
a fine looking drove of human be-  
ings. After having their mouths  
examined like horses, and their  
limbs pulled about, to test their  
soundness, were put up to be  
smacked down by the hammer.  
Competition was very brisk, and  
the lot realized good prices. A girl  
attracted our attention and inter-  
est, from the anxiety she displayed  
during the bidding for her flesh and  
blood, bone and sinews. As the  
price rose to \$100, a hopeful smile  
gradually spread over her dusky,  
good natured face. The last lot,  
a boy, had only brought a very  
moderate amount. The bidding  
confined to two persons, rose to  
\$130. She became restless, con-  
tinually glancing from one to the  
other of her would-be purchasers.  
—her predilection for one had evi-  
dently been formed—" \$170, say  
the live," said the auctioneer: a  
pause ensued, of suspense to her;  
the one she hoped to serve, hesi-  
tated. "Going at \$180: going—  
who'll say the \$500?" He still  
hesitated; the hopeful look had gone  
from her features, and was replaced  
by something akin to a feverish  
dread: still she looked in his face,  
wishing she might dare to urge him  
on. He noded, "\$500 for this fine  
likely girl, fifteen years old, a guar-  
antee given; 500, and going." A  
nod from his opponent brought her  
up to \$505. From this moment  
she seemed to have cast aside all  
hope—it was a matter of perfect  
indifference to her, which might  
buy her. At least all outward  
signs had fled and she glanced  
around calmly at the crowd of heads  
looking on her, as on some jack in  
the box, shown publicly and gra-  
bitously. We grew sick of the  
scene, as the auctioneer proclaimed  
\$510 had been bid, and we turned  
to force our way through the crowd  
but we were fast wedged. "Going  
—fair warning—going." The key  
fell on the block, and the auction-  
eer bent forward to enter the am-  
ount of sale. The girl looked at  
the sum she fetched in the flesh  
market, but never moved a muscle,  
except, perhaps, a slight brighten-  
ing was observable in the eye, and  
in the parting of the lips, as if in  
pride that she had sold for so much.

"Caroline, you and the boys go  
home," exclaimed some one near.  
The crowd opened to let them  
pass, and we escaped. Home!  
Father of all, what a mockery of  
that ending term! The home of  
the stranger, perhaps the trader—  
a home where bondage ends but  
with death.

LETTERS ON FREE MA

This is a pamphlet of 100 pages,  
press of T. R. Marvin, 24 Cong-  
Boston. It contains the letters  
Spencer, Richard Rush, Edward  
and others on the subject of Free  
which should be read and treas-  
every lover of justice and humani-

OUTLINES OF A NEW

OF PHYSIOGONOMY illustrated with  
ous engravings; is a pamphlet of  
pages, by J. S. Redfield, Clinton  
price 25 cents.

This is a very interesting book  
ogony, a very interesting subject,  
doubt be read with satisfaction and  
any who may give it a perusal.

AMERICAN AND FOREIGN

Slavery office is at 61 John Street  
where an assortment of Anti-Slavery  
Pamphlets, Tracts can be had no  
or us—address William Harned  
ten.

CHEMISTRY, and its appl

Physiology Agriculture and Com-  
Professors of LIEBIG, price 20 cents  
y Fowlers and Wells, 131 Nassau  
work—The works of Professor Lie-  
for themselves

BURDELL ON THE TEEL

able at this Office, price twelve  
cents. It is of great importance  
to those acquainted with the cause  
of this kind of Teeth. This pamphlet  
throws some valuable light on the subj-ct

CAPITAL PUNISHMENT—

of Edward Livingston against Ca-  
pitol, a pamphlet published by  
York State Society, for sale at this

TOBACCO: ITS HISTOR

TURE, AND EFFERTS ON THE  
AND MIND, by Joel Shaw, M. D.,  
by Fowlers & Wells, 131 Nassau  
N. Y. Price 25 cents.

PICTORIAL TEMPERANCE

By T. S. Arthur.—This little book  
is in tract on and must read for old an  
It is for sale at this office.

Free Labor Prod  
R. L. MURRAY

No. 377 Pearl street New  
WHOLESALE and Retail dealer  
in Groceries and Dry Goods, which  
the product of Slave Labor.

WINDOW GLASS, assorted s  
sale by J. GRIFFIN  
Boston, Aug. 15th, 1849.

NOTICE!

All persons interested in the estate of  
and Executor, late of the County of  
deceased, are hereby requested to  
same, and all those having claims  
said estate are notified to present the  
subscriber for examination without delay  
JOHN GRIMES, Adminal  
Boston, Aug. 15th, 1849.

YELLOW OCHRE, just received  
for sale on reasonable terms by  
J. GRIFFIN  
Boston, May 30, 1849.

BLANKS!

BLANK DEEDS and MORTG  
for sale at the office of the Freeman.

LITHARGE—A quantity of  
Litharge just received and for  
J. GRIFFIN  
Boston, Oct. 2, 1849.

BURNING FLUID.

THE subscriber having made arrange-  
ment for procuring fresh Burning Fluid  
ready to accommodate all those who  
on reasonable terms. J. GRIFFIN  
Boston, Dec. 1st, 1849.



