

To this the *Intelligencer* makes the following rejoinder.

"*Rev. S. B. Treat*.—Always keenly alive to the danger of abolition, when that inflammable spirit is in our midst or upon our borders, we very naturally take alarm when such danger is apparent. When we were informed that Mr. Treat was in the Indian country, meddling with the slavery question, we expressed our alarm and added our caution upon the subject." These quotations sufficiently evince the state of public feeling towards that Gospel which breaks every yoke.

In regard to the mission among the slaves at Woodstock Mills, East Florida, we remark that it was commenced at the instigation of Alberti, a manstealer. True, he renders it liberal assistance, but is it not to his interest to support a slaveholding religion? Should the missionaries preach deliverance to the captive, we fear that Alberti himself would take the lead in putting them down by Lynch-law.

The language of Judge Stevens respecting the Presbyterian, is equally true of the Moravian missionaries. We shall therefore quote it:—

"Our missionaries, it is said, have so far civilized them [the Indians], that they will shortly be incorporated into this Union as an independent State. When that is done, what cause will our Missionary Board have for consolation and joy to know that, in the hands of God, they have been the instrument to add one slaveholding state to the Union! How we who furnished the money will rejoice!"

And now, in conclusion, will the Moravian brethren permit us to remind them that they have but one missionary treasury. Into this the anti-slavery English Moravian pours his contributions, and from this the slaveholding Indian Moravian draws his support for religious services. We respectfully suggest that a movement should at once be made by the proper parties, to ascertain fully the relations of the Moravian Mission Churches to slavery. We shall look for this with no ordinary interest, and as soon as we learn that it has commenced, shall announce it to our readers. The Free Mission Baptists had to agitate this question in the United States for several years, before they succeeded in separating slaveholding members from the Cherokee Baptist Churches. Such, however, is our confidence in the humanity and wisdom of the Moravians, that we anticipate they will accomplish a division from slaveholders in a much shorter period.

MISCELLANEOUS.

SKETCH OF THE ABOLITION MOVEMENT.

PART XI.

EARLY in the year 1844, the attention of the British public was drawn to a case which excited wide and deep sympathy. It was the capital trial, conviction and sentence of John L. Brown, in South Carolina, for assisting the escape of a female slave. This atrocity excited a strong and universal feeling of indignation, as soon as it was told in this country. Lord Brougham brought the subject early before the House of Lords. At a meeting of the Glasgow Emancipation Society, held for the purpose of denouncing this flagrant violation of the rights of humanity, resolutions were passed denouncing it in strong terms. A memorial, signed by the Rev. William Jay and many others, was addressed from Bath to the inhabitants of the United States, and especially to members of churches, expressing their surprise and regret at this inconsistency of American professions and practice. The ministers and office-bearers of Christian churches and benevolent societies in London, Lancashire, and other parts of England, addressed an eloquent

memorial to the churches of South Carolina and of America generally, in which they bore an emphatic testimony against slavery itself, and set forth powerfully the revolting character of this development of its nature and effects. This memorial was signed by more than thirteen hundred of the most eminent dissenting ministers and elders. The venerable Clarkson added his name to the multitudes that called for the deliverance of a man drawn unto death for an act of simple humanity. Numerous signed petitions were transmitted from this country to the Governor of South Carolina, asking for the release of Brown. A universal shout of indignation and horror was heard echoing through the land. Strange as it then seemed, the American public was little roused; and from the testimony of the abolitionists of that country, we are led to believe that it was mainly owing to the remonstrances sent from this side of the Atlantic, that South Carolina first commuted the sentence of Brown to fifty lashes, and finally remitted this mitigated but disgraceful punishment.

Later still, two individuals, the Rev. Calvin Fairbank and Miss Delia A. Webster, were arrested on the same charge. Miss Webster, a native of Vermont, was residing as a teacher in Kentucky, and though she emphatically disclaimed being an abolitionist, she was convicted and sentenced to two years imprisonment. Mr. Fairbank received the severe sentence of fifteen years incarceration. This year also, the Hon. Samuel Hoar, of Massachusetts, was appointed by the Governor of that state to the post of agent at Charleston, South Carolina, for the purpose of collecting facts relative to the imprisonment of coloured citizens of Massachusetts, who arrived in vessels trading to her ports, or seeking shelter there from the storms of the ocean. Mr. Hoar on his arrival informed the Governor of the State of his mission and intentions, which were forthwith communicated to the legislature then in session. The intelligence caused great excitement; angry and violent resolutions were hastily passed, and the Governor was requested to procure the removal of the dangerous visitor from the State. In Charleston the tumult was not less. The personal acquaintances of Mr. Hoar entreated him to fly from the popular fury. The sheriff united his entreaties to theirs. He, however, declined deserting his post until he had endeavoured to discharge his duties. At one time, there seemed to be imminent peril of an outbreak; but this danger passed away. Mr. Hoar was able to disclaim the character of an abolitionist, and to confirm his statement by the fact of his belonging to the Colonization Society. This removed all personal prejudice against him, and with it probably his personal danger. It was determined, however, that he should not continue there. A number of gentlemen waited upon Mr. Hoar, intimating to him that it was useless for him to remain. He yielded to what he conceived to be the necessity of his situation, and returned to Massachusetts. Mr. Henry Hubbard was appointed on a similar mission to New Orleans, but returned without accomplishing anything.

Among the hopeful auguries of the year 1845, was the movement of Cassius M. Clay. Early in June, Mr. Clay began at Lexington, Kentucky, the publication of the *True American*, a weekly paper devoted to the cause of gradual emancipation in that State. It appearance excited very general attention; and it was sustained by a large subscription-list in the free States as well as in Kentucky. It was hardly to be expected, however, that such an enterprise could be carried on, with earnestness and resolution, in the heart of a slave State without exciting a deep and bitter opposition. Accordingly, when about ten numbers had appeared, symptoms of impatience began to manifest themselves, which soon took a tangible shape. A meet-

ing was held, which appointed a Committee to communicate to him a resolution requesting him to discontinue the *True American*, as dangerous to the peace of the community and to the safety of its inhabitants. To this demand, Mr. Clay replied with a refusal couched in burning words of indignation. The meeting adjourned for three days, when a numerous multitude assembled and resolved that "the press should stop," which they would effect "peaceably if they could, forcibly if they must." To carry out the resolution, a committee of sixty were appointed for the purpose of "taking possession of the press, and sending it beyond the limits of the State." This service they performed, and sent it, subject to the order of its owner, to Cincinnati. A public meeting was immediately held in that city, to take measures for the safe keeping of the press, and to express their sympathy with Mr. Clay, and their indignation at the injurious treatment he had received. Public meetings were held in many other places, to express their sense of this outrage on the liberty of publishing.

In about two months after this, the twelfth number of the paper was issued from Cincinnati, containing a long "Appeal," in which was given a history of the base outrages of the preceding August, showing to the non-slaveholders of Kentucky that they were virtually enslaved.

LETTER FROM MR. JAMES MILLER McKIM.

HAVING been favoured with the perusal of a long and pleasant letter received from our friend Mr. McKim, in which he announces his safe arrival home, and gives many particulars that are likely to gratify our readers, we have obtained permission to publish the following extracts, which trench upon no private confidence:—

Philadelphia, Oct. 18, 1853.

"We were out just eleven days, from Wednesday, October 5th, at 12 o'clock, till Sunday the 16th, at the same hour, American time. Saturday was a delightful day, with a smooth sea; zephyrs from the shore denoting that we were coming into another climate. The evening of that day was most magnificent. The moon was at her full, and shone upon us in all her glory, making the tranquil sea like a vast sheet of silver. The sick had all recovered, and everybody was on deck, some promenading and talking about home, others sitting in groups, singing, and all looking glad and happy. No one felt inclined to go to bed, and it was a late hour before the deck was cleared. The next morning when we awoke we found ourselves within sight of land. The first object I noticed was the lighthouse on Fire Island, and the next was the crest of the Neversink in the highlands of New Jersey. I hailed them, you may be sure, with a glad and grateful heart. It was a glorious morning. The air was dry and warm; the atmosphere was just lazy enough to subdue the brilliancy of the sun's rays, and make it one of our most delicious Indian summer days. As we neared the shores of Long Island on our right and Staten Island on our left, we saw the woods and trees dressed in their most gorgeous autumnal apparel. The foliage, which was just in the midst of its change, exhibited every colour of the rainbow, green, yellow, red, orange, purple, every color and shade in the most beautiful diversity. New York bay, always beautiful, appeared to the best advantage. Our party drove to the Irving House. At every turn we were unmistakably reminded that we were in another country, and in the midst of another people—a driving, daring, bold, energetic people. Great buildings and vast improvements in the process of rapid completion—the looks of the people, and their gait and manner altogether, seemed to denote the energy that cha-

racterizes the Anglo-Saxon race on this side of the ocean.

"I find everything here pretty much as I left it. It has been an excessively hot summer, and but little has been done hereabouts, at least anti-slavery-wise. Pennsylvania is so far south as to make it almost impossible to hold meetings or to labour during the hot months of summer. Our executive committee have been dispersed in quest of health and deliverance from the oppressive heats of the city, and everything has been waiting for the return of cool weather—and myself—in order to begin the active labors of another campaign. Our working season is from October to May. After May but little can be done, except to keep our newspaper press going, and to hold meetings in the country on the Sunday afternoons. These meetings in the hottest weather are often held in the woods, and are sometimes very effective. The circumstances seem appropriate to the occasion:—the freedom of everything, the open air, the lofty trees with their arches of natural gothic, and the blue sky seen through their tops, all conspire to give effect to the appeals on behalf of impartial and universal liberty. Some doubts were expressed by good friends at your house as to the propriety of holding anti-slavery meetings on the Sabbath; but, remembering that the Sabbath was made for man, and not man for the Sabbath, what better use could be made of a portion of that day, than that of pleading the cause of the poor and needy, of opening one's mouth for the dumb, of advocating the doctrines of justice, mercy, and truth, of rebuking and denouncing oppression and cruelty, hypocrisy, pharisaism, and all wrong? Any doctrine of Sabbath obligation which would forbid works of this kind is a false, irrational, and unchristian doctrine.

"The collateral benefits of our movement, even if it should never emancipate a single slave, are amply sufficient, in my judgment, to compensate for all it costs in labor and sacrifice. The spiritual benefits accruing and to accrue from it—benefits to individuals and to the people at large—benefits to religion in defining what it is, "pure and undefiled before God and the Father," teaching those who embrace it to live lives of untiring benevolence and unspotted purity,—the benefits, I say, which are to accrue from the anti-slavery movement are incalculable.

"Religious people in all ages have been frightened at reforms, and alarmed for the safety of the ark. The Pharisees in the days of Christ regarded Jesus as a Sabbath breaker and a blasphemer. So was Paul regarded and denounced. So were Luther and Zwingle and Melancthon in their days. So were George Fox and Edward Burroughs and William Penn still later. No doubt, at all these epochs, there were excesses of speech and action, which were considered sufficient to justify the fear and detestation in which the advocates of reform were held. Paul, besides being considered a madman, a disorganizer, and an enemy of the true church, had himself his own troubles with the excesses into which his converts were continually being hurried. Luther certainly was a rough, rash man, and said and did many things which might be excused, but could not be justified; and as for the early Friends, whose quiet and comfortable successors are now so fastidious and touchy, their own history shows some of the most remarkable instances of extravagance in doctrine, speech, and action that are to be found on record. If, then, there should be found among the abolitionists of the present day some evidences of human weakness and fallibility, let them not be censured as sinners above all other reformers. Let something be pardoned to the infirmities of our common nature, and to circumstances of excitement and trial which are very peculiar. But, without making any allowance of this kind, I still say (as I said to —)

the abolitionists of America will compare advantageously in all respects with any other class of people, living or dead. In soundness of judgment, elevation of principle, purity of life, wisdom of action, they have, as a class, no superiors that I know of. But I am forgetting to whom I write; I know you agree with me. I was thinking of some others whom I associate with you, and to whose objections on these points I find myself involuntarily replying.

"I hear on all sides the most cheering accounts of the progress of our cause. Our friends are in fine spirits, and, as usual, full of hope and confidence. The American Anti-slavery Society is in a flourishing condition, and its State, county, and other local auxiliaries are working together in the most harmonious co-operation. The campaign in Pennsylvania opens next Monday with the meetings of the State Society. In a little more than a month after, will be held the Decade Meeting of the American Anti-slavery Society in this city. Then comes our Philadelphia Bazaar, and then the scores of local meetings and plans and schemes for the promotion of the cause. So you see I have a prospect of a busy winter. The prospect seems sometimes, in my weak moments, rather appalling, after such a long holiday, and so much Abolition-made-easy in Europe. But, when I have got fairly into the harness again, I have no doubt it will all come natural, and that I shall be as happy as ever in the work.

"On Thursday evening last, the circle of workers for the Fair met at Mrs. Pugh's at Germantown, and there was a very full attendance. Miss Pugh and myself were wishing we could show to our English friends the crowd of bright, interesting, intelligent, animated, industrious ladies composing the circle; especially when it was increased towards the latter part of the evening, by the addition of husbands, brothers, and friends, who came to escort home those who belonged to them. It was quite a picture of Philadelphia anti-slavery life.

Read the enclosed slip from our paper, the *Pennsylvania Freeman*,* and then let me tell you that I last evening saw and conversed with one of the slaves therein referred to—the one who was wounded the most severely, and who was the hero of the fight. There were four fugitives, and eight white men. They had been decoyed into a barn near Taneytown, in Maryland, on the pretence of friendship, by a white dastard, who then informed upon them. Two of the slaves gave up without resistance; the other two fought desperately, but were overpowered. One was shot in the jaw, besides being terribly mangled by beating; the other, the

* On Tuesday, four runaway slaves, believed to be from Harper's Ferry, Va., were found concealed in a barn at Taneytown, and on Mr. James Burke, constable, with a posse, attempting to seize one of them, the slave fired a double barrel pistol at them, but fortunately Mr. Burke was very close to him and escaped being killed by knocking his arm to the one side, the load passing to the right side of his head and severely burning his face. A desperate fight then commenced, in which all the blacks participated, but there being double the number of whites the slaves were at length taken. The blacks were all armed with pistols and large dirk knives, but could not use anything but their pistols. It is said they (the slaves) fired six or eight times. There were three men shot besides Mr. Burke—one in the breast, one in the leg, and one in the arm—none of which are thought to be dangerous. Two of the slaves were shot, one in the left arm, which is very severe, and one along side of the head. Three of them were brought to Westminster and secured in jail, and the one that was shot in the arm was kept in Taneytown in charge of a physician, who dressed the wound. The wound is very severe, as he received the contents of one barrel of a double barrel gun, the whole load entering his arm just above the elbow.—*Westminster (Maryland) Democrat*.

one whom I saw, received the contents of a heavily loaded shot gun in his arm, which brought him to the ground, and enabled his assailants to capture him. He was too badly wounded to be removed, and was therefore put under the care of a surgeon, and in the meantime carefully guarded to prevent escape; but not sufficiently guarded for that purpose, as it proved. Friends from without—one a white man, and another a colored woman—put facilities in his way, one of which was a rope with which he let himself down from the window by means of his one hand and teeth; the other hand (his left hand, but he is left-handed) being entirely disabled by the wound. Safely away from his prison, the white friend furnished him with a swift horse, which soon bore him across the slave border, and placed him among friends in Pennsylvania. Thence he was transferred as opportunity offered, and as his strength could bear it, by successive stages of the underground railroad, till at last he reached Philadelphia. He is now under medical care at the house of one of his friends, and we hope he will soon be well enough to send on to Canada. I saw his wound last evening, and it is a terrible one. But he does not seem to mind it, being overjoyed to be in comparatively secure possession of the long desired boon of freedom. He is an uncommonly fine-looking smart fellow, and quite a youth in appearance. He thinks he is twenty-one years of age, but I should not take him to be so old. He had been a waiter in a hotel at Harper's Ferry. His owner lives in Martinsburg, Virginia, and has been receiving one hundred dollars a-year from the hotel keeper for his services. This is another illustration of what your well-fed, well-clad, "well-treated" slave will dare and endure to receive the prize of liberty.

"I find that the number of escapes is every month increasing; and from the fugitives' own friends we learn that anti-slavery information is beginning to be spread more among the slaves than formerly, and that the spirit of emancipation is abroad among all classes. Everything looks hopeful and promising, and, though the times and the seasons are known unto no man, the day cannot be very far distant when this country will rise in her moral might, and throw off the curse that now weighs upon her. Heaven speed the day! For, without slavery, what a glorious country ours would be. Such a mighty people; such enterprise; such intellectual energy and moral force; such bravery and such generosity! And then, our natural resources; a whole continent, glorious in beauty and rich in every variety of wealth. Who would not labour to rid such a land of the curse that blights it, and to make it what it may be made, 'the garden of the Lord'?"

"I look back with great interest to your country and to the friends whom I left there. I have memories treasured up of my visit, from which I expect to derive enjoyment and instruction as long as I live. It was a great privilege to make the acquaintance of many whose names rise up before me, as my mind sweeps along the route over which I passed in my tour. My only regret is that I had not time to see more of them, and become better acquainted with them."

CONTRIBUTIONS FOR THE BOSTON BAZAAR.

WE venture to print the following extract from a letter just received from a sojourner in Perth, that our readers may appreciate the zeal with which our coadjutors in that far northern city have been labouring to assist our American friends in the prosecution of their great enterprise. Whilst we know that the help is valuable, we believe the sympathy thus evinced is felt to be still more cheering. We learn that goodly displays of contributions for Boston were also made in Edinburgh

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