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A VOICE

TO THE

UNITED STATES OF AMERICA,

FROM THE

METROPOLIS OF SCOTLAND ;

BEING AN ACCOUNT OF

VARIOUS MEETINGS HELD IN EDINBURGH ON THE SUBJECT

OF

AMERICAN SLAVERY,

UPON THE RETURN OF

MR GEORGE THOMPSON,

FROM HIS MISSION TO THAT COUNTRY.

We hold these truths to be self-evident :—THAT ALL MEN ARE CREATED EQUAL ; that they are endowed by the Creator with certain inalienable rights ; that among these are life, liberty, and the pursuit of happiness.—*American Declaration of Independence.*

EDINBURGH :

WILLIAM OLIPHANT AND SON,

7 SOUTH BRIDGE STREET.

1836.

Price Ninepence.

D. C. Coleridge

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Edinburgh emancipation society

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1836.

a. s. 13/5/11

PRELIMINARY NOTICE.

WHILE the inhabitants of this country were straining every nerve to effect the abolition of Slavery within their own colonies, they were far from being insensible to the groans of millions, who have long been held in a state of bondage as outrageous and deplorable as that of the West India Islands, and, in many instances, far more so: but at that time they were fully aware of the painful situation in which they stood. They felt that with no consistency could their voice be heard on high, and that all their remonstrances must have fallen pointless to the ground. "Physician, heal thyself," might then have been the reply from every other country. As a nation, we required first to take the beam out of our own eye, before we could see clearly how to take the mote out of the eye of any other nation. But no sooner was the blow struck which abolished our own colonial slavery,—no sooner was the day determined, and the great truth, that *man cannot hold property in man*, recorded in our statute-book, as one fixed principle of British law, than the spirit of sympathy began to struggle for expansion, and the spirit of freedom for expression in regard to slavery wherever it existed. "THE EDINBURGH SOCIETY FOR THE ABOLITION OF SLAVERY THROUGHOUT THE WORLD," was one of the results. It was formed in October 1833, after a series of Lectures on the subject of slavery by Mr GEORGE THOMPSON, whose labours in this country, in the great cause of Negro emancipation, had been attended with triumphant success.

Slavery throughout the world presented a field for exertion, of the most appalling description, far more extensive than that which had so long wrung the hearts, and stimulated the energy, of the people in this kingdom. There was the existence of the slave trade itself, still carried on to great extent by other nations, in express violation of treaties, solemnly signed, sealed, and delivered; to which the attention of our Legislature yet remains to be respectfully, but energetically and perseveringly directed. There was the horrid system of slavery as still practised in Brazil to a prodigious extent; and, above all, because, under all its circumstances, it is the vilest on which the sun has ever shone, the slavery of the United States of America.

Slavery maintained, nay, and defended with unblushing effrontery, by a people who claim to be regarded by all other nations as the freest in the world, could not fail, in these days, to excite notice and reprobation.

tion; and the more so, as above *three hundred thousand* free people besides, were there doomed to habitual ignominy, to degradation and contempt, merely because the boasting white man had found them "guilty of a skin not coloured like his own!" To designate this as simply a prejudice against colour, was seen to be a prostitution of terms, it being, in fact, a state of mind combining haughtiness and disdain, in their meanest and most execrable forms, and standing out in strange contrast even with Brazil.*

Thus, however vast the field of misery and crime, the Society could not for a moment hesitate where they were bound to begin their operations. It was in the land as guilty as our own had been, but where, deeds which Britain has never perpetrated, have too long been sanctioned and defended;—the land, where, with the declaration daily in their mouths, "that all men are born *equal*, and are endowed with certain *inalienable* rights," they hold two millions three hundred thousand of the species in bondage; carry on without a sigh a system of inter-national slavery; and, what is far more dreadful, have interwoven slavery, and all its inseparable abominations, with the divine and merciful system of Christianity itself;—the land, where man is the absolute property of his fellow-man, an article of barter or of sale, a chattel personal, not ranked among accountable beings;—the land, where slavery is hereditary, and where the children of a slave-mother, though the father be a white, are doomed to perpetual vassalage; where, therefore, parents are selling their own children, and where even females are sold by weight, and in exchange for animals of the brute creation;—the land, too, where, in one of its most populous and powerful states, the punishment for the second offence of teaching blacks in a Sabbath school, is death! where, in all their Slave States, the benefits of education are withheld, and in most of them, fines, whipping, and imprisonment, are the penalties imposed upon those who dare to adopt any means of enlightening the black or coloured population;—the land, in short, where every rising sun witnesses two hundred infants born into this dreadful state of hopeless bondage, and where, therefore, in one single year, about as many hapless souls are added to the millions enslaved, as are taken from Africa by the slave traders of all other nations!

Whether there has been any such outrage against humanity in past ages, we need not inquire; but when the light, the civilization, and, above all, the Christianity of America are taken into the account, it certainly has no parallel under Heaven at the present moment.

After such a scene had been unfolded, will it be believed, that, by the lips of a single human being in this country, the inquiry was ever whispered, "But have we any right to interfere?" The timid only, or those who are themselves the slaves of a sinful expediency,

* Where, as soon as the Mulatto or Negro is freed, he becomes eligible to all offices, and, in the eye of the law, is equal to the white—where the hand of the Negro officer comes in contact with that of royalty itself,—and where he escapes in one day from that dire proscription which disgraces the boasted freedom of the United States; a proscription which will invariably raise the finger of scorn to their Declaration of Independence.

must have been the parties who could, for one moment, pause with regard to right, nay, and imperative duty, in such a heart-rending case as this. Perhaps, however, even the scrupulous may be helped out of their cold hesitation, when they are informed, that the friends of Negro emancipation in Great Britain had already been appealed to, and implored by inhabitants of America itself; and that before any effort had been put forth by this country, it had been urgently invited. "It is impossible," said the appeal from New England, "it is impossible that the British people, standing, as they now are, upon the neck of colonial slavery,—it is impossible for them to consider their work at an end, while there remains a human being held as a chattel under the whole heavens. Dear friends! surely you will do something in our behalf, being assured, that any sacrifice you may make, will, like good seed sown in good ground, produce at least an hundredfold."

In these deeply interesting and affecting circumstances, Mr GEORGE THOMPSON, in every respect so highly qualified for proceeding to the United States, having been cordially and unanimously invited on the same day (the 7th October 1833), by the Emancipation Societies of Edinburgh and Glasgow to undertake this arduous mission, he at once acceded to their request, embarked for America, and safely arrived in New York on the 19th of September 1834. It may also be mentioned, that the path for his proceeding thither was made still more plain by the following statement on the part of the New England Anti-Slavery Society.

"The New England Anti-Slavery Society believing that, at the present moment, no more efficient plan can be adopted to promote the freedom of the Negroes in the United States, than that which has proved so eminently successful in Great Britain, namely, the employment of eloquent and intelligent agents, have invited Mr GEORGE THOMPSON to become their lecturer. The Anti-Slavery party in the United States, though increasing in number, is, however, scattered and poor, and greatly overburdened by their past efforts and sacrifices. The wealth and influence of the nation are arrayed against it. They therefore need the pecuniary assistance of Great Britain as much as her sympathy. Would she be generous enough to support Mr THOMPSON during his mission, say for three years, the Society might say to their fellow-country, 'He who is come among us, seeks not to obtain our money but our hearts: he will not burden us to the amount of a farthing. All he asks for himself is a friendly reception, and a patient and a candid hearing.'

"It is confidently believed that this sacrifice, which, if divided among many, will not be felt, will be cheerfully and gladly made."

While Mr THOMPSON remained in the United States, he delivered between two and three hundred public lectures, besides innumerable shorter addresses in committees, conventions, associations, &c. He left behind him from a thousand to twelve hundred ministers of the Gospel enlisted in the cause of immediate emancipation,—new societies organising weekly,—a great number of newspapers and periodicals pleading for the oppressed and down-trodden coloured population,—and every day witnessing fresh accessions of moral energy to the cause of humanity. He quitted the chosen field of his labours on the 8th of November last, but not without various testimonies to the effects produced. One may suffice, from that intre-

pid and successful advocate in the cause of human rights, WILLIAM LLOYD GARRISON:—"In spite of persecution and reproach, you have accomplished the work of years in a single year. Your mission has been owned and blessed of God. It has shaken the nation to its centre. It has opened the eyes of the blind, unstopped the ears of the deaf, and raised from moral corruption the dead. Thousands have been converted, and a multitude of associations formed through your instrumentality.—O how closely do the ties of love bind you to our hearts! How many are the prayers that will be offered to God for your safety and deliverance from every evil!"

Mr THOMPSON having proceeded by way of St John's, New Brunswick, embarked on board of a British vessel for Liverpool, where he arrived on the 4th of January, and on the 12th was happily joined by his family, who had left New York on the 16th of December.

In every place which he has since visited he has been met by the same unanimous testimony of encouraging and heart-felt approbation; and now, whether, upon his return to *this* City, he was not hailed by all ranks, and by persons of every denomination, as having full well accomplished a great Christian duty, and hastened the arrival of a day, to be remembered by future ages on the American continent with more of reason, and more of heart-felt gratitude, than even the anniversary of their own independence,—let the readers of the following pages judge.

The reader will here see, that even now, so far from all being dark or hopeless in the United States as to the entire abolition of Slavery there, its doom is fixed;—that the undaunted friends of immediate abolition, male and female, have already made more personal sacrifices, than the people of this country were ever called to do, during their long-protracted struggle. He may see the dawning of a day, which will not set till the last link that binds the slave is broken; and he may now safely anticipate, that the men of the south, who now talk so exceeding proudly, must at last yield or change their minds, bowing before the potent influence of public opinion, and the sense of shame. Many of them will; and, if others do not, before they close their eyes in death, they will probably hear their very children, in prospect of the event, unite with our own poet and say—

"I would not have a slave to till my ground,
To carry me, to fan me while I sleep,
And tremble when I wake, for all the wealth
That sinews bought and sold have ever earn'd."

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EDINBURGH EMANCIPATION SOCIETY.

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Rev. CHRISTOPHER ANDERSON.	JOHN DICKIE, W. S.
Rev. WM. ANDERSON, Loanhead.	HON. H. D. ERSKINE.
Rev. WILLIAM GOOLD.	GEORGE INGLIS, JUN.
Rev. E. HALLEY, Leith.	JOHN MACANDREW, S.S.C.
Rev. PROFESSOR PAXTON.	JAMES MARTIN.
Rev. Dr PEDDIE.	JAMES OGILVY.
Rev. WILLIAM PEDDIE.	WILLIAM OLIPHANT, SEN.
Rev. Dr JOHN RITCHIE.	T. R. ROBERTSON, W. S.
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HON. MRS ERSKINE, *Secretary.*

MISS VINER, *Treasurer.*

A VOICE
FROM THE
METROPOLIS OF SCOTLAND.

MR THOMPSON'S ARRIVAL IN EDINBURGH.

ON reaching this City, Mr THOMPSON'S first meeting was with the joint-committees of the Edinburgh Emancipation Societies. The proceedings are reported in the following article taken from the SCOTSMAN Newspaper of the 30th of January, W. ALEXANDER, Esq. of Leith, being in the chair.

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

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

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

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

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

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

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

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

MR THOMPSON'S FIRST LECTURE.

MR THOMPSON'S first public lecture was delivered in Dr PIEDDIE'S Chapel, Bristo Street, on Thursday evening, January 28th. In consequence of the unprecedented anxiety to hear the details of Mr THOMPSON'S trials and successes in the United States, the Committee deemed it necessary to regulate the admission by tickets, sold at various shops in the city. The propriety of this measure was fully apparent on the evening of the lecture,

when the house was crowded to repletion in every part, and a great number of applications for admission refused at the gates of the building. The following account appeared in the Scotsman, already quoted.

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

Mr THOMPSON then rose, and was received with a fresh burst of applause. He should not, he said, attempt to describe the feelings of satisfaction with which he gazed upon the large and intelligent audience which he beheld assembled once more within these well known walls, for the purpose of listening to him who had now the honour to appear before them, and to hear from his lips the progress of those principles which they had there together enunciated and espoused, and the triumph of which they had there together celebrated. He dared not trust himself even to attempt an expression of the joy and gratitude which filled his bosom, when he beheld them still feeling a deep interest in the cause of human freedom, and found that not only had they not deserted that cause, but that they were rallying in even greater numbers around the standard which they, in by-gone days, had planted and promised to sustain, while there was a fetter on the heel of a single human being on the face of the globe. (Loud cheering.) He begged to assure the meeting that his own attachment to the cause which he had the honour to advocate remained undiminished—and not only so, but that it had never even wavered or been weakened; that it still continued as strong as ever, and that what he had witnessed in a far off land, had but the more deeply convinced him of the potency and omnipotence of those principles by the advocacy and enforcement of which we had succeeded in slaying the monster on our own borders; that it had only more deeply convinced him that nothing was wanting but the unceasing, the persevering publication of those principles, to put an end to slavery wherever it curses the soil and degrades humanity on the face of the earth. (Immense applause.) He had that night to draw their attention to the subject of slavery in the United States of America—to the incongruous institution of domestic slavery in a land of freedom. He wished it to be understood that they were not met there that night, guided and influenced by a mere desire to know what was going on in the United States, as a matter of mere history of contemporaneous events; but that they were there to feel a deep interest upon many grounds, in the great question of human rights which was now agitating that wide spread territory. (Cheers.) The history of the Anti-Slavery question in America was deeply interesting, as developing the best, the holiest, and the mightiest means of carrying forward a moral revolution; by the simple enunciation of the principles, the supremacy of which was sought to be obtained, without resorting to physical violence; by the simple action of man upon man; by opinion operating upon opinion; by merely enlisting the pulpit, the press, and the plat-

form, in the work of that reformation. (Cheers.) The history of the American slavery question was as interesting as it was plain, as displaying the mighty influence of truth when outspoken and fearlessly enunciated, without regard to human wisdom or expediency; these having been the means by which a mighty change had been effected in America in reference to this question—a change so mighty that, he might venture without hesitation to say, no change so great, without the interference of miraculous power, had ever been effected in any era of the world. (Great cheering.) He repeated that it had been effected not by human wisdom, by rank, nor wealth, nor politics, nor learning, nor expediency, but by the mighty lever which is fated to overturn the world, and place it as it should stand, with its apex upwards—it was by “the foolishness of preaching.” (Great applause.) That was the mighty agency which had been employed in America. The history of the Anti-Slavery question was also highly interesting, as bringing us acquainted with some of the noblest specimens of human nature—with some of the boldest and purest Reformers that ever lived. He spoke unhesitatingly when he said so; and he should demonstrate the truth of this assertion ere he left the subject. He begged to state, that he was not there that night to make the gulf of feeling and sentiment between Great Britain and America wider than it is—he was not there to publish an act of divorce between them—but to unite them in one common object, one common sympathy, one common principle, and one common plan, to put an end to slavery wherever it exists. He wanted to bring the friends of the slave in this country, in contact with the noble and sublime spirits who were waiting to embrace them over the blue waters of the Atlantic, and to join them in one indissoluble compact never to relax their moral energy, until they shall have seized the pillars of the blood-stained fabric which despotism has reared, and, like another Samson, brought it to the ground. (Tremendous cheers.) Oh! it was something—and it was his rich reward—to become acquainted with men in a distant country, having one common language and one common ancestry, working with us in the same common cause; it was something to know that the wilderness of waters did not divide us; that we are one in principle; one in faith; one in effort; that we have the same common object in this world, and the same anticipations hereafter; it was something, he said, to know that we were engaged with these wise, holy, and uncompromising men in America, in accelerating the cause of Universal Emancipation. (Great applause.) It was not alone the cause of Anti-Slavery in which he was embarked; it was the cause of Anti-Ignorance—the cause of anti-everything which degrades, crushes, withers, and destroys the spirits of mankind. Again, once more; the question was interesting, because in its development it made us acquainted with the men and women engaged in it; their principles and their conduct; and thus called upon us first to admire them, next to commend them, next to imitate them, and adopt the principles by which on the other side of the Atlantic they advance the great work. The Anti-Slavery question in this country was very different from that in America; the struggle was never so sublime here as he had witnessed in America—our sacrifices were never so great; our temptations to swerve were never so strong; our interests when at the closest were never so close, as in the United States. It was never necessary that we should suffer in our reputation; that we should lose our friends; the value of our property be deteriorated; or that we should be deprived of the substance and amount of our profitable trade. But hard as this was, those now engaged in carrying on this cause in America—men and women without exception—were subjected to it, and sustained by high religious principle, they firmly bore up against all these accumulated evils; and nothing lower, and nothing less, than that mighty principle could sustain them in a cause, by espousing which they had every thing to lose, and nothing but infamy to gain. (Cheers.) He stood there not to defame America. 'Twas true they had persecuted him; but that was a small matter; 'twas true they had hunted him like a partridge on the mountains; that he had to lecture with the assassin's knife glancing before his eyes; and his wife and his little ones in danger of falling by the ruthless hands of murderers. All this was true, and much more, but he came not there to tell of aught that he had suffered or done, except in so far as it illustrated the progress of the mighty reformation to which he had alluded. (Cheers.) He dared not speak slightly of America. 'Twas true he bated her sins—but 'twas not less true he loved her sons. His object was not to overthrow the institutions of America, and bring her constitution into disrepute. Slavery might sink, and that constitution still live; slavery might fall, and that constitution stand; slavery might die and be buried in a grave of infamy, covered with the execrations of mankind, and witness no resurrection, and yet the constitution of America

stand out in unsullied, and more than pristine beauty, and become the blessing of the world. (Great cheers.) He should like to have an opportunity to speak of America in other respects; to speak of her as being exalted in arms, and as rich in wealth; to speak of her extended commerce — of her agriculture — of her unparalleled means of education—with the volume of Revelation in the hands of all her families but those of her degraded bondsmen; with the ordinances of religion in abundance; of her 15,000 ministers, and of her Missionary exertions; on all these he could dwell with pleasure, after he had discussed the question of slavery. But the damning plague-spot of America, Christian America, Republican America, America, the land of Bibles, and Tracts and Missionary societies, America, who boasted herself in being the freest country on the face of the globe, was slavery! America had her slave ships—types of Pandemonium—gliding on the surface of the ocean, and put forth her presumptuous hand and traded in the lives and the souls of men! (Cheers.) Would it be believed that the slaves formed a sixth part of the American population; every sixth man or woman was a slave—their bodies, their souls, their skill, their energy, their posterity, their every thing was under the dominion of slavery. It was not true that the slave trade was abolished in America; slave auctions were still to be seen—men and women were still to be seen sold like so many cattle. It was to abolish that system he went to America. He did not deny that the weavers of Paisley, that the peasantry of Ireland, and many others of our countrymen, were occasionally bordering on starvation. He could not deny this; but these individuals, poor and miserable as they were, were still free; to them the wheel of fortune was still revolving; the starving of to-day were not the starving of to-morrow; hope beamed on all; they may die, but they bequeath liberty to their children, and they, guided by the way-marks which their parents had missed—became the favourites of fortune, and rose to honour, competence, and prosperity. He did not seek to exempt the slaves from poverty; he wanted only to give them freedom. (Great cheering.) But this was not his only mission to America; he went also to attack a sin not surpassed by slavery—the simple prejudice that prevails against colour. So deep was this prejudice, that the coloured people were denied a pew in the church, a place in the cabin of a steam-boat, or the interior of a coach; the body is even denied a corner in the usual place of repose for the dead; and they would deny the soul a place in heaven if they could. The first thing to be done in America, is to plead for the slave as for a *man*; to establish his title to humanity; and make him stand out before their eyes as a human being. There was one test which he always applied to a man about whose title to the full honours of human nature there was some dispute. He asked not of his clime, his colour, or his stature, of the texture of his hair, or the conformation of his limb; he asked not if he issued from the majestic portals of a palace, or from the humble door of a West Indian negro hut—he asked but one question, “Could he love his God?” And if that was answered in the affirmative, then he recognised his humanity, claimed him as a brother, and elevated him to the position which he himself occupied. (Tremendous cheering.)

Well, how did he go to America? He went without name and without influence, and without wealth. Well, did he flatter them? No. He could not call them the freest people, for he did not believe it; he did not call them the wisest people, for he had left Edinburgh, and he could not say so. (Laughter and cheers.) After describing the reception he had received, Mr Thompson proceeded to say, he had been frowned upon, sneered at, and pitied. Even in Edinburgh, he understood, he had been called an amiable enthusiast—a title which he begged to disclaim. An enthusiast was one who sought to obtain an end without using the means; and therefore the term applied more to the person that used it than to him. He (Mr Thompson) went leaning upon the arm of the Almighty, and trusting in the enunciation of truth, believing that God is ever with the truth, and in the truth, and that the truth is God. He was not an enthusiast, therefore, who by the enunciation of truth seeks to overcome prejudice, and interest, and superstition, but he is an enthusiast who seeks those ends without using the means. (Cheers.) Mr T. went on to shew the degraded state of the American slaves, and that even Church dignitaries and ministers were slaveholders. One of the Professors, he said, put to some slaves the revolting question of *whose* are you? One answered I belong to Mr —, and another said I am Mr Such-a-one's, and another said I am the Congregation's. This was explained by stating that certain pious persons bequeathed their slaves to the Church by way of endowment, to keep up the preaching of the Gospel! And it was well known that no slaves were so wretched as those that belong to the Congregation, which arose from their being hired

out like hacks for short periods of three or six months to persons, who, having no interest in their future welfare, only strived how they could make most out of them for the time. He affirmed also that the slaves were denied the blessings of religion, and that in the State of Louisiana the second "offence" of teaching a slave to read was punished with death. To shew that the slave trade still existed, he stated that in the district of Columbia, the licence for dealing in slaves was 400 dollars, and that the revenue derivable from this source was applied to the formation of canals and the education of the white youth of Washington! In this same district, a poor man was taken up on suspicion of being a slave; he was advertised as such, but no one came forward to claim him. In these circumstances what did his oppressors do? Did they give him compensation for false imprisonment? No, he was put up to public auction, and sold to be a slave for life to pay his jail fees! (Great sensation.) After some farther illustrations of American slavery, Mr THOMPSON turned from what he called the dark side of the picture, and shewed the rapid progress which the principle of slave abolition was making in the number of Societies embarked in the cause, and the extensive funds raised in collections for promoting it, into which particulars we have neither time nor space to enter.

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

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

The above is a very faint sketch of Mr THOMPSON'S lecture, which occupied two hours and a half in the delivery, and was received throughout with the most rapturous applause.

MR THOMPSON'S SECOND LECTURE.

Mr THOMPSON'S second lecture was delivered in the Rev. Dr JOHN BROWN'S Chapel, Broughton Place, before a very crowded and highly respectable auditory. JOHN WIGHAM Jun. Esq. in the Chair.

Mr THOMPSON, who, on his appearance in the pulpit, was rapturously applauded as usual, proceeded to take up the subject where he had left off on the former night. He went on to describe the fierce opposition which the question and its supporters had met with from the Americans. He stated, that the Senate of Georgia had offered a reward of 5000 dollars for the head of Mr W. L. GARRISON, for promulgating what was described in the American constitution as self-evident truths, that God had made all men equal, and endowed them with equal rights, any infringement of which, obedience to the laws of nature and of God called upon them to resist. These doctrines the Americans were the first to enunciate to the world, and yet the Senate of Georgia offered 5000 dollars for the head of Mr GARRISON, for advocating them. Mr T. then described the disturbances which took place in New York, in the month of July 1834, in consequence of an anti-slavery meeting having taken place, at which a few coloured people attended. The mob, he said, rose and governed the city for three days and nights; a great deal of property was destroyed, and the house of a most respectable citizen sacked. A catalogue of the outrages perpetrated would take him all the evening even to refer to. Riots of a similar description had also taken place at several other places. Such was the state of things when he went to America. For several months his labours in the Northern States excited little attention in the South. Paragraphs concerning him appeared in the Northern papers, but the papers in the Southern States carefully excluded all notice of his movements. In the month of May following his arrival, however, a large meeting of the National Anti-Slavery Society, took place in New York, at which the report of the Society was read. This report, which gave an account of no fewer than 250 active auxiliary societies scattered up and down the country, fell like a thunderbolt upon the pro-slavery advocates. They rose like one man, with the determination of putting down the abolitionist by every means in their power; and mutilation, plunder, and murder, became the order of the day throughout more than half of the United States. The mail bags were rifled in open day; and no vessel was allowed to send their letters to the Post-office without the previous inspection of "the Committees of Vigilance," which had been appointed by the mob; and every pa-

per, letter, and pamphlet, in any way bearing upon the abolition question, was seized and destroyed. Mr THOMPSON read numerous quotations from the anti-abolition newspapers, to shew the abusive language which was applied to the advocates of slave-eman- cipation, whom they recommended should all be hanged or otherwise disposed of in an equally summary manner. The quotation of the liberal mottoes of some of these pa- pers, along with the intolerant sentiments of their leading articles, created considerable sensation in the meeting, as indeed did the whole of the details of the disgraceful con- duct of the pro-slavery advocates in that land of boasted freedom. He stated that a Grand Jury in the county of Frederick, Alabama, had presented the Anti-Slavery So- ciety and the coloured population, as nuisances that ought to be abated by every possi- ble means; and another grand jury in the same state had voted GEORGE THOMPSON a nuisance—(Great laughter)—along with J. G. BIRNEY, W. L. GARRISON, ARTHUR TAPPAN, and DANIEL O'CONNELL, the great Irish orator—(Renewed laughter and cheers)—for impertinent and unauthorized interference with the slaveholders in Ame- rica. Mr T. remarked that one part of the American constitution—the liberty of speech, and the liberty of the Press—was held to be unalterable by Congress; not- withstanding which, there was nothing more common than for public meetings to recom- mend the legislature to put down certain prints, and to put to death certain individuals, who advocated the right of the slave, and lifted up their voice in behalf of the oppressed. He had also to arraign the Christian ministers of America as the most efficient support- ers of slavery. (Cries of "Shame.") He blushed to bring that charge forward, but they would not have a proper view of American slavery without it. They had to hear, perhaps for the first time, that the ministers and elders of the respective bodies of Pres- byterians, Baptist, and Methodists, were the main pillars of that blood-stained fabric which it was the object of the abolitionists to pull down. (Repeated cries of "Shame.") If these parties would withdraw their countenance from slavery—if they would cease to preach the doctrines they now preach—if they would cease to participate in the gains of the system by which God's image is bought and sold in America,—slavery would not remain one year. (Great cheering.) This was a grave charge, and might appear strange to them, but that was not his fault, but the fault of the Americans, and the fault of Englishmen who had gone there, and come back here, and said nought about it. (Cheers.) There was no want of persons to tell all that was good about America, but why did they not give both sides of the question? It was time that men should learn to tell not only the truth but the whole truth. While he should be ready to give America praise for being before us in many things, in this he must say they were far behind us, in that the clergy of all denominations were not only with the oppressor in sentiment, but were found the worst of oppressors. Mr THOMPSON then went at some length into the proof of these charges, of which it will be sufficient for us to say, that it was ample and unequivocal enough in all conscience. He then proceeded to change the picture, and to shew the astonishing alteration which had been effected re- cently, and the rapid progress which the cause was still making. More than 1000 ministers had already renounced their prejudices and pro-slavery sentiments, and de- clared themselves in favour of immediate emancipation. (Cheers.) There were already no fewer than 320 societies established in 14 or 15 of the American States. So great was the change among the Presbyterian body, that many Synods and Presbyteries were making abolition sentiments a condition of church membership; and were refusing to allow a minister, being a slaveholder, to enter their pulpits. (Great cheering.) An equally gratifying change had been effected in the sentiments of the Episcopal Metho- dists, the Baptists, and Congregationalists, large numbers of whom were already acting efficiently in the cause. The Unitarians were also rising in favour of the ques- tion; and the celebrated Dr CHANNING had recently come out with a work in favour of the principles of immediate and entire emancipation. One of the most cheering evidences of the progress of the cause was perhaps to be found in the fact—that the colleges and seminaries of learning in America were fast becoming abolitionized. (Cheers.) Mr T. also produced a number of newspapers which were favourable to the cause, besides monthly and quarterly periodicals, annuals, and even almanacs, of every shape and size. There were also, he said, Anti-Slavery pictures and poetry published, Anti-Slavery fancy sales held, and petitions got up in all parts of the north. There were also Anti-Slavery church conferences, and prayer meetings in abundance; and fifty Anti-Slavery agents were travelling through the country and lecturing on the sub- ject. In this country we had never had above four or five agents. Mr THOMPSON concluded by earnestly urging upon one and all the necessity of being active in the

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

RESOLUTIONS OF EDINBURGH EMANCIPATION SOCIETY.

At the conclusion of the lecture the following resolutions were proposed by the Rev. JOHN RITCHIE, D.D., seconded by WILLIAM ALEXANDER, Esq. of Leith, and carried amidst loud acclamations: viz.

I. After what has been now and formerly stated by Mr GEORGE THOMPSON, we are fully persuaded that he has in spirit, procedure, and success, exceeded the most sanguine anticipations of the Emancipation Society—that, by his firmness and prudence, zeal and perseverance, in advocating the cause of the Bondsman in the United States, he has amply redeemed every pledge given by him to the friends of human freedom, by whom he was deputed—that, amidst obloquy, peril, and physical violence, he continued to persevere in the high enterprise, until, by the verdict of transatlantic friends, the best judges in this matter, his remaining longer would, without promoting the cause, have compromised his own safety. We acknowledge the good hand of Providence that has been around him, bid him cordial welcome to his native shore, renew our expressions of confidence in him as a talented Advocate of the Liberties of Man, and trust that a suitable field may soon be opened up for the renewal of his exertions.

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

III. We remember with delight the claims of common Parentage, Language and Interests, and rejoice in the many Institutions, Religious and Philanthropic, by which America is signalised; and view, with corresponding regret and condemnation, the support given to Slavery by Christian professors, Ministers, and Churches, and would adjure them by our common Christianity, and the public shame, thus put upon it, to weigh their conduct in the balance of the Sanctuary—to give up their horrid traffic in the Bodies and Souls of men—to put away from among them the accursed thing, to redeem the past, by awaking to righteousness, by emancipating and evangelizing their sable fellow citizens, and thus do homage to Him who hath made of one blood all nations of men.

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

JOHN WIGHAM Jun., Chairman.

MR THOMPSON'S THIRD LECTURE.

On Wednesday evening, February 3d, Mr THOMPSON delivered his third lecture, in the Rev. Dr PEDDIE'S Chapel, Bristo Street, which was, as on the first occasion, crowded to overflowing. The Rev. Dr JOHN RITCHIE was called to the Chair. The prejudice which exists among the Americans against people of colour, formed the chief topic of his lecture, and he gave a number of very interesting anecdotes in illustration of the extent to which this absurd and unchristian feeling is carried in that country. At the conclusion of the lecture, which was at once eloquent and affecting, a gentleman named FRASER, a minister, we understand, from America, and who had lived for many years in the Southern States, rose and contradicted some of Mr THOMPSON'S assertions respecting the conduct of the clergymen of that country in regard to slavery. He denied that they were so bad as represented by Mr THOMPSON; but remarked, that the ministers had to be very cautious how they acted in regard to this subject, as one minister he knew had been deposed in consequence of entertaining anti-slavery opinions. Mr THOMPSON said, he was glad to hear him admit as much; and reminded him, that if one minister was deposed for holding such sentiments the others must necessarily have held opposite sentiments, or they would have surely met a similar fate; so that, by his (Mr F.'s) own admission, he (Mr T.) was quite right in stating that those Anti-Christian sentiments were, unhappily, held by a large majority of the ministers of America. Mr FRASER denied that religion had anything to do with slavery; a sentiment, the falsity and absurdity of which Mr THOMPSON shewed up in a most triumphant manner. After a considerably lengthened discussion, during which the feelings of the meeting were greatly excited, Mr FRASER hastily left the church, and Mr THOMPSON was declared to have successfully maintained his position. The meeting separated about half-past eleven o'clock, the Chairman having first announced, amidst great cheering, that arrangements were in progress for holding a public meeting of the Inhabitants of Edinburgh, on the subject of slavery in the United States.

 GREAT MEETING IN THE WATERLOO ROOMS.

The above meeting was called by the following public advertisement:—

“SLAVERY IN AMERICA.”

“A Public Meeting of the Inhabitants of Edinburgh will be held in the Waterloo Rooms, on Monday next, February 8, to express their sense of the SINFULNESS AND DEGRADING TENDENCY OF SLAVERY, AS IT STILL UNHAPPILY EXISTS IN THE UNITED STATES OF AMERICA.”

“The Right Honourable the LORD PROVOST will take the Chair at one o'clock.”

Long before the hour named for the commencement of the business, the spacious room was crowded with a most respectable audience, and

hundreds were compelled to retire without the gratification of listening to the very interesting addresses which were delivered."

On the platform were the Honourable Henry David Erskine ; Rev. Drs Dickson, Peddie, and Ritchie ; Rev. Messrs Grey, Bennie, Liddell, Johnston, French, C. Anderson, Robertson, Innes, Peddie, Goold, W. Anderson, Wilkes, Alexander, Thomson, &c. ; James Craufurd and James Moncrieff, Esquires, Advocates ; Bailies Macfarlan and Sawers ; Treasurer Black ; Councillors Duncan, Jameson, and Deuchar ; Dr Greville ; G. M. Torrance, Esq. of Kilsaintninian ; William Wemyss, Esq. ; A. Millar, Esq., Master of Merchant Company ; Patrick Tennent, Esq. W. S. ; Henry Tod, Esq. W. S. ; Captain Rose ; John Wigham Jun., Esq. ; Alex. Cruickshank, Esq. ; Geo. Thompson, Esq. ; and between forty and fifty other gentlemen.

The LORD PROVOST, on taking the Chair, expressed his gratification at being called to preside over so very numerous and respectable a meeting of his fellow citizens. He rejoiced at being able to point to 800,000 of their fellow subjects delivered from galling bondage in the British colonies. They were now met for no political purpose, but to express their views of the sinfulness and degrading tendency of slavery in the United States, a country calling itself free, but cursed with a population of more than two millions of wretched slaves. His friend near him (Mr THOMPSON) had recently returned from that country, having narrowly escaped with his life. He (Mr T.) would tell them more correctly than he could do, what was the real character of that system which was the disgrace of America. He would not trespass upon the time of the meeting, as many eloquent and learned gentlemen were prepared to address them. He trusted the cause they had met to promote would speedily triumph. It was the cause of humanity, freedom, and religion. (Cheers.) In the course of the meeting the LORD PROVOST stated, that he had received a note from Sir THOMAS DICK LAUDER, Baronet, expressing his regret that a particular engagement prevented him from being present. I can assure this meeting (observed his Lordship), that my friend Sir THOMAS, feels a deep interest in the object for which we are assembled, his heart and soul are with us, and he cordially wishes us God speed.

JAMES CRAUFURD, Esq. Advocate, in rising to move the first Resolution, viz.—

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

MY LORD, I have been requested to move the first Resolution. I regret that it has not been intrusted to some one more capable of doing it justice ; but no one could propose it with more cordiality and sincerity. I cannot refrain from expressing my gratification at seeing the numerous and respectable meeting which has assembled on this interesting occasion—it is most encouraging—it is most refreshing, to see men of all varieties of Christian persuasion, of all opinions in politics, forget their minor differences, and meet cordially and harmoniously on common ground, for the maintenance of common principles, for the promotion of a common cause. And it is one among the many good effects of a meeting like the present, that it tends to smooth the asperities and to sweeten the intercourse of society ; and, by reminding us of the points wherein we agree, it teaches us all charity on the points wherein we differ. The time, my Lord, has not long gone by, when the question which we are met to consider presented itself in a very different aspect. There are many, I doubt not, present, who remember when the slave-trade itself, with all its horrors, was protected and en-

couraged by British law ; and they who ventured to denounce the disgraceful and inhuman traffic, were derided as visionary enthusiasts. It was at length put down by a patriotic Government ; but the system to which it had given birth, the degrading system of West Indian Slavery, continued up to a very recent period ; and when we met to express our deep sense of the guilt and the horrors of slavery, we met to condemn ourselves, to denounce a system in maintaining which we were ourselves participant—we met to sympathise with those whom we ourselves, as a nation, had kept in misery and bondage. The burning blush of shame was on our cheeks, the sin was national, and every man felt the burden of it. But at length the cry of 800,000 fellow creatures groaning under the iron yoke, aroused the sympathy and indignation of Englishmen. A small but glorious band of patriots, burning to wipe away the stain from their country's reputation—to vindicate the outraged rights of suffering humanity, commenced the agitation of this great question. At the head of this band was one whose name is identified with the progress of Christian civilization, who embraced the cause of the slave with zeal and fervour, because to him it was a question not of policy, but of conscience, who maintained it with unremitting ardour, and adhered to it even when hope seemed extinct, with unshrinking and unwavering constancy ; one whose long life was a continued series of efforts for the good of his fellow creatures, of labours for the promotion of peace, concord, and charity—for the diffusion of knowledge, for the advancement of Christian truth, for the abolition of anti-Christian slavery.—Need I utter the name of WILBERFORCE—a name to every friend of freedom, to every lover of his race, to every sincere professor of Christianity, *carum et venerabile*. I know not if, in the whole range of our public men, there has lived one entitled to a higher place in the annals of patriotism and philanthropy ; and when monarchs and their courtiers shall be consigned to a common oblivion—when the transient triumphs of partisanship are forgotten—when the blood-achieved laurels of the warrior have faded, the immortal name of this Christian patriot will be borne onward on the stream of time, amid the swelling glories of an ever-increasing reputation, embalmed in the grateful memories of thousands of emancipated brethren, inscribed on the brightest page of universal history, graven in enduring characters on the now stainless scutcheon of the rescued honour of his country. The efforts of WILBERFORCE and his friends, among whom the pious and amiable Mr BUXTON must not be forgotten, were completely successful in awakening the public mind to a strong sense of the guilt and the evils of slavery. Petitions against it loaded the tables of Parliament. But the people not being represented, their voice was disregarded. In vain was the iniquity, the cruelty, the unchristian tendency, and even the imminent danger of the system exposed ; in vain did the indignant eloquence of BROUGHAM thunder in the ears of Parliament. Slavery still continued, and the Christian missionaries, in spite of their pious office and their blameless lives, were forced to fly from the roofless houses and blazing chapels of Demerara. But a great political change, to which it would be unbecoming in me more particularly to refer, then occurred. The Reform Bill passed into a law, the people were for the first time really represented, they demanded the abolition of slavery—the patriotic Ministers who had been the people's choice, responded to their call—His Most Gracious Majesty approved ; and the act of emancipation—(Cheers)—the noblest enactment which any Government ever proposed, or any monarch was ever privileged to sanction, became the law of the land ; the foul stain was wiped away from the character of British justice ; the galling shackles fell from the limbs of 800,000 human beings, and now yon glorious sun sees not a single slave throughout the wide realms of British dominion. (Great applause.) I have always felt that we were bound to set the slave free, whatever might be the practical difficulties, whatever might be the probable consequences of the measure ; but in so far as our experience has gone, Emancipation has proved to be really expedient, as well as undeniably just, and imperatively necessary. The effects of this great act of justice have, indeed, been most encouraging. Lord MULGRAVE, a nobleman alike distinguished for ability and benevolence, presided over the momentous transition—all the evil forebodings of the supporters of slavery have been silenced, the colonies are more prosperous, the labourers more contented and peaceable, and, above all, the progress of moral cultivation—of Christian truth—has been greatly accelerated. And it gives me peculiar pleasure to observe, that, as a most worthy and appropriate sequel to the gift of freedom, and a recognition of the great moral and religious principles on which it was conferred, his Majesty's Government have given a grant of L.10,000 to the London Missionary Society for the education of the emancipated negroes. Are we not, I ask, under great obligations to the enlightened statesmen who have accomplished this truly noble task ?

Ought we not, I ask yet more emphatically, to feel the deepest gratitude to Almighty God for having so ordered events as to bring about this happy consummation. But having succeeded in extinguishing slavery at home, are we to proceed no farther, but remain contented, and calmly see it maintained in all its unmitigated horrors in other quarters of the globe, and particularly in America; for, strange as it may appear, in that mighty Republic, in that land of political liberty, there are two millions of slaves, and the independent citizen who boasts of his own freedom keeps his fellow-creature in degrading bondage on account of the colour of his skin. Now, I admit that there are two classes of men who are not entitled to interfere, even by the expression of public opinion, in the question of slavery in America. 1st, Those who, taking their stand upon very narrow ground, have considered slavery as altogether a question of policy and expediency, for they must hold it a question of internal policy, with which no other nation has any concern, and they cannot consistently interfere. And, 2d, There are not a few who were silent on the subject of West Indian Slavery, who are now loud in protesting against slavery in America. What is it, I ask, that has effected this change in their views? Why were they silent when the consistent friends of freedom struggled in the cause of the West Indian slave? Where slept the thunders of their wrath, when slavery was openly defended in their presence;—when a Government, who refused emancipation, received their zealous aid—their unqualified support? The truth is, they declaim against American slavery, not because they abhor slavery, but because they dislike America. With these men I for one will not co-operate. I denounce slavery not only as impolitic and inexpedient—not only as inconsistent with the Republican institutions of America, but as, in every form and in every land, inhuman, unnatural, and sinful; and it is only on a deep conviction of the extreme sinfulness of slavery that, I think, we are at all warranted to enter our protest against it in America or in any other land but our own. There is much in America, in her laws, her energies, her institutions, which the citizens of every free State, especially of England, are bound to respect; and the land of Washington, and Franklin, and Abbot, and Channing, and Jay, must be dear to every friend of humanity. Our common origin, our common freedom, and, more than all, our common religion, unite us by the strongest and most endearing ties. It is not, therefore, from a dislike to America, but, on the contrary, from feelings of cordial esteem and of brotherly regard, and from a sincere desire to promote her best interests, that we endeavour to awaken her to the guilt and the evils of slavery. (Hear, hear.) I shall not at all touch on the cruelties perpetrated on the slaves—on the rigour with which they are treated—on the hardships which they are forced to endure—because, undeniable and appalling as they are, it is not on that ground that I take my stand. Select the best fed, and clothed, and tended slave that can be found, surround him with comforts, and provide for all his wants, still he is a slave, bought and sold as a marketable commodity; and however he may be treated, he who keeps him in bondage, or he who acquiesces in his bondage, commits or encourages a sin. It is not my part—there are others here much more adequate to the task—to point out how entirely and absolutely slavery is opposed to the whole principles and spirit of the Gospel. The mere use of such terms as “The bondage of sin,” and “The glorious liberty of the sons of God,” is alone sufficient to establish this; for slavery must indeed mean something unutterably fearful and degrading, when it is used to denote the thralldom in which Satan holds the souls of men; and liberty must imply something inexpressibly delightful and ennobling when employed to denote the privileges of the blessed. I might tell you of the effect of Christian principles on the heart of every man, leading the slave to burn and pant for freedom, and constraining all to use their every effort to break the fetters of the captive, and to let the oppressed go free. I might remind you of the golden rule—“Do unto others as you would be done by,”—a rule which excludes any man from holding a slave, or from aiding or acquiescing in maintaining the system who is not prepared to be himself a slave. I might point out the glorious destinies, the immortal prospects, which the Gospel opens alike to “bond and free;” but I leave these interesting subjects to reverend gentlemen near me better qualified to enlarge on them; and I put my hand on a principle of which the Americans profess to be peculiarly proud—the equality of man. Yes, we are all equal—we all come into the world in the same naked helplessness—we all drop into the grave in the same naked inanity. At the commencement and at the close of life, God has impressed equality on all human beings; and what is man, that, in the brief interval between these two events, he should set his foot on his fellow man? Allow me, in conclusion, to remark, that, in entering our protest against Slavery in America, as sinful, inhuman, and ruinous,

we must be careful to do so in the tone of kind and friendly remonstrance, worthy of the cause we advocate and the religion we profess, remembering how recently it is since we had any title to protest or remonstrate at all, and never forgetting that "he is the freeman whom the truth makes free, and all are slaves beside." If in this great cause we wish to prosper, our efforts must be essentially and exclusively Christian efforts, maintained by Christian principles, by the use of Christian means, tempered by Christian charity,—above all, accompanied by a prayer for the blessing of God, without which all human exertions must be vain. Let us in this spirit, and by these means, proceed, and we may confidently look for success; and some of us may be spared to see the day, when, successively expelled from every quarter of the earth, Slavery, with her attendant horrors, shall wing her way to regions of everlasting night, and universal Liberty commence her peaceful reign. (Great cheering.)

The Rev. ARCHIBALD BENNIE, of Lady Yester's Church, seconded the Resolution in the following speech:—

MY LORD PROVOST,—I appear with great pleasure at this meeting of my fellow-citizens to testify against the great sin and evil of slavery, though I cannot entirely suppress a feeling of shame in seconding, in the nineteenth century, the resolution which has now been proposed. One cannot but be ashamed to think, that it should be necessary, after so much has been done to cultivate mind and to diffuse knowledge, to repeat, justify, and defend so plain a proposition, as that man is free, and that his fellow-man has, and can have, no right of property in him. (Cheers.) There are some subjects so complex and subtle in their nature, and so varied and minute in their relations, that men of the calmest judgment and the most candid temper have differed respecting them. But most certainly slavery is not one of them. No intricate process of reasoning, no elaborate induction of particulars, is required to expose its criminality and wretchedness. It is a subject on which every man is qualified to judge. An appeal to the heart is sufficient to determine it. Is not rank merely the guinea stamp? and is not the moral and accountable nature of man the gold on which it is impressed? (Great cheering.)

The principle of slavery is subversive of all religion and morality. But long after this was admitted, there was a disposition to justify slavery in modified forms, and in particular countries. "Look," it was said, "at the comfort of these Negroes—the abundance of their provisions—the quiet shelter of their homes, and the number of their holidays. Are the labourers and mechanics of Europe as well fed, and as comfortable as these?" Admitting the picture to be correct, our answer was, "There is the violation of a great principle in slavery. There is a disruption of the most sacred ties; while, beneath the flowers of the description, the whip is hid, and under the covering of comfort, the chain clinks." But, we added, "The picture is not correct. The comfort is extorted by fear, or yielded by selfishness, and is therefore precarious and uncertain. There is in slavery—what has ever been the great bane of society—irresponsible power, against whose abuses no law can guard, and to whose unbridled excesses no limit can be fixed." We were also told that man in some countries behaved to be a slave. There was a necessity for it, arising out of his condition both intellectual and physical. He was ignorant—we said, Give him knowledge. He was destitute of forethought—we said, Cultivate his powers of reflection and reasoning. He was sensual—we said, Purify and refine his affections and desires. Above all, we said, "There is a law written on the brow of the Negro, as on that of the European, 'Man must be free.' This law extends to the hottest plain of the tropics, as to the coldest field of the polar regions; and if, in any way, or to any extent, you attempt to contravene or to infringe on that law, you fight against the lawgiver, who is God." (Much applause.)

This resolution states that slavery is opposed to the dictates of humanity. The history of all slave countries teems with the proofs of this. There is scarcely a species of cruelty to which slavery has not led. The blood recoils at the thought of its horrors. And even in its mildest forms it is a great and outrageous evil. It is a denial that the slave is man, and therefore a robbery of the first and highest right of his nature. It is opposed to the prosperity of nations. It debases and brutalises the character of the people among whom it prevails. It raises up barriers to the progress of knowledge, the diffusion of education, and consequently to the improvement of society. We read of gold and silver which are cankered—whose rust shall be a witness against their possessors, and shall eat their flesh as with fire. The wealth procured by the traffic in

slaves comes under this head. It is earned by a fraud upon human nature. It is tainted with injustice and violence. (Cheers.)

I turn from these topics to one which it may be more appropriate in me to illustrate—slavery is opposed to the principles of the Christian religion. This is almost so self-evident a proposition, that to put it in words is to prove it. (Cheers.) Many, who have defended slavery, who have earned their money by it, and have trafficked in slaves, have professed to believe in Christianity; but where, in what portion of that religion, is there the slightest sanction to slavery? Look to its general tenor. It is a message of love and peace to man. Look to its doctrines. They are addressed to mankind—to rich and poor. They make no distinction between kings and subjects, nobles and peasants. It is man they contemplate—not man with a dark skin or a white—not the native of Europe, or the native of Asia—but man who has sinned, who has a soul to be saved, and a Judge to meet—man whom God made, and Christ died to redeem. It looks at human nature in its naked elements. It speaks chiefly of the soul, and the soul is the man. It excludes from its blessings neither Jew nor Greek, Barbarian, Scythian, bond nor free. It declares that “God hath made of one blood all nations of men.” (Cheers.)

If slavery is opposed to the doctrines and design of Christianity, it is scarcely necessary to state, that it is equally so to its precepts. What is the summary of the Divine law respecting our duties to mankind? Love thy neighbour as thyself; and the Saviour of the world has told us, that all men are our neighbours;—that, wherever there is the claim of suffering which we can relieve, there is neighbourhood. The good Samaritan did not pause to consider whether the robbed and wounded traveller was his countryman—his fellow-citizen; whether he was a native of swarthy Ethiopia, or a rude pilgrim from the desert. Enough that he saw him bleeding, and nearly dead. He was a man—bone of his bone, and flesh of his flesh. His heart felt the appeal of misery, and his kind offices answered. Is it neighbourly, then, to buy and sell your fellow-creature, to treat him worse than the very beast of burden which the Jewish law protected? “Thou shalt not muzzle the ox that treadeth out the corn”—(Hear, hear)—or say to him, “Go, and he must go; come, and he must come;”—to tell him, that he is worth so much gold, as your fields, your furniture, and your crops are, Christianity has placed our duties to others in a strong and impressive light in a single sentence of beautiful morality, “Whatsoever ye would that men should do unto you do ye even so to them.” Where is the slaveholder who would wish to be the slave whom he buys and sells? who would wish to be ordered out into the fields, compelled to labour, deprived of social privileges, and treated at best as a piece of useful mechanism, with a capacity of suffering to be turned to account? But, indeed, I feel as if I was offering an injury to Christianity, by bringing it into the contaminating presence of such an idea as slavery. It is a poor thing to say of that religion of peace and love, that it is opposed to slavery, while there are so many nobler things that may be justly said of it. Its great object is to exalt, to purify, and to adorn our nature; and, wherever it has been diffused, it has covered society with blessings. It has unbarred the dungeons of persecution. It has softened and humanised the characters of rude and lawless men. It has said to men everywhere, both spiritually and temporally, “Prisoners go forth; ye that are in darkness shew yourselves.” It condemns injustice, cruelty, and violence, in all their forms and degrees. It seeks to lead man to the love of God, and, through God, to the love of his creatures; and it may be safely affirmed, that the more widely it is diffused, and the more deeply its influence is felt, the more truly will man be the benefactor of man—the more closely will the human family be linked together, as the children of one parent, and as called to the hope of one inheritance. It will loose the bands of wickedness,—it will undo the heavy burdens,—it will make the oppressed to go free, and break every yoke! (Great cheering.)

This Resolution acknowledges our obligations to Providence for having freed this great country from the stigma of maintaining slavery. My Lord Provost, it was a bright day for Britain when our legislators resolved on this act of justice to our common nature. Long, long, it was our shame to connive at, and sanction the infamous traffic. But enlightened Christian opinion at length prevailed; and this dark stain of our reproach has been wiped away. Britain is now what she was not before—the consistent patroness of freedom; and wherever her ships plough their way, the stranger can point to them and say, “There goes the flag of a free people.” There was many a vain attempt—many an arduous struggle—many a keen and resolute debate; but at length the day of triumph came; Providence smiled on the cause; and the chain of slavery, throughout

the magnificent territory of Britain, was finally, and for ever, broken. (Loud applause.)

But, while we are thankful that our country has abolished slavery, we must extend our sympathies to those who are held in that bondage by other nations. This is no national or party question—it is a question of humanity; wherever there is a slave, we must pity him; wherever there is a people who sanction slavery, we must condemn them. We must not cease till slavery is abolished all over the world—till there is not a single link of a chain clinking at the heels of the meanest of our race. Particularly, when we see slavery sanctioned in America, we must raise our voices. It is a burning shame to that country that the slave trade should exist in it. It makes liberty dis-trusted, and the boast of it disgusting. Let us not forget—

“ 'Tis liberty alone that gives the flower
Of fleeting life its lustre and perfume,
And we are weeds without it.”

The reverend gentlemen sat down amidst great applause, and the Res-olution having been submitted to the meeting by the LORD PROVOST, was carried unanimously.

The Rev. W. LINDSAY ALEXANDER, M. A., spoke as follows, in moving the second Resolution, viz.—

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

The motion, my Lord, which I hold in my hand, and which I have the honour to propose for the adoption of this Meeting, has a reference to the existence of slavery in America, in its most unrelenting and unmitigated forms; and to the duty devolving upon us, under these circumstances, of publicly expressing our sentiments on this subject, and recording our detestation and abhorrence of such a state of things. On the general subject of slavery I shall not offer any remarks; at this time of day, and especially after the addresses to which the meeting has already listened, any such remarks would be little better than impertinent. Neither shall I attempt to offer any details respecting the actual state of slavery in America, as that subject has been already so fully and impressively brought before the public mind in Edinburgh, by the eloquent addresses which our friend Mr Thompson has on several occasions delivered since he last came among us. I shall rather keep myself to the main topic of the motion which I hold in my hand, viz. the loud call which the existence of unmitigated slavery in America makes upon us, the inhabitants of Britain, to come forward and do what in us lies to enlighten our trans-atlantic brethren, in regard to the injustice, cruelty, and impiety of such a state of things, and thus to endeavour to expedite its destruction. By many, I believe, both in this country and in America, our conduct in what we have already done in this matter, has been regarded as hardly justifiable, on the principle that the inhabitants of one nation have no right to interfere with the internal regulations of another. Now, if by this it be merely meant to affirm that a nation, as such, or a government, as a representative of a nation, has no right to interfere with the internal policy of another nation, living under another and an independent government, the affirmation is one which lies at the very foundation of international law, and it would be at once foolish and wicked to deny it. But a principle which forbids men to act in a national capacity, by no means necessarily forbids them to act as individuals. To say that it is inexpedient and wrong for one government to interfere with the internal operations and economy of another, is not of necessity to say that it is an error in policy, or a violation of morality, for one man, or a body of men, acting in their *private* capacity, to expostulate with those of another country, upon the criminality and impiety which some of their institutions may involve. That our Government has no right to take up the question of slavery in America, I at once concede; but that we, as individuals, have no such right, I must take leave to deny; at least, I do not see how this is essentially involved in the concession I have made. I must contend that there are cases which, though placed beyond the legitimate influence of national authority or physical power, lie within the sphere of moral power, and in such cases every man who possesses that power, has, by the very possession of it, a right to wield it.—(Cheers.) Of such cases the one before us is an instance. The question of slavery in America, is not with us a political

question,—the existence or the non-existence of that cruel system, leaves our national relations with that country alike untouched; the flag of Britain floats not the less proudly and freely, that that of America is marked with the traces of injustice, and stained with the blood of the oppressed. But we approach the question as one of morals and of religion; we appeal, in the discussion of it, to great and immutable principles—principles which apply as well in America as in Britain; we point to the law written on the heart, and the law recorded in the Bible; we address ourselves to America not as Britons so much as men and as Christians; and in such a case it is absurd, it is childish, to speak of national relations and political rights, as if they could interpose a legitimate barrier against the enforcement of our plea.—(Loud cheers.)

The way being, then, open for our interfering in this matter, we are called upon, I think, by every consideration of humanity and religion, to lift up our voice, and cry aloud and spare not, until the eyes of our brethren in America are opened to see the evils and enormities of that system, which still retains among them its unmitigated existence. Had we nothing else to proceed upon than the principles of ordinary humanity, there would be furnished to us by these, inducements enow to engage in this work. The sympathies of the human heart are not to be shut up within conventional limits, or restrained by the enactments of civil policy. Awaken these sympathies by scenes of sorrow or of agony, and the chainless spirit passes with the rapidity of thought over seas and continents—breaks through the artificial barriers of national distinctions—laughs to scorn the enactments of charters and constitutions, and rests not until it has reached the objects of its regards, and mingled with the wail of their suffering the sympathy of its own lacerated feelings.—(Great applause.) And is there not suffering in America—deep, uncheered, unmitigated, hopeless suffering? Is there not in America an exhibition, in all its most perfect development, of that hideous system which, reversing all moral distinctions, and violating all principles of law, makes a man suffer without a crime, establishes political and personal rights according to mere physiological peculiarities, and interrupts that salutary connection which the Creator has instituted between virtue and happiness, industry and comfort, piety and respectability? Is it not a fact, that there is not only slavery in America, but slavery in its worst and most revolting forms? And is it not true, that the system of torture and oppression, with all its sickening train of immoralities and impurities, which was exhibited in the bud and embryo in the West Indies, has effloresced into all the luxuriance of full-grown maturity in the slave States of that country? Are these things so? And shall we be told to sit still, and hold our peace, and steel our feelings, and do violence to the dictates of our own bosoms, but perchance we should, by boldly speaking out, offend the prejudices, and hurt the selfish pride of that most unsound democracy. I treat with contempt all such paltry bugbears. I throw myself back upon the indestructible sympathies of our common humanity. I say to the slave-driver of America, I claim the relationship of common nature with that being you call your slave; I look on that man you are torturing as a brother, on that woman you are degrading as a sister; and in the name of the God that made us, and made us all of one blood, I command you to withhold your hand, and let the oppressed go free.—(Great cheers.)

But, my Lord, America professes to be a *Christian country*, and far be it from me to deny that in that country there are multitudes that fear the Lord, and are zealous for his cause. I am not one of those that are for including all our transatlantic brethren in one common charge of irreligion and heathenism, because they have among them slavery, and have allowed unholy principles and practices to obtain progress among them as the consequence of this system. I remember that America is the country of Brainerd, and Edwards, and Dwight, and Judson, and Newell, and many other imperishable names. I bear in mind that it is a land which contains at present some of the very excellent of the earth, men whose writings we have rejoiced to study, and some of whose voices we have been refreshed in hearing. I would not forget all that God has done for Christianity in that land, and all that Christians in the exercise of holy gratitude have done for the cause of God; and therefore I will never consent to unchristianize the churches of America, or to treat their members as heathens and reprobates. On the contrary, I would, in this matter, feel as if my strongest ground were cut away from me, were I not permitted to go upon the presumption that there are in that country multitudes on whom I could press the arguments which the religion of Christ furnishes against slavery and injustice. Assured that there is nothing in the New Testament to countenance, far less to authorise, either the practices or the prejudices of Americans in reference to their coloured popu-

lation, and satisfied that it is only by their eyes being closed against the truth, and their minds warped and spell-bound by an early evil prepossession, that our Christian brethren on the other side of the Atlantic can reconcile their conduct towards that portion of the community with their acknowledged principles, or enjoy any peace of conscience while acting so directly in opposition to the entire spirit and tendency of that holy religion, of which they are the disciples ; I would take my stand upon Bible principles, and I would make my appeal to them as friends of the Bible on behalf of these principles, and of that course of conduct to which they would naturally lead. To act thus I feel myself bound by the express command of God. I find his people charged in his word not to suffer sin upon their brethren ; I find their doing so identified with hatred of their brethren ; and I find hatred of their brethren denounced as murderous. Unless, then, I would subject myself to this fearful charge, I must remonstrate with my brethren when their sins are brought before me, and, by reproof as well as argument and entreaty, endeavour to recal them to a sense of duty, and to the path of uprightness and virtue. Urged by this consideration, therefore, I would go to the churches of America to plead with them on behalf of the enslaved and the injured. As brethren in Christ I would entreat them to listen to me for the love I bear to them. As one whom they have offended, I would seek to be reconciled to them by persuading them to relinquish the offence and forsake the sin. And as one who was no niggardly admirer of their zeal, their piety, and their energy, I would implore them to free themselves from this accursed system, that their zeal might be the purer, their piety the more sincere, and their energy augmented a thousand-fold. (Cheers.)

There is yet one consideration more, my Lord, which appears to me to furnish a reason why we should interfere in this matter. It is this, that in respect of American slavery this country is itself verily guilty. (Hear, hear.) It was Britain that introduced this state of things into America, and though our descendants there were but too ready not only to learn the lesson but to improve upon it, it still remains with us as a weighty charge, that from our hands as a nation came the first impulse which set in operation that vast machinery whose products of diabolical iniquity have been so plentifully yielded ever since. If, then, we can do ought to remove this weight from our shoulders, let us do it. If in the days of our own ignorance we taught so erroneous a lesson to others, let us feel the obligation resting upon us, now that God has opened our eyes to see the evil and danger of what we once practised, to use every means to unteach what we formerly inculcated, and arrest the operations of that ruinous system which we were the first to set agoing.

In aid of all these reasons (so sufficient of themselves to induce us to bestir ourselves in regard to the existence of slavery in America) there arises now the additional consideration that we have already committed ourselves to the work, and cannot without disgrace draw back. We have sent out an esteemed and honoured friend to represent our views, and seek to impress upon the friends of truth and religion in that land the opinions which have obtained a victory in our own. He has well and powerfully represented us, and roused in that country a feeling and an agitation which cannot subside so long as slavery exists. And now that he has returned, compelled by popular clamour and lawless outrage to retire from his labour of beneficence, it is for us to follow up his exertions by our remonstrances and our rebukes. We ought to feel also the claim addressed to us by the band of heroic philanthropists whom he has been the means of calling into action, and whom he has left behind him to carry on the work of mercy amid many discouragements and dangers. Let us assist these noble-minded persons with our advice, our approbation, our encouragement. Let us remember the peculiar and manifold difficulties of their position—shut out as they are from the sympathies of their countrymen,—branded as enemies to their commonwealth, and to its constitution,—driven from the fellowship of their own rank, and even looked upon with an evil eye by their professed brethren in Christ. To act firmly, prudently, and perseveringly, under such circumstances is no easy task ; let us then stand forward in their behalf, and if by our co-operation and sympathy we can in any degree alleviate their trials, and strengthen their energies, let us cheerfully render them a service which their exertions so richly demand. (Cheers.)

In conclusion, my Lord, the motion I hold in my hand calls upon us “to record our detestation of the inhuman and unchristian system” of Negro slavery. This we have already done, and we are as ready to do it as ever. We have recorded our abhorrence of slavery in the history of forty years’ exertion for its destruction. We have recorded

it in thousands of petitions to Parliament, bearing the signatures of myriads of free-born hands, and breathing the aspirations of myriads of freeborn souls. We have recorded it in the annals of our nation, and paid Twenty Millions of Pounds Sterling as the price of the registration. And now we are ready to record it in the history of the world. We are ready to assume our proper place as the only nation that is truly free, and in all the dignity of our moral pre-eminence to address ourselves to the race at large. We would stand forward as the patrons of humanity, the advocates of liberty, the enemies of oppression, the liberators of the world. We would speak in the accents, not of anger, but of remonstrance, and enforce our appeals, not by the thunder of our cannon, but by the persuasiveness of our moral influence. Touched by many a master-finger, the harp of liberty has flung its hallowed music over glen, and city, and hamlet, and plain, of our romantic land, and with our souls attuned to that divinest melody, we would speak to the nations. And whether they will listen to us now or not, let this be our unalterable resolve, that we will never relinquish our exertions in the cause of emancipation; but while we have a tongue to speak, or a pen to write, or a heart to pray, we will labour on till our end shall be obtained—till the relation of master and slave shall be everywhere abolished—till the words *slavery* and *oppression* shall become obsolete in every language—till the lash shall cease to be dyed in human blood—till the chain shall no longer clank on the innocent victim, and the hammer that was used to rivet it shall lie idle on the forge—and till from every country on our renovated globe, the hymn of freedom shall arise to heaven, and the groans of the oppressed be heard no more. (Prolonged applause.)

JAMES MONCREIFF, Esq. Advocate, in seconding the motion, spoke nearly as follows :—

My LORD PROVOST, I cannot help again congratulating the meeting that we are in a position which entitles us to deliberate on this question. It was not among the least of the many miserable consequences of our West Indian slavery, that it paralyzed our efforts of philanthropy, and threw a shade of just suspicion over the sincerity of our religious professions; for how could we be thought truly anxious for the civil liberty or religious welfare of other nations, while supporting a system of unchristian slavery at home? On the other hand, we have now a special and peculiar right to lift up our voice against this iniquity, wherever it is found in the habitable globe; for we do not speak of miseries we have never known,—we do not preach tenets which we have not been willing to practise,—nor do we recommend a course of action, the dangers and consequences of which we have not ourselves been ready to encounter. (Cheers.)

I need not detain you by delineating the horrors of slavery. The story of slavery in all times has been the same. To say that the slave in the Southern States of America is considered as ordinary merchandise, possessing neither the affections nor sympathies of a man, nor the destinies of an immortal spirit—that the arm of the law is felt by him only to remind him that he is not within its pale—and the comforts of domestic life never enjoyed but with the consciousness that the caprice of another may to-morrow deprive him of them all—these only fill up the too-often repeated tale of personal bondage, in Heathen or Christian lands. But American slavery has something peculiarly revolting. Our West Indian slavery was not paraded before our eyes—it did not meet us in daily life—it was thought of as a story of horror, which distance magnified—or, at least, was not present to our minds constantly, and without some peculiar crisis. But slavery in America is the basis of society. At home and in the fields—in every relation of public or private life, slavery is the mainspring of all business or pleasure. The child is brought up in the tenets of Christianity and of slavery at once; and the planter of Virginia or Maryland, after spending his summer in superintending his droves of slaves, or driving, perhaps, a profitable merchandise in his fellow-men, comes up to Congress to declaim on liberty and equality, on Christian truth, or national independence.

Another fearful picture of American slavery, is the continuance of the infamous slave trade. This is still carried on to an extent revolting to every feeling or Christian mind. No man of colour is safe who cannot *prove* his freedom, and the jails of the country are filled with these miserable wretches, confined there for no crime, and frequently sold into slavery in the end to pay the fees incurred by their confinement.

It may be said that such meetings as the present can have no effect on the evil. Even were this true, I would not care, and if all we could do were to release our

own consciences and testify to the truth, I would hold that it is at all times the duty of a Christian people to protest against the guilty phantasy, that man can hold property in man. But I do not believe that our efforts will be ineffectual. We might speak in vain to the tyrants of Constantinople or St Petersburg, for they have no common principles with ourselves, but America shares with us a common freedom and a common Christianity, and the principles of eternal right, though they may roll ineffectually over the Mediterranean or the Baltic, may be heard and responded to on the other side of the Atlantic. (Cheers.) We do not plead the cause of the slave against the freeman of America—we plead the cause of America itself. (Loud cheering.) The doom awaits her which has followed every state which ever acted on the pernicious fallacy that the freedom of the few could compensate for the slavery of the many. Whatever, therefore, America has of patriotism—whatever of enterprise and energy—whatever of free institutions—whatever exertions, and they have been many, in the cause of Christian truth—all are bound up and perilled with this load of slavery, and she must either cast it from her, or perish along with it.

The learned gentleman concluded amidst loud cheers, by cordially seconding the motion; which having been put from the chair, the resolution was unanimously adopted by the meeting.

BAILIE MACFARLAN moved the adoption of the Third Resolution, viz.—

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

MY LORD PROVOST,—The resolution which has been put into my hands is of a nature somewhat different from those which have already been submitted to, and so unanimously and cordially adopted by this meeting, so much so that I cannot expect it to be adopted without the aid of powerful arguments and overwhelming facts. When such a meeting as the present is called upon to express in general terms its detestation of slavery, and more especially of that most degrading and revolting form in which it exists in the United States of America, and when it adopts such resolutions, it does just that which is natural to it, which it cannot avoid, and which affords it the highest gratification. (Cheers.) To one who has enjoyed the blessings of freedom, slavery, in whatever form it is met with, must ever present a most odious aspect—he cannot but loathe and abhor it; and, in the language of a resolution already adopted, must “feel called on to use every lawful means for promoting its entire abolition in every quarter of the world.” In doing so, he is breathing the air of that freedom in which he lives, and giving expression to those sentiments which animate his breast; but it is a very different thing to be called upon to say that he considers the cause of freedom making progress, and that the prospect afforded by the existing state of things is such as to lead him to cherish a confident expectation that it must soon and completely prevail—yet such is the nature of the resolution now proposed for the adoption of the meeting. The first view which presents itself, on looking to the state in which slavery at present exists in the United States, is sufficiently discouraging, and we are almost tempted to despair of ever being able to overcome it. The efforts which have been made appear only to have had the effect of calling forth the most determined and deadly opposition,—an opposition so powerful as naturally to lead to the conclusion that it must inevitably crush every endeavour to introduce even the semblance of freedom; yet, when this state of matters is more narrowly examined, it will be found to afford grounds for entertaining well-founded hopes of speedy and effectual deliverance. The existence of that agitation which now prevails may safely be advanced, then, as an argument in support of the motion now submitted to this meeting. (Hear, hear.) In the darkness of the night no agitation is perceptible, but when light begins to arise upon the darkness, the grey dawn of the morning is seen contending with the blackness of the night, and for a time with doubtful success; but darkness disappears, and the light continues to increase until it shines forth in the perfect day. And so it is with truth, when first made to bear upon the darkness of ignorance, of prejudice, or of error, it may appear to have but little effect; but it proceeds, and nothing can arrest its progress, until it dissipates the darkness of the surrounding night. When,

therefore, the agitation has commenced,—still more when it has proceeded to a great extent,—when, as in the present case, it has extended over the whole extent of country where slavery prevails, the issue is no longer doubtful. As soon may darkness prevent the advance of day, as the opposition now raised prevent the progress of just and enlightened views on the subject of slavery; and when these are widely diffused and made extensively to bear on the hearts even of those who now maintain the most cruel and degrading oppression over their fellow men, it cannot be but that the influence thus exerted, especially the influence of Christian truth, must be attended with the happiest results. The chains of the captive must be loosed, and the oppressed made to go free. The expression of the sentiments of such a numerous and respectable meeting as this must tell powerfully in America. They who profess to be free cannot be insensible to the declared opinions of freemen. (Cheers.) They cannot but desire to stand well in the eyes of those who, enjoying the blessings of freedom themselves, extend them to all around, and must be anxious to shew that they know something more of liberty than the name, and must be stimulated to rescue themselves from the degrading condition in which they are now placed, as the patrons of the most oppressive and destructive slavery which ever existed. But if the mere agitation of the question thus encourages our hopes, the resistance which is made is more encouraging still. The mighty opposition which has been stirred up from one end of America to the other, while it manifests the power which the principle of slavery exerts over the land, manifests also the power of the principles of freedom which are now in operation. (Loud applause.) Were these principles faint, feeble, and inoperative, would they have called forth so extensive and well-organized a host against them? would nearly the whole population have been roused as one man to resist and put them down? Certainly not. It is not usual for great armies to be arrayed—for mighty efforts to be employed—for the most unprincipled and malignant persecutions to be exerted, against what in itself is feeble and contemptible? yet, we find that all ranks in America appear to have united, in one determined effort, to resist, and, if possible, to put down liberty itself. The most awful excesses are committed,—the laws are outraged, or altogether trampled on—even the ministers of religion appear to forget the principles of that gospel which they preach, and lend their aid to keep down the slave. These mighty efforts prove to a demonstration, that the labours of those who aim at the destruction of slavery are felt to be powerful and overwhelming. If so, can any reasonable doubt be entertained but that they must prevail? (Loud cheers.) Arguments, however, alone cannot be expected to satisfy this meeting that the cause of freedom is advancing: it will be required that facts be adduced, sufficiently numerous and striking, to carry conviction to every mind. In other circumstances it would have been necessary now to have stated such facts, but when I can refer to the gentleman who is to second this motion for such a statement, I feel that I may well be excused from trespassing longer on the time and patience of the meeting; satisfied as I am that Mr THOMPSON, who has periled his life in the cause of freedom—who has travelled so far, and seen so much of the fearful conflict—and to whose exertions humanity owes so deep a debt of gratitude—will make such a statement as to lead you as cordially and as fully to adopt the resolution now proposed, as any of those which have preceded it; nor can I avoid expressing what must be experienced by all now present,—a feeling of exultation in the anticipation of a complete and universal emancipation. (Loud cheers.)

Mr THOMPSON, on rising to second the motion, was received with loud and repeated cheering.

He observed, that the present was to him a moment of high exultation. He had frequently addressed large and enthusiastic auditories in Edinburgh on the subject of slavery—those auditories had, however, been convened by societies established for the removal of slavery—he now stood before a meeting of the citizens of Edinburgh, convened as such, to express their sense of the sinfulness and degrading tendency of slavery in the United States. As the humble but zealous advocate of the rights of the American slave, he could not repress a feeling of pride at finding himself surrounded by the wealth, intelligence, rank, learning, and piety of the metropolis of Scotland, all arrayed on the side of the oppressed. (Loud cheers.) The Parliament-House, the pulpit, the city council, the magisterial bench, the counting-house and the drawing-room, had together sent forth a splendid galaxy of beauty, and talent, and worth, to

plead the cause of the Transatlantic slave. (Great applause.) It was delightful to see the highest civic functionary presiding over them, not as a matter of form, but with a sincere and heartfelt devotion to the cause—his heart and his head alike embued with sentiments of the warmest sympathy with the suffering and enslaved. (Cheers.) Still, with all his impressions of the dignity and importance of the meeting before him, he (Mr T.) could not say that he considered the cause they advocated honoured by the presence of any around him, however high their rank or wide their influence. He felt inclined rather to say that the cause itself was so high, and holy, and illustrious, that it shed honour and radiancy on all who were devoted to it—was “mightiest in the mighty,” and gave an added grace to the fairest and the wisest of its supporters. (Great applause.) Negro slavery was the blot and curse of Christendom. Still were there nearly six millions of human beings in thralldom to Christian states—still was the slave-trade carried on to an extent as great as when the eloquence of the sainted Wilberforce charmed the senate of the land. He (Mr T.) thanked God that the slavery of the West Indies had been declared illegal, and that the islands of the West, swayed by the British sceptre, if not at present free in reality, had the prospect of a speedy and certain deliverance from the horrors of bondage. Already the benefits of emancipation were distinctly visible. Schools were rising; churches and chapels were multiplying; vessels were leaving our ports freighted with the word of God, the preacher of righteousness, and books of elementary instruction. Soon would the darkness disappear, and the hills and valleys of Jamaica, instead of echoing the sighing of the prisoner, and the clank of chains, reverberate with the song of praise, and the melodious anthem of a regenerated people. (Immense cheering.)

Every friend of humanity and freedom now looked to America—the land of light, and law, and liberty, and religion; and yet, with equal emphasis, worthy of being called a land of heathen darkness, and foul oppression, and mob-supremacy, and practical atheism—(Hear, hear.) There liberty was entrapped in her sanctuary and home—there the precepts of religion were derided, despised, and contemned, and the fountain of mercy itself converted into the waters of bitterness—there merchants traded in slaves and the souls of men—there, even the ministers who stood at the altars of an equal God, did not hesitate to deny the book of life to the home-born population around them. Shame, shame on America! Let the gathered, concentrated, scorching scorn of every civilized nation be fixed upon the land so boastful of its liberty and religion; yet, so recreant to all the principles of truth and justice both human and divine. He spoke not under the influence of wrath, but deep regret. He prayed that such a meeting as he then addressed might soon be summoned to celebrate the second and nobler independence of the United States,—an independence of the foul systems of slavery and prejudice which now polluted the soil of Columbia, and impeded the progress of the cause of universal freedom. (Hear, hear, and cheers.) The resolution which he had the honour to second, referred to the hopeful symptoms of a peaceful triumph of Christian principles over slavery in America. The indications were indeed most cheering. The progress of the cause during the last two years was without a parallel in the annals of philanthropy. Light had been diffused throughout the Union. Societies had been formed in the majority of the States, and numbered together upwards of 320. Converts had been multiplied until they were innumerable. Instances of fortitude and martyr-like heroism, worthy of the ages of primitive Christianity, were constantly occurring, and the triumphs every day achieved over interest and prejudice, gave abundant evidence, that, when the truth was faithfully proclaimed, there would be a general adoption of sound principles in despite of the effects of education and habit. The people everywhere were awaking as from a guilty dream. Thousands and tens of thousands were already arrayed in sackcloth and ashes. The church, too long the friend and supporter of slavery, was rising in purity, and splendour, and omnipotence, and coming forth to the battle in the name of the Lord of Hosts. (Great applause.) America presented a sublime spectacle. The trumpet had been sounded, and the conflict had commenced. It was a death struggle. Truth and error—light and darkness—the angel of mercy and the demon of oppression had grappled. God and good men were looking on, nor could a doubt be cherished respecting the issue of the combat. (Loud cheers.)

Mr THOMPSON then went into a lengthened account of the rapid advance of the cause during the progress of his mission in America. When he first went over to America there was no opposition—the abolitionists were despised as contemptible visionaries, and esteemed harmless. But the progress of the question soon roused the anti-aboli-

tionists from their lethargy; and the friends of the slave were everywhere denounced as disturbers of the peace of the country. Notwithstanding all this opposition, the cause went on—there were now 320 Abolition Societies through the Union; there were nearly 100 abolition newspapers; and for funds, at a meeting not nearly so large as the present, 14,500 dollars were raised. They had not indeed such patronage as in Scotland; for, instead of having the Chief Magistrate presiding, as here, when a meeting of ladies took place in Boston, and four or five thousand well-dressed ruffians assembled to prevent them, the Mayor went to the room and said, “Ladies, ladies, I entreat you to disperse.” One of the ladies shrewdly asked, “Why don’t you entreat the *mob* to disperse?” (Laughter.) “Oh,” said he, “I can do nothing with them.” “Well, then, call out the constables.” “Oh! they are in the mob.” “Call out the militia, then.” “Oh! they are in the mob.” “The volunteers then.” “Oh! they are in the mob too.” (Loud laughter.) “Oh! Well, then, go and use your personal influence.” “Oh! I have no personal influence; ladies, ladies, you have all the reason on your side, but I entreat you to disperse.” (Great laughter, and cheering.) Even in the Southern States, the feeling was spreading, though they dare not avow it, for there it was death for a man to say “I am an abolitionist.” Judge Lynch would preside with a short shrift and ready halter; and a man would be out of the world almost as soon as the declaration was out of his lips. But their letters to friends in the north told that their sympathies were with them, and upon these grounds he anticipated that in ten years slavery in America would exist no more. TAPPAN, GARRISON, THOMPSON, and their followers were denounced as incendiaries, seeking to apply the torch to the aires institutions of the land, and stirring up the slaves to take dreadful vengeance upon their oppressors. He (Mr T.) could unequivocally deny the charge. It was refuted, indeed, by the conduct of their accusers, who had rifled the mails, seized the parcels and boxes of abolitionists, and otherwise possessed themselves of the documents, both public and private, of those they branded as insurrectionists; yet had never published a page, a paragraph, or sentence in support of the allegation. The abolitionists of America were men of Christian principle. They placed the question where it had been that day placed by the learned and reverend gentlemen by whom he had been preceded,—viz. upon the ground of its *sinfulness*, and they had sought its settlement by the same peaceful and moral means as those that day recommended. We meet (said Mr THOMPSON) as the *friends* of America. We want not war, neither discord nor estrangement. We want to be brethren. We *are* brethren. We claim the privilege of brethren—the privilege of telling those we love their sins, that they may repent and be converted. There are already thousands across the water who love us, who will be delighted by the tidings of this day’s proceedings, and, when they hear of our determination to co-operate with them, who will gather fresh courage. Their number is fast increasing, and in proportion as they multiply, do the number of those who are our affectionate brethren and firm allies increase. I look forward, my Lord, with confidence, to the time when we shall rejoice with our Transatlantic friends in the complete and holy triumph of the great principles which are now agitating the minds of the American community. Our motives may, for a time, be mistaken and impugned, but ere long they will be understood and appreciated, and we shall be recognised as those who are not only the friends of the oppressed, but the best friends of the free. Let us, then, persevere in a firm but Christian-minded opposition to every institution in every country, at war with the happiness and salvation, temporal and spiritual, of mankind. In this work we follow in the steps of patriarchs and prophets, apostles and martyrs—we labour in the cause of truth and mercy, and freedom, and God, and we shall not be permitted to labour in vain.

Mr THOMPSON sat down amidst loud and long continued applause. The above is but a very imperfect outline of his speech.

On the motion of the Rev. JOHN RITCHIE, D.D. seconded by ADAM BLACK, Esq. Treasurer of the City, the fourth Resolution was carried amidst long continued applause, viz.

“That the thanks of this Meeting be cordially given to GEORGE THOMPSON, Esq. for his intrepid, able, and successful services in the cause of Universal Emancipation, and particularly for his arduous and persevering exertions during his recent mission to the United States of America.”

Thereafter, on the motion of R. K. GREVILLE, LL.D., seconded by the

HON. HENRY DAVID ERSKINE, the thanks of the Meeting were given by acclamation to the LORD PROVOST for his conduct in the Chair, and for the deep interest he has uniformly shewn in the cause of Emancipation ; which having been duly acknowledged, his Lordship concluded the proceedings by proposing " Three cheers for the Champion of Freedom,"—a call which was heartily and unanimously responded to.

MR THOMPSON'S FOURTH LECTURE.

On Friday evening the 12th of February, Mr THOMPSON delivered a fourth lecture in Dr PEDDIE'S chapel—the subject, "*What has Christianity to do with American slavery ?*" JOHN WIGHAM jun. Esq. was called to the Chair. The spacious building was crowded to suffocation in every part ; and the demand for tickets exceeded the means of accommodation by many hundreds. The eloquent lecturer commenced his address by reminding his audience that they had assembled in consequence of what had taken place at the last meeting, when Mr FRASER had seriously and publicly maintained that Christianity had nothing to do with slavery as it existed in the United States. He (Mr THOMPSON) had then given a pledge that he would devote a lecture to the special consideration of that question, and he met them on the present occasion to redeem it. Mr THOMPSON then proceeded to detail some additional facts illustrating the prejudice against colour in the United States, and bearing upon the question under discussion. A most remarkable one was the alteration in the American Collections of the following verse in a well-known hymn :—

" Let the Indian, let the Negro,
Let the rude Barbarian see,
That divine and glorious conquest
Once obtained on Calvary."

It would hardly be believed that the first line has been struck out, and superseded by,

" Let the poor benighted Pagan."

Before, however, entering at large upon a description of American slavery in connexion with Christianity, the learned lecturer brought the pretended Scriptural arguments of the slaveholder under a severe investigation ; and he succeeded completely in proving that, whatever the precise nature of that servitude might be which was specially permitted under the Jewish Theocracy, the spirit and maxims of the New Testament were directly opposed to slavery. He shewed that even in the case of Onesimus, there was no mention of slavery as we understood it. There might have been, and probably was, bond service of some kind, as was not unfrequent, when individuals bound themselves to give up their exclusive labour for a limited period in order to discharge a debt. But where was the sanction for holding property in the life-blood of a fellow sinner ? Where was the sanction for severing those whom God himself had forbid man to put asunder ? Where was the sanction for bringing the image of God to be bought and sold in the human shambles ? The very idea was so monstrous and inconsistent with the plainest principles of Christianity,

that it was almost an insult to a Christian audience to make it the subject of a debate.

Mr THOMPSON afterwards gave a masterly sketch of the state of American society, and requested his audience to observe that he had on former occasions spoken in terms of high commendation of many things in that fine country; but that it was his duty now to expose in all its loathsomeness, the plague-spot, with which it was defiled from the north to the south,—from the east to the west. It would be impossible in a few lines to give any idea of the mass of evidence by which he exhibited the demoralizing influence of slavery upon the remotest ramifications of American society; but it may perhaps be asserted that the strongest indications of feeling manifested during the evening were evinced, when the fact was stated, that a vast proportion of the American clergy were slaveholders; that the very churches might be said to nourish and approve a system of bondage by which the Bible was confessedly withheld, and the light of the Gospel excluded. For the space of three hours Mr THOMPSON was listened to with intense interest. One soul seemed to animate the living mass, which was known to consist of considerably above two thousand persons. They fully recognised the principle, that the Gospel does not sanction slavery in any shape, and that it gave no discretionary power to man to enslave and hold in bondage, or to barter in the blood and sinews of a human being; and, above all, they recognised the obligation they were under as Christians to seek its everlasting overthrow in every part of the world.

MEETING IN HOPETOUN ROOMS.

On Monday the 15th of February, Mr THOMPSON delivered a lecture before a select and highly respectable audience in the Hopetoun Rooms,—the Right Honourable the Lord Provost in the chair. This meeting took place in consequence of the earnest wish of a number of individuals who had been unable to attend Mr THOMPSON'S previous addresses. Being deeply interested in the moral and religious welfare of the human race, and especially in the true prosperity of the sons of Britain on both sides of the Atlantic, an anxious desire was expressed that Mr THOMPSON should, in addition to his description of the extent to which prejudice against colour was indulged in America, also give some account of the noble exertions made by that country to relieve herself from the curse of national intemperance. This desire having been communicated to Mr THOMPSON, that gentleman most kindly and at once agreed to meet it; and the subjects which he undertook to illustrate were, therefore, advertised as follow:—

Physical Slavery in America—Prejudice against Colour.

Moral Slavery in Great Britain—Prejudice against Temperance Societies.

The Chair (which was taken at one o'clock) was supported by a number of philanthropic and influential gentlemen.

It is not necessary to dwell upon the first part of the address. It was a picture which the eloquent lecturer had already painted on former occasions to other audiences, and the details need not be recapitulated. It was

accurately drawn, and faithfully coloured ; and all who gazed on it seemed to be struck with horror.

When he came, however, to treat of the second part of his subject, and to describe the extraordinary efforts which America had made in the cause of temperance—of the success which had followed those efforts—the temperance of her statesmen, her clergy, her merchants, her soldiers, her sailors—in fact, of every class in the community, he pronounced America, in this respect, far superior to Great Britain. America had almost delivered herself, under the blessing of God, from a worse slavery than that which at present disgraced her, horrible as that was—the *voluntary* slavery of drunkenness. We were really under a worse bondage than the slaves of the United States. We kissed our chains and hugged our fetters. We were governed by our drunken appetite. The American slave who could not call that body his own which God gave him, might still be made to partake of the liberty of the sons of God. But could the same be said of Englishmen and Scotsmen, sunk in the voluntary and brutalizing slavery of intemperance? Mr THOMPSON then introduced a sketch of the manner in which public opinion had been gradually brought to bear against the use of ardent spirits in America. The clergy of all denominations took up the question as one in which the interests of religion and morality were deeply involved. General Assemblies, Synods, Conferences, &c. decided, that to traffic in ardent spirits was an immorality. The General Assembly of the Presbyterian Church in particular, published a series of resolutions, in which they approved of the principle of Temperance Societies, and recommended the clergy everywhere to form such societies. Magistrates and members of Congress threw their weight into the scale of temperance. There was a Congressional Temperance Society. Merchants considered the matter, and now a thousand American merchantmen sailed to all parts of the world—temperance vessels! The latter circumstance was a question of more importance than many people supposed. In 1834, *seventeen British emigrant vessels were wrecked, and seven hundred and thirty-one lives lost.* And Mr Buchanan, British Consul at New York, in a communication addressed to the committee of the General Shipowners' Society, Cornhill, London, dated April 9. 1834, recommended as *one* of the best means of guarding against such a fearful loss of life and property in future—the *exclusion of ardent spirits.* The temperance reform in America had been, under the blessing of God, entirely produced by combination. Temperance Societies afforded an opportunity to the friends of religion and morality of combining against a great and a national sin. They did not refuse to assist in the good work, and they succeeded. And it is universally admitted in America, that true piety had increased in proportion as the temperance principle had prevailed. The lecturer in the concluding portion of his address, depicted in a tone of high moral feeling, the degraded condition of Great Britain as a nation, in consequence of her extreme drunkenness. He shewed that habits of intemperance, or feelings and prejudices generated by intemperance, pervaded every class from the highest to the lowest,

the richest to the poorest. Statesmen bowed upon the altar of expediency; and, above all, the sanctuary was not clean. As a Christian nation, we were paralyzed in our efforts to evangelize the world—partly by the millions upon millions actually expended annually upon ardent spirits—partly by the selfish and demoralizing feelings which this sensual indulgence in particular was known to produce. How could we, as a *nation*, upbraid America with her system of slavery, when we ourselves were all but glorying in a voluntary slavery of a thousand times more defiling and abominable description? Let us do justice to America. Let the Christians of our country remonstrate with her firmly and affectionately on her crying sin—her conspiracy against the bodies and souls of her coloured children; and may we listen gratefully to her rebuke of *our* country's crying sin—that apathy by which tens of thousands annually sunk down, uncared for, into the drunkard's grave? In our *own* country, it might be said that there was, as it were, a conspiracy against the bodies and souls of her people.

MR THOMPSON'S FIFTH LECTURE.

In consequence of the following Requisition, Mr THOMPSON delivered his Fifth and concluding Lecture in the West Church, on Thursday evening the 18th February, on "The Duty of British Christians with reference to Slavery in America."

"GEORGE THOMPSON, Esq.

"SIR,—Cordially approving of your great exertions in the cause of Negro Emancipation, and earnestly desiring that our fellow-citizens may be stirred up to take a deeper interest in the liberation of the slaves, especially in America, we beg to request that you will deliver an address on this subject in the West Church, which is at your disposal for an early day next week.—We are, Sir, your obedient servants,

(Signed) DAVID DICKSON, D. D.

JOHN PAUL,

} Ministers of the West Church.

WILLIAM CUNNINGHAM, Minister of the College Church.

ROBERT S. CANDLISH, Minister of St George's Church.

ARCHIBALD BENNIE, Minister of Lady Yester's Church.

D. T. K. DRUMMOND, Minister of St Paul's Episcopal Chapel.

JAMES ROBERTSON, Westfield.

WM. PAUL, Accountant.

A. MAITLAND, W. S.

ANDREW THOMSON, 32 Royal Circus.

ROBERT CALLENDER, M. D.

J. S. MORE, Advocate.

ALEX. DUNLOP, Advocate.

W. F. H. LAWRIE, W. S.

ARCHIBALD BONAR, Royal Bank.

J. Y. WALKER, Logie Green.

PATRICK TENNENT, W. S.

Previous to the hour of meeting, Mr THOMPSON met with the Requisitionists, the committee of the Emancipation Society, and a number of his private friends in the vestry; and at seven o'clock he proceeded with them into the church, which, though the largest building in Edinburgh, was by this time filled in every part. The Rev. Mr PAUL accompanied him to the pulpit, and opened the meeting by prayer. Mr THOMPSON then entered on the proposed question of the duty of British Christians in reference to American slavery; and commenced an eloquent and powerful lecture by successfully rebutting the charge made against him, of unnecessarily interfering with the laws and customs of another and a foreign country. He rested the justification of the part which he had taken, and which he called on others in this country to take, on the same grounds by which our missionary societies justify their interference with the superstitions and vices of the countries to which their agents are sent. In both cases the sins and delusions of men called for our pity, and our most strenuous efforts to enlighten and reclaim them; and the obligation was the stronger in the case of America, from her being so closely related to us as a people, and so nearly allied by a common religious faith; and from the aggravated nature of her guilt in continuing to practise so foul a sin in the face of the clear light of the Gospel. The horrible effects of slavery were illustrated by Mr THOMPSON from the volumes of Mr ABDY,—a work which a respectable publishing house in America had resolved to reprint; but, after they had proceeded with it a considerable length, so terrific were the statements it contained regarding American slavery, and so undeniable the facts by which these statements were authenticated, that the publishers decidedly refused to proceed any farther with it, assigning as their reason,—not that the book was untrue, but that, if they should publish it, their business would be ruined! Mr THOMPSON also depicted the horrors of slavery from the work of Major HAMILTON; and from numerous appalling facts, all which he stated to be from unquestionable authority. One of these facts was an account of a woman, who, when her children had been gambled away by their unnatural father to a slaveholder, murdered herself and them to save them from being separated from her. And another was the case of a beautiful, accomplished, and almost quite fair female, who, having been married by a white gentleman in a southern state, was followed to one of the so-called free states, where they had taken up their residence, and had to be ransomed by her husband for 800 dollars from her master, who was at the same time her own father! In pointing out the particular duties of British Christians in reference to this subject, Mr THOMPSON alluded to the constant and intimate intercourse kept up between America and this country; and insisted on the duty of our availing ourselves of that intercourse, to state our views and feelings on the subject. Even in private letters to America, a few words in behalf of the poor and oppressed slaves, might and ought to drop from the pen of every Christian writer. Church courts, congregations, and religious associations of all denominations, he contended, also ought to take up the subject, and remonstrate with their American brethren on the iniquity and

impiety of their conduct. He likewise referred to the practice which had been begun, of sending delegates from the churches, and expressed a hope that those who might hereafter be sent would not compromise the question, as if it were one merely of internal national politics, and not one deeply involving Christian principle. And, finally, he urged the duty of imitating America in those points in which she is worthy of imitation, such as her zealous exertions in the cause of missions, of temperance, &c. in order that our protests and remonstrances on this one grand blot in her character may be heard with the more willing attention.

The number present on this occasion was nearly three thousand, who listened with the deepest attention and unabated interest to the statements and arguments of Mr THOMPSON; and though detained upwards of two hours in so crowded a house, yet the only regret which the audience seemed to manifest was, that this was the concluding Lecture to be delivered on this occasion.

SOIRÉE IN ASSEMBLY ROOMS IN HONOUR OF MR THOMPSON.

COMMITTEE OF MANAGEMENT.

Messrs P. BROWN.

... EDWARD CRUICKSHANK.
... GEORGE INGLIS JUN.

Messrs WILLIAM OLIPHANT JUN.

... WILLIAM SOMMERVILLE JUN.
... JOHN WIGHAM JUN., *Convener.*

STEWARDS.

Messrs S. S. ALLISON.

... JOHN BALLINDEAN.
... JAMES BAYNE.
... GEORGE BROWN.
... ROBERT BRYSON.
... A. BURR.
... WILLIAM CAIRNS.
... J. CARNEGIE.
... ARCHIBALD CRAIG.
... JOHN DEUCHAR.
... W. DUNCAN.
... CHARLES ERSKINE.
... HUBERT FRY.
... ERSKINE FRASER.
... WILLIAM FRASER.
... JAMES GILES.
... THOMAS GREER,
... ROBERT GREVILLE.
... ROBERT L. HANDYSIDE.
... JOSEPH JOHNSON.

Messrs JOHN G. LAING.

... J. LAWS.
... THOMAS T. LOTHERINGTON.
... JOHN M'ANDREW.
... JOHN MACDONALD.
... WILLIAM MILLER.
... JAMES MARSHALL JUN.
... ALEXANDER OGILVY.
... DAVID OLIPHANT.
... WALTER OLIPHANT.
... D. S. PEDDIE.
... THOMAS PRINGLE JUN.
... JAMES RENTON.
... JOHN B. RITCHIE.
... JOHN ROMANES.
... H. ROSE.
... GEORGE SMITH.
... ALEXANDER THOMPSON.
... M. WILSHERE.
... DANIEL WILSON.

On the evening of Friday, February 19th, a Soirée was given in the Assembly Rooms, George Street, in honour of Mr THOMPSON. So strong

was the desire among the friends of religion and humanity in Edinburgh to testify their respect towards this distinguished advocate of the rights of the slave, that, though the room accommodates nearly 600 persons, hundreds were disappointed in their application for tickets. At an early hour nearly all the seats were occupied, and at a little after seven o'clock, Mr THOMPSON entered the room, attended by the committee and a number of his friends, and was received with loud acclamations by the assembled company. On the motion of JOHN WIGHAM JUN. ESQ. ROBERT KAYE GREVILLE, LL. D., F. R. S., &c. &c. was called to the chair, and commenced the proceedings of the evening by the following address.

MY DEAR FRIENDS,—I beg to thank you very cordially and gratefully for your kindness in placing me in the chair on the present most interesting occasion. I cannot, however, conceal from myself that you might have found individuals in many respects better qualified to discharge the duties of the evening. At the same time, if I may be permitted to speak for a moment of myself, I would say that, in two points of view, I am justified in accepting this mark of your confidence. In the first place, I am not conscious of having ever flinched from my post in the hour of trial during the protracted but glorious struggle for Negro emancipation; and, in the next place, I have ever been ready, when opportunity offered, to support and stand by that friend and champion of the cause in whose honour we are at this moment assembled. But in saying thus much, I must bear my hearty testimony to the equal claims of those by whom I am supported on either side,—men whose sentiments are as well known as their moral courage in maintaining them.

It is impossible, my friends, to meet on an occasion like this without a crowd of associations rushing upon the mind. We are carried back, in spite of ourselves, to the commencement of that arduous struggle, or at least that portion of it in which we were ourselves more immediately engaged; and it may not be altogether unprofitable to dwell for a few moments upon the conflict we have passed through, and the condition in which it has left us. Slavery, as connected with Great Britain, may be compared to a many-headed monster,—a sort of Hydra, which, while it was the interest of a party to cherish and defend, it was the duty of Christian men to annihilate. But with all the efforts of the virtuous and humane, it was found impossible to reach at once the heart of the monster. The only plan, then, was to attack the unclean beast in detail; and after a long, long contest, which will be in the personal recollection of few present, one of the heads was lopped off. That head was the *slave trade*. After a little rest came a severer struggle, in the latter part of which we all had the honour and the privilege to take a share. The head to be attacked bore the name of *colonial slavery*, and really if it were possible, I should say it was an uglier head than the last. The neck was long enough to allow each of us to have a fair blow, and having been in at the death, I can truly say that, considering how it had been hacked and hewed, it is wonderful how tenacious of existence it proved to be. The famous London surgeon, Sir Astley Cooper, used to say that, in order to perform an amputation neatly, the operator should have a lion's heart and a lady's hand. Now, in the amputation of the poor monster's second head, there was abundance of lions' hearts,—aye, and of ladies' hands too; but the ladies had lost their character: they had the lion's heart like ourselves, but they had forgot the tenderness of touch, and, with a feeling for which I honour them, but which I should be sorry to see them exhibit on other occasions, they manifestly enjoyed the groanings and writhings of colonial slavery as it fell, never to be resuscitated. My friends, there remains one other head,—comely, as some think, at a distance, but forbidding when closely viewed; a strong family likeness pervades every feature; they call it *apprenticeship*; and I do not hesitate to declare before this great assembly, that I should like nothing better than to have a cut at it. Let me, however, drop all figurative language, and state to you in a more serious manner, that, without presuming in the slightest degree to doubt the sincerity of Government in regard to the fulfilment of all the conditions of the act of emancipation, it is quite certain that the spirit of the act is departed from in some of our colonial possessions. There is still much cruelty, much hardship, and much evasion of the law, in Jamaica. The country is so extensive, that it is impossible the interests of the apprentices can be efficiently watched over. The spe-

cial magistrates are often compelled (having no choice) to partake of the hospitality of the overseers; and without questioning the purity of their motives, it is easy to see how difficult a part they must have to perform in consequence of such an intercourse. Even now, when slavery is said to be abolished, I am informed, on good authority, that young girls may be seen, chained two and two, working on the streets or roads, for trifling offences. I could enter into numerous details, were it necessary; but I rejoice to see that Mr Buxton has promised to take up the question. Permit me only before I resume the chair, to urge upon you, dear friends, the necessity of not allowing this subject to sleep. If oppression shall be found, upon inquiry, to characterize the apprenticeship scheme, we shall still have a duty to perform to our patient and suffering coloured brothers and sisters.

Dr GREVILLE'S speech was greeted throughout with the loudest marks of approbation.

The view from the platform at this period of the proceedings was peculiarly impressive. This erection was placed on the middle of the northern side of the room opposite to the main entrance, so that the tables, in four divisions, ranged from it, and the passage leading to it, on either hand, to the ends of the hall. Immediately in front was the splendid chandelier, illuminated with its zones of gas, with its brilliant companions on either side; and at either end of the room were the magnificent mirrors in which the whole scene was reflected in two gorgeous vistas of light and beauty. At the tables, and on the sofas that encircled the room, were several hundreds of the most respectable citizens of both sexes, the ladies being for the most part in appropriate evening dresses. Individuals of all religious denominations, recognised among Christians, composed the mingled assembly, and all appeared united in feelings of the strictest harmony and cordiality. A pleasing sensation of hilarity and moral interest seemed marked on every countenance; and while youth and beauty and elegance gave, by their preponderance, an air of graceful gaiety to the scene, there were not wanting the silvery head and the lofty brow to indicate that wisdom and intellect were not strangers to the objects of the festivity.

The president, on closing his address, called upon the Rev. C. ANDERSON to give thanks; after which, tea and coffee were served with much activity, under the superintendence of the different stewards. This being over, a brief season was allowed for those of the company who felt so disposed to move about and enjoy a little friendly chat, or exchange a merry repartee with their acquaintances in different quarters of the room. So many availed themselves of this permission, however, that the passages became crowded, and those who occupied them were obliged to move in one direction, so that the whole assumed the order of a promenade. The band in the orchestra meanwhile struck up some of our most favourite national airs, and continued to lend the aid of their inspiring strains so long as the company continued to move. At length the chairman resumed his seat, and the moving mass gradually sunk down into order by each returning to his former place. The business of the evening was then resumed by the Rev. W. L. ALEXANDER of North College Street Chapel being called upon by the chairman to read the Address to Mr

THOMPSON, which had been prepared for the adoption of the company then assembled. It was as follows:—

ESTEEMED AND HONOURED FRIEND,

This meeting having come together for the purpose of testifying the regard in which you are held by the friends of liberty and humanity in this city, we cannot content ourselves without doing something more than merely offering the homage of our presence and respectful attention to what you may address to us; and though the manner in which you have been received and listened to by the numerous and intelligent audiences you have had an opportunity of addressing since you last arrived among us, as well as the resolutions which have been unanimously passed on several of these occasions, must have satisfied you, not merely as to the estimate formed by the inhabitants of Edinburgh of the value of your recent services in the cause of freedom, but also as to the place which you continue to hold in their warm and affectionate remembrance; yet we cannot refrain from availing ourselves of the privilege afforded by the more unrestrained and social character of the present meeting, of conveying to you in a more direct manner the expression of our feelings in reference to these points.

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

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

During the interval which has elapsed since the auspicious day on which you joined with the inhabitants of this city in celebrating the carrying into effect of the Bill for Emancipating the Slaves in the British Colonies, it has been your privilege to advocate the cause of the oppressed in another country, nearly related to our own by the ties of a common descent, a common language, and a common religion, but where your labours have unhappily not met with that triumphant success with which they were crowned here, or which we might have expected them to receive in a land that boasts the possession of such peculiar privileges as America. Your visit to that country we have watched with no incurious or uninterested eye; and, while it has grieved us to learn how the force of an unreasonable and unnatural prejudice against colour, oppresses the minds of our brethren in that country; while we have heard with sorrow and with shame of the gross and glaring inconsistencies into which this prejudice has led men whom we cannot but regard as fellow-christians; while we have been filled with horror at the recitals you have given us of the injuries, indignities, and cruelties which the unhappy African is doomed to suffer in that land of boasted liberty and piety; and while we have seen with mingled sensations of indignation and of pity the ungene-

rous and even barbarous manner in which you, our beloved friend and trusted representative, have been treated by these republicans of the West; we would nevertheless rejoice in your having engaged in that mission, and congratulate you on the important results which you have been enabled to effect in that country in reference to the object that carried you thither. We thank you for having so ably, so zealously, so prudently, and in a spirit so truly Christian, represented to our brethren on the other side of the Atlantic our views and feelings in regard to this important subject. We offer our thanksgivings to God on your behalf, in that you have been preserved and protected amid the many labours you were called to endure, and the threatening dangers to which you were exposed. We rejoice with you on account of the auspicious circumstances in which you left the cause of Liberty in that vast and powerful Continent. And we pray that the seed you have there sown with much difficulty, and even at the peril of your life, may be watered by the dews from heaven, and may grow up and bring forth an abundant harvest of blessing to mankind, and of glory to God.

It has afforded us the sincerest pleasure to see you again, and to welcome you back to the scene of your former exertions and triumphs; and now that we are about once more to part, we would solemnly and affectionately commend you to the God of all grace, in whose service you have been labouring, and by whose blessing your labours have been crowned with such gratifying success. That He may watch over you and keep you in health and happiness for many years,—that He may abundantly bless you in your future engagements and undertakings,—that He may bestow his peculiar favour upon your partner in life, and the children he has given you,—that He may be the breaker up of your way and the guide of your path,—that He may comfort you with the privileges and enjoyments of his reconciled presence,—and that when His wise and all-gracious purposes with you here are finished, He may receive you with the commendation of a faithful servant, into the rest and glory of heaven, are the objects, dear and honoured friend, of our earnest desire and unceasing prayer on your behalf. With these desires and prayers we will follow you whithersoever it may please Providence to direct your steps; and while we remember you, we will not forget the cause in which you have been engaged, and with which your name is now inseparably connected. In the spirit of our holy religion, and in obedience to one of its express precepts, we will seek to “remember those that are in bonds, as bound with them;” and pledged as we consider ourselves to be by the most solemn obligations to continued exertion in this great enterprise of Christian benevolence, we would take occasion from all that you have recently detailed to us, to go forward with increased alacrity and zeal, believing that the time is not far distant when our principles shall be acknowledged wherever the Bible is revered, and when from every nation in Christendom the foul blot of slavery having been washed away, the liberated bondsman shall cease to groan, and, rising from the degradation into which he has been plunged, shall (to use the words of the eloquent Curran) “stand redeemed, regenerated, and disenthralled by the irresistible genius of UNIVERSAL EMANCIPATION.”

The Rev. ARCHIBALD LIDDELL, of Lady Glenorchy’s Church, on moving the adoption of this address, spoke as follows:—

MR CHAIRMAN, LADIES AND GENTLEMEN,—It is my intention in rising to move that the address which you have just now heard read be presented to Mr GEORGE THOMPSON, as expressive of the sentiments, wishes, and prayers of this meeting on behalf of that gentleman—(Cheers)—and I am quite sure that I shall best consult the feelings and wishes of every individual now present, in making the observations which I shall submit to you as brief as possible; knowing as I cannot but know, and feeling as I certainly do, that the great object which we have before us in a meeting of this kind, is not so much to hear addresses from individuals we are in the habit almost weekly of hearing, but to listen to the sentiments which may fall from the lips of the gentleman on whose account we are principally convened. (Applause.) I rise, then, to move the adoption of the address on two grounds and for two reasons: the first is, because I approve of the object to which that address points; and, second, because I entirely concur in the sentiments contained in it with respect to the individual for whom it is meant, and to whom it will unanimously, I hope, be presented. (Cheers.) And what is the object to which that address points? The object is the abolition of slavery throughout the world. (Great applause.) It is not very long ago, in the recollection of almost every one here present, since I could not have uttered the sentiments I am now about to express, without the painful consciousness that these would not be

responded to, at least unanimously, by a large assemblage even of the inhabitants of Edinburgh. It is not above four or five years ago, since the cause of slave emancipation was a cause which required to be debated; since the principles involved in the great object which is now far advanced were principles disputed, and when even the individual to whom the address is about to be presented had to bear much obloquy and scorn in this very city, in which he is now met with the friends of immediate abolition, by whom he is surrounded, to receive their congratulations, in the hope that they may be the means of urging him forward in that course of philanthropy on which he has so gloriously entered. (Great applause.) That slavery is a sin, that slavery is opposed to the sentiments which the Bible expresses, are positions which were disputed even in Protestant Edinburgh. And what was the reason of this? We need not go far to search for the reason. A philosopher in his study, a Christian rising from the perusal of his Bible, could not have uttered the sentiment that slavery is not a sin, and that slavery is not inconsistent with the principles of the gospel; but we know full well, possessing, as each of us does, a degraded sinful human nature,—we know full well that the opinion which we form on any subject is not an opinion formed by our calm, deliberate, and dispassionate judgment, but made up of feelings and interests which have themselves their sources in sin, and which it is the object of the gospel to annihilate; and such, I believe, was the case in reference to Great Britain on the subject of slavery. I speak as regards Great Britain nationally, not of any *persons* individually,—our interests nationally were found bound up with the question of slavery. We actually, although professing to be Christians, found ourselves bound hand, foot, and tongue in reference to slavery as to its unscriptural character, and also as to its most debasing and unhumanizing tendencies; and I believe that the reason why we are now emancipated from such preconceptions and such prejudices, is to be sought for and found in the fact, that the Christian population of these lands, after having examined the subject of slavery in connection with every principle of the gospel, with which, it was alleged, that pernicious system was identified, felt that the nation must, if not solicitous of experiencing more of the judgments of the infinitely holy and just Jehovah, throw off the fetters which our forefathers and ourselves had cast on the bodies and souls of our negro brethren, must “loose the bands of wickedness, undo the heavy burdens, break every yoke, and let the oppressed go free!” And there is no one sentiment in which I more cordially concur than in that which I heard uttered, and which many now present may have heard uttered (by Mr THOMPSON at the meeting in the Waterloo Rooms), not many days ago, that the reason why slavery is abolished is not the operation of *political* causes, or the transpiring of political events, but the blessing of the Almighty resting on many a fervent and importunate prayer, ascending from many an humble heart in these lands, whom he had blessed with “the liberty wherewith Christ maketh his people free:” I believe that in answer to many such supplications arising from the low and the elevated of our country, Jehovah made certain political revolutions the channels through which his blessing was to fall upon the outcast, polluted, and man-abandoned sons and daughters of Africa. We must give to Jehovah the glory that is due to him—“Not unto us, Lord, not unto us, but unto thy name, be the glory!” I trust and pray that Great Britain has stopped in time to save herself from the further displeasure of the justice-loving God, in reference to slavery in the British Colonies. (Great applause.) It may be that the judgments of God may yet be felt by us as a nation in consequence of having tolerated so long such an evil; as I do verily believe that the judgments of God on nations will be experienced and felt in consequence of so foul a stain as that of slavery. Now, slavery, according to the recorded opinion of the British public, expressed legally through the representatives of the people in their House of Parliament, as well as by the upper House of Parliament, and having had the necessary sanction given to it by the executive authority of the land—I say slavery, in the recorded opinion of our country, is now terminated, as that which has long and sadly disgraced the British name. (Immense cheering.) But unquestionably, although this is the case in reference to Britain, the Christianity on which we profess to found our opinion of the heinousness of slavery, calls upon us not to stop here, calls upon us to proceed to express our opinion wheresoever we find sentiments entertained different from those which we believe to be founded on the word of God. This forms the proper answer which every one of us ought to be prepared to give, in however small or large a circle it may be our duty, or privilege, or pain to move, and in which it may be asked—“What have we to do with slavery in the United States of America?” Let all such persons know that the gospel requires us to speak out, wheresoever we find any thing inconsistent with the word of God in the conduct of our

brother. "Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." And for the Americans to keep those in bondage, both of soul and body, who are bone of our bone and flesh of our flesh, is a sin. (Cheers.) It would have been exceedingly wrong in one respect, though not in another, for Great Britain to have interfered with America even in reference to slavery, while we prevented the emancipation of slaves in our own colonies. Had Mr THOMPSON gone across the Atlantic four years ago as our representative—our trust-worthy and tried representative—(Great cheers)—and had he stated to our brethren there—"We want to relieve the slaves whom you hold in bondage from their thralldom," what other answer could we have expected than this?—"Look at your own doors first, after you have cleared them of what you style the abominations of slavery, you may with consistency desire us to do the same." We felt ourselves called on, as a professing Christian nation, to do that which is spoken of with commendation in the word of the Lord—"they first gave their own-selves to the Lord;" and having given ourselves first to the extinction of slavery throughout our own dominions, it must, on the principle that slavery is a sin, be conceded to us by every candid and intelligent Christian, that it was our duty to proclaim the necessity under which our brethren in America are laid to wash their hands of the foul stain by which our own had been so long defiled. (Great cheering.) Such is the object to which the address points. The other part to which I mean to direct your attention for a few seconds, refers to the agent who has taken so decided and so distinguished a part in this cause, and entered heart and hand into the prosecution of this object—I speak to that part of the address, because I most entirely concur in the grounds on which Mr THOMPSON is placed in the address now read. I speak here of the high ground on which Mr THOMPSON wishes to stand, and of the position which alone he wishes to occupy. The whole strain of the address, as must have been evident to all of you, proceeds upon this principle, that Mr THOMPSON is the instrument, in the hand of God, in accomplishing much in behalf of America, to enable her to wipe away the stain which blots, defaces, and degrades the character of those who are descended from ourselves. (Great applause.) Now, although Mr THOMPSON is an instrument in the hand of God, and although we believe God works by means, and that he can accomplish much by the feeblest instrument, it is our duty and our privilege to thank God that we are able to say that he has raised up an instrument in all respects qualified to do the work upon which he has entered; and I entirely and most heartily concur in the sentiment which the address contains. I know that Mr THOMPSON feels that that is the proper footing on which to place his exertions in this glorious cause, which God himself has engaged to carry to a triumphant termination. I know that Mr THOMPSON feels that we do what we are required as Christians to do, simply to recognise him as one richly endowed by his Creator with those qualifications which are suited to accomplish the task before him, in a portion of which task, they have already been successfully exerted. (Loud cheers.) Mr THOMPSON has been in America, and he has told us of the good work having been begun there; he has told us of the exertions which are being made by individuals there to arouse the people generally to a sense of the duty incumbent on them as Christians, as fellow workers of God, and fellow workers with Christ, in the dissemination of one of the fundamental principles of the gospel; and we cannot entertain a doubt that the truth as it is in Jesus will take deep and permanent root—that this war of Christian opinion begun in America, will not terminate until all the sons of Africa at present degraded there, will be regarded as belonging to the same species, and treated accordingly, by those who vain-gloriously boast of a slight difference of colour: until every black man in America is as free as the man who, having feloniously and iniquitously possessed himself of his person, now tramples on his rights and liberties, and scruples not to proclaim to the world that rights and liberties, though dear to the master, are nothing, and less than nothing to the slave! (Great applause.) "There are rumours of wars" between America and another country in another hemisphere; but if such wars be entered on, we know although man is responsible, deeply responsible for the consequences of war, and accountable for the principles which prompt him to it, we know that it is the will and decree of the Almighty, that every such event shall be overruled for the advancement of the great cause of his dear Son. But the war on which Mr THOMPSON has entered is a bloodless war. On the one side is truth alone, and on the other side there is every prejudice which the enemy of God and man can muster against the truth of God; but when we know, what we cannot but know as Christians, that on the side of truth "the Lord mustereth his hosts to battle,"—we cannot but be animated by the confi-

dent persuasion, that mighty is this portion of truth as well as every other, and that it will prevail,—that America, recently descended from ourselves, bearing much of our nation's virtue, if we have any, and, I fear, still more of our iniquity; freed from every thing that degrades, and blessed in the possession of every thing that truly ennobles, shall flourish as the home of liberty to the nations of the Western Hemisphere, shall become all that our own Britain now is to its surrounding world, and the generations that shall rejoice in its prosperity. (Loud cheers.) These being my sentiments, I beg to move that the address recently read be adopted, as expressive of the sentiments, feelings, and wishes we entertain towards the gentleman whom we have this evening met to honour.

The Rev. WILLIAM PEDDIE, of Bristo Street Church, in seconding the motion, said,

MR CHAIRMAN,—After what has fallen from the reverend gentleman who has just sat down, very little remains for me to say in support of the resolution; if, indeed, it were necessary to say almost anything in moving the adoption of an address, which, I believe, most truly represents the sentiments and feelings of this large and respectable meeting, and of thousands besides in Edinburgh, in reference to our eloquent and distinguished guest. (Great applause.) Sir, I make no doubt that that gentleman esteems the pure reward of an approving conscience, and more especially the approbation of the God whom he serves, far above the most sincere and profuse praises which could possibly be lavished upon him by us; but there is something exceedingly gratifying, stimulating, and strengthening to every rightly constituted mind in receiving the hearty commendations of his fellow-men; and it is our duty, engaged as Mr THOMPSON is in an arduous struggle in our cause, in the cause of liberty, in the cause of Christianity, to sustain and to cheer him on in his efforts; it is our duty to give him all the benefit he can possibly derive from our good wishes, our admiration, and confidence; and it is our duty to testify these feelings as loudly, at least, as his opponents on the other side of the great waters have breathed out *their* feelings of indignation, and hatred, and defiance. (Cheers.) Sir, it has sometimes been said, that the greatest benefactors of our race, the men who have done the greatest amount of good in behalf of their species, have had few, while they lived, to observe and applaud their efforts, that they have passed on in obscurity and silence, if not under a cloud of contempt, to the grave; and that then, too late, the world has awakened to a sense of their merits, and, after killing them with neglect, has garnished their sepulchres. (Hear, hear.) If this be the case, and the remark might be verified by many sad illustrations, I conceive we are doing honour to ourselves in shewing that we are not insensible to the merits of our friend, by heaping on him expressions of our regard now while he is yet with us, while his day of exertion lasts; and long, long may it last! and distant and serene be the hour when his sun sinks in the night of death! (Immense applause.)

If he will permit me to say it, much as we admire his eloquence, and who that has ever listened to it has not admired it? there are other qualities of his character on which we gaze with still more delight. His devoted attachment to freedom, his pure and ardent philanthropy, the holy enthusiasm with which he has given himself body and mind to the redressing of the wrongs of the slave; above all, the moral fortitude which has led him to expose himself to danger, and even to the hazard of life in that cause—these are the qualities of the man which command our most unfeigned admiration. To the patriot, who pleads and who bleeds for the liberties of his country, we readily give our meed of applause; but, in the view of a justly-thinking mind, the Christian philanthropist must take rank among his fellow-men high above the mere patriot. The purest patriotism is commonly alloyed with selfishness; it is necessarily mixed up with ideas of personal interest, of friends, of property, and individual rights; the benevolence of the patriot is confined to one country, to one clime, to one people, and these his own; but the spirit of the Christian philanthropist takes a higher flight, it embraces a wider range, it looks upon all mankind as brethren, and pleads for equal rights and equal happiness to all, irrespective of kindred, of country, of colour; and such a philanthropist is GEORGE THOMPSON. (Tremendous cheering.) The cause which he has espoused is the cause not of faction, nor of party, nor of any individual—it is the common cause of mankind; it is the cause especially of that portion of mankind who have hitherto been the most injured and oppressed, who have in a great measure been cast out of the common sympathies of their brethren. Are those who are the

special objects of his benevolent exertions ignorant, degraded, demoralized? Are they, as our opponents say, sunk below the ordinary level of humanity? So much the more excellent, so much the more praiseworthy, so much the more like the benevolence of the Son of God, is that philanthropy, which, looking upon them in their low and lost estate, burns with an unquenchable desire to raise them from among the ruins of slavery, and to place them in a condition to enter upon the career of human improvement, abreast of the other civilized portions of mankind. (Loud applause.) Are they inconsiderable in their numbers? No. There are as many of these persons in the United States of America alone as there are inhabitants in Scotland; they are nearly as numerous, if I mistake not, as were the whole inhabitants of the United States at the time when they threw off the yoke of Britain—(Hear, hear)—and if, as the instrument of breaking that yoke, a Washington has been enshrined in the grateful affections of his country, if his name has been emblazoned in deathless characters in the page of history, ought not a THOMPSON to have a niche in the temple of fame, for his noble efforts to work out the redemption of a people, not less numerous, as deserving, and tenfold more oppressed, than were the Americans at that period? (Long continued cheers?)

Sir, it must be to us all matter of sincere regret that, in the sentiments with which we regard Mr THOMPSON, so many of our professing Christian brethren on the other side of the Atlantic do not participate. They account him their enemy because he has told them the truth. It must be matter of still deeper regret that the cause of which he is the champion, has encountered such furious opposition in America. But, Sir, in the very fury and violence of that opposition, we may mark a token for good, grounds for encouragement and for hope. We may with confidence conclude from it that the slave system is, in the opinion of its friends, in peril, and that some symptoms of coming deliverance begin to brighten the sky of the slave. It is when men find themselves beaten in argument that they burst into passion. (Cheers.) It is when they are unable to maintain their cause by fair means that they resort to foul. (Hear, hear.) When the devil comes down in great wrath we may be sure his time is short. (Great cheering.) The state of things, which the friends of the slave would have most reason to dread, would be a dead calm in America on the subject of slavery. But, Sir, I am persuaded, that, through the instrumentality of our honoured friend and his noble co-adjutors, a ferment has been excited in that country, which will never be allayed until every slave is a freeman, and every coloured man is hailed by the white as a friend and a brother. (Vehement applause.) I have great confidence, Sir, in the energy of the American character. There are many minds in that country who, now that they have been disencumbered of prejudice, will rest neither day nor night till they have disabused their brethren of the same prejudice, and won their cause. I have great confidence in the mass of Christianity and moral worth which does exist in that land, however tainted, and however clogged in its operations by the sin of slavery. I have great confidence in the power of the truth, or rather in that Omnipotent arm, which is able to apply the truth, with irresistible effect, to the consciences and hearts of men, and which will one day gloriously rule the world by the truth as it is in Jesus.

Mr PEDDIE then concluded with cordially seconding the adoption of the Address, and sat down amidst a burst of applause which lasted for some time.

The Chairman having put the question,—Is it the pleasure of this meeting that this Address be adopted? the whole assembly rose to their feet, and gave utterance to the loudest plaudits in testimony of their concurrence in the sentiments therein expressed. He then affixed his signature to the roll, and turning to Mr THOMPSON, spoke as follows:—

MY DEAR FRIEND,—It is my privilege, as Chairman, to present you with this Address, which has just been so cordially and unanimously agreed to by this great meeting. It is my privilege, Sir, to have signed that document; and it is my additional privilege, as Chairman of this meeting, to express, individually, that there is not a sentiment in the address with which I do not concur from the bottom of my heart. There has been, Sir, a definition of gratitude, which I have somewhere met with, in which it is stated that, "gratitude is a lively anticipation of future favours." (Laughter.) But that, Sir, is not the gratitude of this meeting. The gratitude of this meeting I know and feel is of a purer kind; and I know also, that if, in the Providence of God, you shall be called upon to take a further part in the cause of Uni-

versal Emancipation, we may justly anticipate, from what you have done, what you will do, and that you will be a faithful servant. (Great applause.) My Dear Friend, I present you with this Address with inexpressible pleasure, and I hope that you may be spared for many years, and be permitted to finish your course in the glorious character of a faithful servant. (Cheers.)

Mr THOMPSON then rose, and was received with vehement applause.

Mr CHAIRMAN, LADIES AND GENTLEMEN,—It is not a scene like this, however glittering and delightful, that is calculated to render me fluent, or assist me to language in which appropriately to express the feelings with which my heart overflows. Those who know me best will bear witness, that it is in moments like the present that I am in danger of failing to give utterance to the thoughts which crowd upon the mind. To prepare an address of thanks in anticipation of a scene like this, is what I never yet could do, although I never yet succeeded in acquitting myself under such circumstances to my own satisfaction. I do not, however, believe that those who now surround me—the kind and confiding friends by whom I have been cherished and surrounded—desire me to be very diffuse in my expression of thanks. (Cheers.) I shall, therefore, promptly quit a topic to me of all others the most unmanageable, although I might perhaps be pardoned, if, on such an occasion, I ventured to speak somewhat largely of myself. (Cheers.) I beg those around me to accept my assurance of sincere esteem, and of my unabated attachment to that cause, as the advocate of which they now honour me. To me, this season, though one of exquisite and pure enjoyment, is one of trembling and alarm. There is room to fear, when greeted by sounds and sights like these, that the head may become intoxicated—the heart proud and self-complacent—and that, after all, some act may be committed calculated to alienate the confidence and affections of these practical friends. I am reminded, Sir, that I am but man—that I am a young man—having all the frailties and feebleness common to our nature; and, that to me therefore, applies the salutary caution of Holy Writ—“Let him that thinketh he standeth take heed lest he fall.” I desire ever to fear—since fear is a conservative principle—and we are all most likely to walk safely when we are most distrustful of ourselves, and most dependent upon the wisdom and power of God. (Loud cheers.) I am much affected when I look back upon the history of my acquaintance with this city. I came amongst you a stranger—without name, without fortune, without influence. You, Sir, who now fill the chair, were one of the first whose hands I grasped in Edinburgh; by your side sits one under whose roof I was received and cherished, and on either side are those who were among the first to counsel and to cheer. Years have rolled away, but they have only deepened the regard we at first contracted for each other. You have multiplied your proofs of kindness and friendship, while my heart has been drawing closer and closer in love and gratitude towards you. (Loud cheers.) In addition to the fostering friendship of yourself, Sir, and those immediately about you, I have been upheld by the smiles and plaudits of hundreds and thousands of the best portions of the population of this city, and this brilliant assembly is an overwhelming proof that my friends are daily multiplying, and that the cement which binds us to each other is only made stronger by age. (Cheers.) It is delightful to know that ours is no mercenary attachment—we love each other for the truth's sake. Our hearts are knit together, blended and welded into one, by the high principles of religion. We are united by one common object. We know each other, and love each other; because we can together weep, and work, and pray, in behalf of the suffering and enslaved. The address I have received at your hands points to the late victorious struggle in the cause of freedom for our Colonies. It was in that struggle we became acquainted, and it was our triumph in that struggle which led to our union for the overthrow of slavery throughout the world. (Cheers.) Ours is no party attachment. We meet not here to applaud and sustain each other as Whigs or Tories, Voluntaries or friends of Establishments—No! we stand firm, united, and inseparable—irrespective of creeds and dogmas—upon the broad, and universally recognised principles of humanity, morality, and religion. (Immense applause.) I have not time, Sir, to dwell upon the many topics introduced into the able and very flattering address which you have just presented to me. Upon one, however, I may crave permission to say a word. The address expresses gratitude to God for my deliverance from the many dangers to which I was exposed, while pleading the cause of the slave in America. With that part of the address I most devoutly concur: my preservation from the many plots devised for my destruction calls for my deepest gratitude, and lays me under the most solemn obligation.

to my great Preserver. It may be interesting to my friends to receive from my lips, in this very social meeting, some account of the manner in which I was occasionally treated while prosecuting my labours in the United States. (Great cheering.) I will therefore carry you, for a few moments, over the Atlantic, and make you live through one or two of the extraordinary scenes which it was my lot to witness.

Mr THOMPSON then went into a graphic description of his treatment in the town of Abington, Massachusetts, on the evening of a Sabbath in the month of October last. Notwithstanding the church, in which Mr T. was about to lecture, was filled with the most respectable inhabitants of the town, a profane and vulgar rabble, after attempting to prevent Mr T. from entering the house, proceeded to molest him during the exercises of the evening. A heavy lamp was dashed through the window immediately behind the pulpit, with an intention of injuring the speaker, but did no harm. The ruffians were proceeding to make a noose in the bell rope, to throw over Mr THOMPSON, but were discovered and turned out of the vestry, in which they had assembled. They then commenced breaking the windows of the building. Mr T., nevertheless, proceeded in the delivery of a solemn address, which was listened to with fixed attention by the intelligent and highly respectable auditory, who regarded, with much horror, the acts of the lawless rabble without. At the close of the meeting, as Mr THOMPSON was retiring from the house, a cry was raised of "Lynch him," "Out with him," "Hustle him out," "Down with him," &c. &c. and the mob followed after him like a troop of hungry wolves; but he escaped without injury, although he was struck by a stone upon the side of the face. The sober and upright citizens were filled with a righteous indignation in view of such outrages, and immediately arrested six of the rioters—three of whom were bound over to appear and take their trial at the Supreme Court. Mr THOMPSON was subsequently invited by a *Town Meeting* to deliver a second lecture. The invitation was accepted, and on the arrival of the day a very large, respectable, and attentive auditory welcomed the lecturer, and listened to him with profound interest. The following account of the second meeting was given in a letter addressed to Mr GARRISON, the Editor of the Boston Liberator.

MR THOMPSON AT ABINGTON.

Dear Sir,—I am happy to inform you that we have had the pleasure of listening, this afternoon, to a long and most eloquent address from Mr THOMPSON, in peace and quietness, notwithstanding the base attempt of some of your Boston editors to incite the disorderly to come here and make a disturbance. The meeting-house was filled above and below. I saw not an empty seat on the floor or in the galleries. People came from all the adjoining towns—many of them our most intelligent and influential inhabitants. Although it may be too true, that the merchants of Boston and New York will consent to have their liberty of speech abridged, for the sake of the southern trade;—and the politicians of our cities will compromise the freedom of the press to the accomplishment of their party purposes—yet will not the Yankee farmers consent

"——— To be told, beside the plough,
What they must speak, and when, and how."

It seems to me the question now before our country, is not so much whether slavery shall be abolished? as, whether *the palladium of our own liberties shall be preserved inviolate?* The opposers of the Abolitionists are trampling upon the Constitution. We have the same right to invite Mr THOMPSON to address us on the subject of slavery, as to invite any other man—and to be unmolested in our right. Those who do not wish to hear him may stay away from our meetings. But we will not consent that the pro-slavery party shall come or send into our country towns to break up or disturb meetings, which we see fit to hold, under the sanction of the constitution, in order that we may be enlightened as to our duty to our enslaved countrymen. If we, or the abolitionists, or Mr THOMPSON, violate the laws of the land, let us or them be dealt with accordingly—but if the laws protect us, let not our fellow-citizens countenance the outrages of mobocrats, however "rich and respectable" they may be.

I rejoice that we have had a large meeting of the yeomanry of Massachusetts assembled in this town, to hear Mr THOMPSON just at this time; because the opposers of freedom and the rights of man, and the liberty of speech, seem to have singled him out as the especial object of attack, thus identifying him with the cause which every

true New Englander loves. I have no time to give you a detailed account of Mr THOMPSON'S address. It was listened to with deep, often breathless attention; and not a sentiment escaped his lips, although he spoke with matchless rapidity, to which any friend of man or of America could object.

Yours, R.

East Abington, Oct. 15. 1835.

P. S. I was happy to hear, as we were coming out of meeting, several invitations given to Mr THOMPSON by the people of the adjoining towns, to come thither also and address them. I mention this, that you city folks may know the spirit of the country people is rising.

Mr THOMPSON then proceeded to give a deeply interesting account of a riot in the town of Concord, New Hampshire, where he narrowly escaped falling into the hands of a murderous mob. As we regret that we are not able to report this part of Mr THOMPSON'S address, we extract from the *Liberator*, an amusing and interesting letter upon the same subject. It is from the pen of the American Quaker poet, who was the friend and companion of Mr THOMPSON upon that occasion.

LETTER FROM MR WHITTIER.

“ Boston, 9th, 9th mo. 1835.

“ DEAR FRIEND,—In my hasty meeting with thee on 2d day last, I had not an opportunity to comply with thy request, viz. to furnish thee with a verbal account of the disturbances in Concord, N. H. on the night of the 4th inst. A friend has just handed me the Boston papers, containing some incorrect statements, in reference to the affair, and therefore in extreme haste I write thee a line in explanation, that thou mayst have the whole of it. A regular meeting of the Concord Anti-Slavery Society was announced on the morning of the 4th inst. and it was stated that GEORGE THOMPSON and myself were expected to be present and address the audience. This announcement of myself was altogether unknown to me until late in the evening. I am, heart and soul, an Abolitionist, but by no means a *speaking* one. Had a meeting been held, I should have certainly attended it, for I am democrat enough to love the friends of freedom and equality everywhere. However, the select men, alarmed by certain belligerent appearances in the street, thought proper to close the doors of the Town Hall, and thus prevent the intended meeting. But the sovereign mob were not to be put off thus easily. They had gathered together for a mob—they had drunk themselves into a state of remarkable patriotism—they had come to the rescue of the Constitution and the laws of the land—they had sworn vengeance against the Abolitionists, and vengeance they meant to have. Just at dusk, in company with C. HOAG, a member of the Society of Friends, and J. H. KIMBAL, Editor of the *Herald*, I passed near a large multitude congregated in the principal street of the town. The good people were lashing each other into a fine phrenzy—cursing the Abolitionists, as Federalists, &c. The cry was raised “ *To George Kent's and the wine in his cellar!*” Fearing an attack upon our friend's house, we turned to go back and give warning of the danger. But our friends, the mobites, followed us, and insisted that I, notwithstanding my Quaker coat, must be the identical incendiary and fanatic, GEO. THOMPSON. A regular shower of harmless *curses* followed, and soon after another equally harmless shower of *stones*. These missiles were hurled with considerable force, and might have done us some injury, had not those who projected them, been somewhat *overdone* by their patriotic exertions in *drinking* destruction to the Abolitionists.

In order to escape this somewhat undue attempt to Macadamize us—this *granite* specimen of the hospitality of the *Granite State*—we entered the house of the Hon. WM. A. KENT, who, together with the Rev. Mr THOMAS, the Unitarian Clergyman, and an Abolitionist, assured the stormy and somewhat obstreperous multitude without, that they had mistaken their man, and that GEORGE THOMPSON was not in the house. After some little delay the cry of “ *Onward!*” was given, and the unwieldy mass moved up the street to the beautiful mansion of GEO. KENT, Esq. Here they commenced shouting at the top of their voices, as if they expected the solid walls of the edifice before them to fall like those of Jericho. Their yells at this period were absolutely infernal. For miles around they “ made the night hideous.”

“ It was as if the fiends that fell
Had peeled the banner cry of Hell !”

After throwing a few stones at the house—and after poisoning the very atmosphere

around them with obscenity and blasphemy, those "friends of the Constitution and the rights of our Southern brethren" retired. GEO. THOMPSON on the first appearance of the mob left the house and proceeded by a back street towards the town, and did not return until they had left the premises of our friend KENT. After parading the town for an hour or two, refreshed with "Deacon Giles' best," and provided with drums, fifes, &c. they once more returned, and once more, to use the words of Milton,

—"A furious noise environed us
Of owls and cuckoos, asses, apes, and dogs,"

and then these guardians of constitutional rights retired upon their laurels:—

"The King of France with fifty thousand men,
Marched up the hill, and then marched down again."

From two o'clock until nearly sunrise, the glorious rescue of the Constitution from the onslaught of the Abolitionists, was celebrated by the discharge of cannon! We left our kind and warm-hearted friends, GEORGE KENT and his lady, with their amiable and excellent visitors, early in the morning in company with REV. MR PUTNAM of Dunbarton; and all further proceedings, although unknown to myself, will doubtless be officially published in a glorious and glowing description of the preservation of the Union—*by a mob!*

I think I can account for the mob at Concord. It was not any abstract hatred of Abolition principles—for they are the principles of Jeffersonian democracy—and those upon which the Constitution of New Hampshire rests. Not any particular hatred of GEO. THOMPSON—the mob had never seen him—never heard him. No—it was got up, without a question, for political effect—to convince the South that the hard-working *democracy* of New Hampshire was hand and glove with the slaveholding democracy of Virginia and the Carolinas—to enable RITCHIE of the Enquirer to point exultingly to the "putting down of the fanatics," by the friends of Van Buren. In *this* State ancient federalism has put on the harness with HARRISON GRAY OTIS at its head—OTIS, the man whose parricidal arm was withered when he raised it against his country in the hour of her extremest need—to enable the Richmond Whig to assure his slave-holding patrons that the *professed* friends of Daniel Webster are ready to cast him aside and unite, in supporting the slaveholder's candidate—Judge White. Consequently the Abolitionists are exposed to two fires. Both of the great political parties are cursing us "by bell, book, and candle," in eager competition with each other—for political effect—to gull the South. It will not avail. The South will not be deceived. The slaveholder sees the true nature of the Northern mobs and Anti-Abolition Meetings. He asks for more—he demands *legislative action*. This he cannot have.—Who dares in the Legislature of Massachusetts to attempt the resurrection of the OLD SEDITION LAW from its grave of ignominy—to call it out from its abode of curses to fetter the free soul of New England? No one. What, then, will all these wire-worked and heartless Anti-Abolition movements here amount to? Depend upon it, they will but accelerate the cause of universal Emancipation!

In haste, truly thy friend, JOHN G. WHITTIER.

Mr THOMPSON, after giving various other instances of the exhibition of popular feeling towards himself and the friends of Abolition, resumed his seat amidst repeated cheers.

At the close of Mr THOMPSON'S address, the business of the evening was relieved by another brief period of relaxation, during which fruit was handed round and conversation freely indulged in, the band in the mean while playing some of the most spirit-stirring and favourite of our national airs. Business having been again resumed, Mr THOMPSON once more presented himself to the meeting, and said,

Mr CHAIRMAN—I should feel that I had not done my duty on this joyous occasion, if I did not, before parting, bring under the notice of those who hear me a name indissolubly connected with the cause of Immediate and Universal Emancipation—a name which, through coming ages, will be dear to every friend of humanity and freedom—the name of WILLIAM LLOYD GARRISON—(Tremendous cheering)—the talented, the heroic the uncompromising, the successful champion of the inalienable rights of man. (Renewed plaudits.) I may not hope to do justice to the name I have mentioned—the moral

worth, the unbending integrity, the deep devotion to the cause of liberty, the almost unparalleled sacrifices, and the unexampled achievements of WILLIAM LLOYD GARRISON, demand a tongue more eloquent than mine, though human eloquence could not be coupled with a warmer affection than that which I cherish for my beloved friend. (Cheers.) It is with sorrow and indignation equally mixed that I call to mind the cruel injustice done to the character of this inestimable man when his name was first made known in this country. We were taught to regard him as a madman, an incendiary, a pestilent fellow, the fit companion of felons, the guilty inmate of a dungeon. I confess that my own mind was poisoned, and many others besides myself were led to think of WILLIAM LLOYD GARRISON as of one scarcely fit to live—the fomentor of sedition and bloodshed. I thank God I now know this man. I have watched him, looked into his spirit, mixed with those who have known him from his youth up,—I have laboured with him, have heard him in public and in private, have seen him in his most unbended hours, know the estimation in which he is held by thousands in his own land, have talked with great numbers who have been converted by his writings,—I have, moreover, read with a jealous eye all his works within my reach, and the result of the whole is, a deep conviction in my mind that there breathes not a purer, nobler, more exalted friend of the human race than WILLIAM LLOYD GARRISON. (Great cheering.) Knowing him and loving him myself, I naturally desire that you should know him and love him also: and, as to *know* him is to *love* him, I shall to-night endeavour to bring you acquainted with him, and then submit a resolution which has been placed in my hands. Mr THOMPSON then went into a minute and deeply affecting history of the labours and sufferings of this distinguished advocate of the oppressed. After tracing him from his birth to his connection with the amiable and indefatigable friend of the Negro, Benjamin Lundy, whom he joined in the conduct of a newspaper called the *Genius of Universal Emancipation*, Mr THOMPSON stated, that for writing an article condemnatory of the slave-trade as carried on in America, and introducing the name of an individual who had participated in the horrid traffic, Mr GARRISON was indicted for a libel, and, being found guilty, was thrown into a jail in Baltimore, there to remain until he paid a fine of a thousand dollars,—that ARTHUR TAPPAN of New York paid the fine and redeemed Mr GARRISON, who immediately commenced lecturing upon the subject of abolition, and in January 1830 put forth the first number of the *Liberator* newspaper. Mr THOMPSON described the effect produced by the lectures of Mr GARRISON and the publication of the *Liberator*, and noticed particularly, the great service rendered to the cause by Mr GARRISON'S "Thoughts on African Colonization." Mr THOMPSON also intimated, amidst loud cheering, his intention of going fully into the merits of the Colonization Society in a lecture to be devoted to that subject as desired, and which, he trusted, he would have an opportunity of delivering on some future occasion. Mr THOMPSON spoke in the highest terms of the prudence and sound judgment of Mr GARRISON, and expressed his full belief that the course Mr GARRISON had pursued was the one best calculated to promote the great object he had in view. He (Mr THOMPSON) knew no man by whose counsel he could more readily walk than Mr GARRISON'S. He had invariably found him thoughtful, cautious, and enlightened in reference to the adoption of any new measure; and he could sincerely say that he had never known him err in his advice. After expressing a hope, which was loudly cheered, that Mr GARRISON would one day afford his many affectionate and admiring friends in Scotland the pleasure of seeing him,

Mr THOMPSON proposed the following resolution, which was received with the most enthusiastic applause:—

Resolved, That this meeting do express their deep sense of the debt which the friends of Universal Emancipation owe to WILLIAM LLOYD GARRISON of Boston, Massachusetts, who, through years of reproach, and danger, and persecution, has remained the undaunted, unwearied, and Christian-minded champion of the cause of his suffering and enslaved countrymen.

The motion was seconded by the Rev. CHRISTOPHER ANDERSON, who spoke nearly as follows:—

Mr CHAIRMAN,—There is certainly no one present who can remain uninter-

rested or unaffected by the account we have just heard of Mr GARRISON. I had not intended saying a single word this evening; but when requested by you, Sir, before Mr THOMPSON rose, to second this motion, I felt then, and more so now, that I must not, could not, merely second it. I happen to be one of those who, in this city, heard Mr GARRISON referred to in the manner described, and it was in this way my attention was first directed to his character and exertions. With both, however, I soon became fully and accurately acquainted, and I afterwards had the pleasure of his acquaintance in London, as well as the gratification of conveying him down to Westminster Abbey to attend the funeral and the grave of WILBERFORCE. (Cheers.) I can therefore bear witness to the artless and child-like simplicity of his character; but now that we have had his whole example and exertions set before us, I cannot help feeling that the most solemn responsibility stands connected with our being made so fully acquainted with his entire history. Example is more powerful than precept; and I do hope that all present, and more especially the young amongst us, will here observe the noble consequences resulting from a most steadfast and unflinching adherence to mercy and truth in the path of duty, and an entire renunciation of the baneful, the cursed doctrine of expediency as applied to morals. (Great applause.)

In reference to Mr GARRISON, however, there is still another consideration which demands our most serious and immediate regard. Let us observe the position in which he now stands, and ours also in connexion with him. We approve of his exertions, and desire to encourage him. We, as a nation, have abolished slavery, and he speaks of us as "the only land of the free." But let us not forget, Sir, that the Americans are most sensitively alive to every evil or defect in our proceedings, and the apprenticeship, as it has been called, remains. (Hear, hear.) They watch over the evils said to be resulting from our proceedings in the West Indies, and it is well for us that they do so. Hence every evil, cruelty, or defect, the anti-abolitionists of America will glean up and insert in their newspapers, and these paragraphs will circulate throughout every State of the Union. I was, therefore, pleased to hear you, Sir, our Chairman, allude to this apprenticeship, and that, too, as the only remaining head of a monster—that it must be dealt with as the other heads of the slave trade, and slavery itself has been—it must be cut off. While such enormities are still practised, are we to be deluded by the mere change of a word? More especially when such cruelties are sufficient to banish the very terms of apprentice and apprenticeship from our English vocabulary. (Cheers.) But, then, Sir, in the mean while, in what a state or position does this system place Mr GARRISON, the uncompromising abolitionist of America—weakening his hands, as well as preventing the force and consistency of remonstrance on our part? I should not be at all surprised if soon, in an American newspaper sent across to us, we should find an article, headed in capital letters, with these words, "BRITISH APPRENTICESHIP *versus* AMERICAN SLAVERY," taunting us with our inconsistency. The town of Birmingham has already, I rejoice to say, taken up the subject, and spoken out on the cruelties perpetrated under the prostituted name of Apprenticeship, and I trust that our attention will immediately be directed to this remaining evil. (Cheers.)

Approving, therefore, as I do, of the motion just made by our valued friend Mr THOMPSON, as some feeble token of our admiration of Mr GARRISON's generous, heroic, and praiseworthy example and exertions, I beg leave most cordially to second it. (Renewed applause.)

The Resolution was then put from the Chair and carried unanimously.

On the motion of W. Beilby, Esq. M.D. thanks were voted by acclamation to the Committee and Stewards, for the admirable arrangements that had been made for the accommodation of the meeting, and for the excellent skill with which the whole had been conducted. Mr WIGHAM jun. in the name of the Committee and Stewards, acknowledged the vote.

On the motion of the Rev. W. ANDERSON of Loanhead, seconded by Mr THOMPSON, thanks were voted to Dr GREVILLE for his excellent conduct as Chairman, which the latter duly acknowledged.

Before separating, the company joined in singing the following hymn :

“ O'er the gloomy hills of darkness,
 Look, my soul, be still and gaze ;
 All the promises do travail
 With a glorious day of grace.
 Blessed jubilee,
 Let thy glorious morning dawn.

“ Let the Indian, let the Negro,
 Let the rude Barbarian see,
 That divine and glorious conquest,
 Once obtained on Calvary :
 Let the gospel
 Loud resound from Pole to Pole.”

And the meeting was concluded by the Rev. Dr RITCHIE engaging in prayer.

Thus closed the festivities of an evening, which will be long remembered by all who were present. So rapidly and pleasantly had the time slipped away, that it was with a feeling of surprise that those who had not been careful to note its progress learned that it was already past 11 o'clock. Respecting the arrangements that had been made for the entertainment of the company, there could be but one opinion—they were admirable in every respect. Nor will the effect produced by the different addresses be easily forgotten by those who heard them. Few, it is believed, left the splendid hall, in which they had that evening met, without having their hearts warmed, their spirits elevated, their principles confirmed, and their hopes of ultimate success in the cause of humanity brightened and increased. A scene such as this makes one exult in the land of his birth, and long for the day when other countries shall taste and enjoy that freedom for which our own has been so distinguished !

“ We envy not the warmer clime, that lies
 In ten degrees of more indulgent skies ;
 Nor at the coarseness of our heav'n repine,
 Tho' o'er our heads the frozen Pleiads shine ;—
 'Tis LIBERTY that crowns Britannia's Isle,
 And makes her barren rocks and her bleak mountains smile.”

ADDISON.

EDINBURGH EMANCIPATION SOCIETY.

SUBSCRIPTIONS AND DONATIONS

Received from January 1. 1836, to March 16. 1836.

William Wemyss, Esq. 3 Salisbury Road,	L.1 1 0
Rev. William Anderson, Loanhead,	0 10 0
James Robertson, Esq. Cramond;	0 10 0
Anonymous, per W. Alexander, Esq. Leith,	1 0 0
Peter Brown, Esq. North Bridge,	1 1 0
Edinburgh Ladies' Emancipation Society,	60 0 0
Proceeds from sale of Tickets of Admission to Five Lectures on American Slavery, delivered by Mr Thompson, deducting expenses,	127 19 6
H. M. Gibb, Esq. Prince's Street,	1 1 0
Female Society for General Purposes in Rev. Dr Ritchie's Congregation, Potterrow,	2 2 0
William Oliphant, Esq. 5 Salisbury Road,	2 2 0
Rev. Christopher Anderson, 5 North Charlotte Street,	1 1 0
William Sommerville, Esq. Auchindinny,	5 0 0
William Sommerville Jun. Esq. 8 South St David Street,	5 0 0
John Dunlop, Esq. St Andrew's Square,	1 1 0
George Wilson, Esq. 23 St Andrew's Street,	2 2 0
James Martin, Esq. 23 St Andrew's Street,	2 2 0
James Ogilvy, Esq. Prince's Street,	0 5 0
James Ogilvy Jun. Esq. do.	0 5 0
Charles Ogilvy, Esq. do.	0 5 0
Y. Y. per Mr Ogilvy,	0 5 0
William Oliphant Jun. 7 South Bridge,	1 1 0
John Wigham Jun. Esq. Salisbury Road,	1 0 0
George Inglis Jun. Esq. Princes Street,	0 10 6
Alexander Cruickshank, Esq. Lauriston Lane,	5 0 0
Edward Cruickshank, Esq. George Street,	0 10 0

In consequence of several large payments having lately been made by the Society, their funds, notwithstanding the above Subscriptions and Donations, are at present nearly exhausted, and as a wide sphere of usefulness is now opening up, the friends of humanity are earnestly invited to aid by their contributions the endeavours of the Committee to ameliorate the condition of their coloured brethren throughout the world.

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