## The state of the s

THE JUDGMENT OF FREEDOM AGAINST THE MASSACRE, NOVEMBER 7, 1837, AT ALTON. ILL.

LIBERTY'S MARTYR.



Rev. Elijah Parish Levejoy.

As this paper is designed to exhibit the views and feelings of the American people with reference to the late horrible massacre at Alton, it is proper to begin with the following historical account of the victim, taken from the Cincinnati Journal, for which paper it was prepared by a

Rev. Elijah Parish Lovejoy was a native of Albion, in Maine, and was the son of Rev. Daniel Lovejoy, a Congregational minister. He was born November 9th, 1802, and would have been 35 years' old the morning that he was buried. He graduated with honor at Waterville election of Henry Clay to the Presidency, in which he showed talents of the first order. His mental powers were superior, especially in the study of the languages, in the acquisition of which he had a remarkable facility, which, if he had devoted himself to this department of learning, would have made him one of the first linguists of the

During the first few years of his residence at St. Louis he was destitute of vital piety, though not a confirmed

During a revival of religion in that place in 1832, he was converted, and soon abandoning his profession, he studied divinity at Princeton, where he was licensed to preach. Being earnestly invited by some friends of religion in St. Louis, to edit the "St. Louis Observer," he consented, and arrived Nov. 11th, 1833, and soon com-menced its publication. His course as an editor was marked with great boldness and a firm adherence to what he considered the course of duty. He soon became interested in developing the character of Romanism, and so fearlessly disclosed its abominations, as to excite the hatred of many of the Catholics in that city. Especially after the consecration of their eathedral, in which the troops and the flag of the United States were engaged, his bold rebukes excited the bitter hostility of the Catholic populace. He was denounced as an abolitionist, and his office was entered and his types destroyed. His powerful and patriotic appeal to the public produced a reaction in his favor. He was at this time a colonizationist, and strongly opposed to the abolition societies and presses, and rebuked them with great plainness. But when the and rebused them with great plaintess. But when the murder of McIntosh, a colored mas, who was burned to death by the mob, took place, and the charge of Judge Lawless was published, the severity of his rebuke so exasperated the mob, that they attacked and destroyed his office. He then removed his paper to Alton. Previous, however, to his going there, he had a meeting with a number of citizens, in which he explained his course to them. When questioned as to his course in reference to slavery, he said that in his opinion it was a subject that ought faithfully to be discussed in our religious and political journals, and as an editor he should never relin quish his right to discuss that or any other subject as he he, "that I shall feel it my duty to discuss it here as fully as at St. Louis. There, where its enormities were constantly before me, I felt bound to lift up my voice against it. This I claim as my constitutional right—a right which I shall never relinquish to any man or body of men. To discuss the subject of slavery is not the object of my paper, except as a great moral subject in connec tion with others. My object is to publish a religious jour nal, which shall be instructive and profitable to my fellow citizens. As to the subjects I shall discuss and the man.

The night after the press was landed, it was destroyed having been left on the bank of the river during the night. A public meeting of the citizens was then called to express their sentiments on this outrage, at which they took a noble stand that raised the reputation of Altor abroad as a law abiding city. At this meeting Mr. Love-joy reiterated in substance the remarks just quoted. He said he did not come there for the purpose of publishing an abolition paper, but one strictly religious, in which he claimed the right to discuss any subject, always holding himself responsible to the laws of his country. He did not ask the citizens of Alton to grant him the right to pub. lish such a paper or any other. He claimed this as the right of an American citizen. It has been stated by some of the abettors of the mob, that Lovejoy violated a pledge made to the citizens, by becoming avowedly the supporter of abolition doctrines, though he was not an abolitionist when he commenced publishing at Alton, yet he never pledged himself not to discuss the subject of slavery, but avowed his right and intention to do it. The statement that he pledged himself not to do so is extremely improbable in itself considered, as well as contrary to the recol lection of many who heard him. Lovejoy was not a man to promise that he would not discuss any subject, and especially a subject whose evils he had so long seen, and for speaking of which, he had been driven by violence from his former home. The paper was immediately published, the title being changed from St Louis to Alton Observer. The progressing interest felt by Lovejoy in the subject of slavery, although he had not yet united himself as a member with any anti-slavery or abolition society, yet was so strongly expressed in his paper as to lead to its destruction by a mob on the 22d of August, 1837. Soon after this he openly avowed his adherence to the cause of immediate abolition, and issued a call for a convention for the organization of a state anti-slavery

ner of doing them, I shall ever claim the right of deter-

mining for myself, always accepting counsel from others

Oa the 26th of October, the convention assembled a Upper Alton. A large number of persons not friendly to the object of the call, came in, professing to adopt the sentiments of the call, and enrolled themselves as members, and succeeded in passing resolutions in opposition to the intentions of those who called the meeting. At this meeting, U. F. Linder, Esq., and Rev. John Hogan, a Methodist minister, took very prominent parts, and succeeded in their underhanded and dishonorable designs. The next day, however, the friends of the abolition cause met at the house of Rev. T. B. Hurlbut, and about sixty delegates being present, they organized a state society, and elected their officers.

On the following Sabbath, President Beecher preached in both towns with great plainness and effect on the sub-ject of slavery. On Monday, 30th, several members of the convention, and some of the principal citizens of Alton, met in the store of Alexander & Co., to consult on the expediency of establishing the press again in Alton and defending it. After much deliberation, it was advised that Mr. Lovejoy go on and re establish the press, and that it was the duty of the friends of free discussion to stand to the last in his defence. This was the uniform counsel of the friends of order to the last,

Declaration of his Sentiments on the subject of slavery. and issued the call for a Convention, before the riot of

From the first commencement of the paper at Alton, he had freely discussed the subject of slavery, and the .ery first number published there contains a bold avowal of his fixed determination to discuss it as he judged

Prior to the meeting of the Convention, and during the intensity of the excitement, a meeting was called which was at first intended to be for the particular object of removing the Observer; but at length it was deemed expedient to change it to a colonization meeting. The speeches of that meeting, by Messrs. Edwards, Parker, of New Orleans, and Peck, were admirably suited to fan the fury into an out-breaking flame.

subject of slavery; his popularity waned as he verged to continue firm in the midst of my trials, is all of God.

Let no one give me any credit for it. I disclaim it. I disclaim it. I trine of immediate emancipation and renouncing colosions, and upon his adopting the doctrine firm in the midst of my trials, is all of God.

Let no one give me any credit for it. I disclaim it. I from the press generally. That response came immeters of immediate emancipation and renouncing colosions. subject of slavery; his popularity waned as he verged

menced, as the religious paper of Illinois, presented him the opportunity as well as a strong temptation to retrieve his anpopular steps at St Louis. Under these circumstances did Mr. Lovejoy arrive at his immediate abolitionism. What but the resistless power of truth upon the conscience could have carried him directly against such a tremen lous head wind of interest, expediency, and danger? His opinions, therefore, were not only sealed by his death, but every step of the reasoning by which he arrived at them, was taken at his peril.

Mr. Lovejoy was always calm, considerate, and kind in his discussion of slavery, while his sentiments were ever warm with the life of liberty. The following ex. tracts from his principles will show why he died.

ANTI-SLAVERY PRINCIPLES,

Published in the Alton Observer, July 27, 1837. FIRST PRINCIPLES.

1. Abolitionists hold that "all men are born free and equal, endowed by their Creator with certain inalienable rights, among which are life, LIBERTY, and the pursuit of happiness." They do not believe that these rights are abrogated, or at all modified by the color of the skin, but that they extend alike to every individual of the human

2. As the above-mentioned rights are in their nature inalienable, it is not possible that one man can convert another into a piece of property, thus at once annihilating all his personal rights, without the most flagrant injustice and usurpation. But American slavery does this—it declares a slave to be a "THING," a "CHATTEL," an article of personal "PROPERTY," a piece of "MERCHANDISE," and now actually holds two and a HALF MILLIONS of our fellow-men in this precise condition.

3. Abolitionists, therefore, hold American Slavery to

and would have been 35 years' old the morning that he was buried. He graduated with honor at Waterville College, and soon after emigrated to Missouri, where for several years he taught a school. He then became editor of the St. Louis Times, a political paper, advocating the election of Henry Clay to the Presidency in which he may dictate, or his Maker requires. And as whatever is morally wrong can never be politically right, and as the Bible teaches, and as abolitionists believe, that "rightcousness exalteth a nation, while sin is a reproach to any people," they also hold that slavery is a political evil of unspeakable magnitude, and one which, if not removed, will speedily work the downfall of our free institutions, both civil and religious.

4. As the Bible inculcates upon man but one duty in

respect to sin, and that is, immediate repentance, abolitionists believe that all who hold slaves, or who approve the practice in others, should immediately cease to do so.
5. Lastly. Abolitionists believe, that as all men are born free, so all who are now held as slaves in this country were BORN FREE, and that they are slaves now is the sin, not of those who introduced the race into this country, but of those, and those alone, who now hold them, and have held them in slavery from their birth. Let it be admitted, for argument's sake, that A. or B. has justly forfeited his title to freedom, and that he is now the rightful slave of C., bought with his money, how does this give C. a claim to the posterity of A. down to the latest generation? And does not the guilt of enslaving the successive generations of A.'s posterity belong to their respective masters, "whoever they be? No where are the true principles of freedom and personal rights better understood than at the South, though their practice corresponds so wretchedly with their theory. Abolitionists adopt, as their own, the following sentiments expressed by Mr. Calhoun in a speech on the tariff question, delivered in the Senate of the United States, in 1833: "He who earns the money—who digs it out of the earth with the sweat of his brow, has a just title to it against the Universe. No one has a just title to it against the Universe. No one has a just title to it against the Universe. The bis care is the consent and by the advice of the party within, with the consent and by the advice of the has a just title to it against the Universe. No one has a right to touch it, without his consent, except his government, and it only to the extent of its legitimate wants: to take more is robbery "Now, this is precisely what slaveholders do, and abolitionists do but echo back their own language when they pronounce it "robbery."

EMANC PATION-WHAT IS MEANT BY IT ? Simply, that the slaves shall cease to be held as prop hall henceforth be held and treated as Simply, that we should take our feet from off their necks. Perhaps we cannot express ourselves better than to quote the language of another southerner. In reply to the question, what is meant by emancipation, the

"1. It is to reject with indignation the wild and guilty phantasy, that man can hold property in man. 2. To pay the laborer his hire, for he is worthy of it. 3. No onger to deny him the right of marriage, but to 'let every man have his own wife, as saith the apostle. 4 To let parents have their own children, for they are the gift of the Lord to them, and no one else has any right to them.

5. No longer to withhold the advantages of education and the privilege of reading the Bible.

6. To put the slave under the protection of law, instead of throwing him beyond its salutary influence."

Now, who is there that is opposed to slavery at all,

HOW AND BY WHOM IS EMANCIPATION TO BE EFFECTED? To this question the answer is, by the masters them. elves, and by no others. No others can effect it, nor is t desirable that they should, even if they could. Emanipation, to be of any value to the slave, must be the free, voluntary act of the master, performed from a conviction of its propriety. This avowal may sound very strange to those who have been in the habit of taking the principles of the abolitionists from the misrepresentations of their or onents. Yet this is, and always has been, the cardinal principle of abolitionists. If it be asked, then, why they ntermeddle in a matter where they can confessedly do tothing themselves, in achieving the desired result, their reply is, that this is the very reason why they do and ought to intermeddle. It is because they cannot emancipate the slaves, that they call upon those who can to do it. Could they themselves do it, there would be no need of discussion-instead of discussing they would act, and with their present views the work would soon be accomplished.

EXTRACTS FROM MR. LOVEJOY'S LETTERS. On the 8th of September, not long after the then reent outrages upon his press, Mr. Levejoy wrote as folows to the Executive Committee of the American Anti-

Slavery Society: "Satan triumphs now, though I trust and believe his triumphing is short. For myself, I am not discouraged; out the rather feel, that all these commotions are only a part of the overturning and overturning, which is to precede the coming of Him whose right it is to reign. The Lord reigneth, let the earth rejoice. \* \* \* We have, on the whole, come to the conclusion, that duty requires the press to be re-established here, without delay. Some think it will be mobbed again, as soon as it arrives. In my own opinion, it will not be; but I anticipate that vioce will be committed on my person. I do not, however, At this | think it will amount to more than tar and feathers, and perhaps riding on a rail; and these I disregard as I do all other consequences personal to myself. But in regard to the re-establishment of the press, supposing there is a certainty that it will be mobbed down again, what is your advice on the whole? Ought we to persevere, at whatever risk, whether of property or life? Is this the best way to expend property in the cause of truth? For one, I trust and think I am willing to do whatever duty requires. I never can expend my energies in a better cause; and had I a thousand lives, I would give them

October 19th, he wrote: "Your letter, accompanying a commission from yo society as local agent, was duly received. I cheerfully accept the commission, and will do all I can to further the Society's views and plans; though I cannot promise that just now I can do much. I feel that my great business just now, is to re-establish my press, and maintain In addition to the above, it is proper to mention that it it in the face of all opposition. This opposition is dread was the 20th of July, that he published in the Observer a ful, both from the mob, and from many professed Christians in this place and elsewhere. Even our friends here do not realize their responsibilities. Nevertheless, the cause is undoubtedly advancing in this state, and that very rapidly too. Complete victory is just ahead; I can already 'seize it with my mind's eye.' From this time forth, slavery will be the all-absorbing topic of discussion in Illinois until the public sentiment shall have been completely

In closing his letter after the murderous attack at St

Charles, Oct. 3, he writes: And now, my dear brother, if you ask what are my own feelings at a time like this, I answer, perfectly calm, perfectly resigned.—Though in the midst of danger, I have a constant sense of security that keeps me alike from fear or anxiety. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." This promise I feel has been literally fulfilled unto me. I read the promises of the Bible, and especially the Psalms, with a delight, a refreshing of soul, I never Mr. Lovejoy was highly esteemed and exceedingly knew before. Some persons here call me courageous, and others pronounce me stubborn; but I feel and know that I am neither one nor the other. That I am enabled

nization, like all other men who have had reputation to lose with the advocates and apologists of slavery, he lost the whole.

Should claim the least share to myself. He has said, "As thy day is so shall thy strength be," and he has made his promise good. To Him be all the praise. Pray for me.

We have a few excellent brethren here in Alton. They are sincerely desirous to know their duty in this crisis, are sincerely desirous to know their duty in this crisis. It is all that the gallant defenders of liberty could desire. and to do it. But as yet they cannot see that duty requires them to maintain their cause here at all hazards. Our convention meets the last Thursday of this month. And of this be assured, the cause of truth still lives in Illinois, and will not want detenders. Whether our paper starts again will depend on our friends, East, West, North and South. So far as depends on me it shall go. By the blessing of God, I will never abandon the enterprise so long as I live, and until success has crowned it. And there are these in Illinois who join me in this sentiment. And if I am to die it cannot be in a better cause.

Yours in the cause of truth and holiness, ELIJAH P. LOVEJOY. PARTICULARS OF THE MASSACRE.

The following account, it is presumed, is the most candid and important that is within our reach. It is from the Peeria, Illinois, Register, of Dec. 16th. The editor of that paper is a slaveholder, but he does not forget that he is also a citizen. Having visited Alton the week after the massacre, he published on his return an extract from a communication in the Cincinnati Journal, which he says he had ascertained to be generally authentic and trustworthy.

"On Monday night, (Nov. 6th.) the obnoxious press, so long looked for, arrived. Its friends had taken the precaution to have it landed late in the night, when it was supposed a mob would hardly be raised. They took the turther precaution to have about fifty armed men secreted in the ware-room, ready for the service of the Mayor at my moment. While the press was landing, the spies o the enemy were seen lurking about, and the sound of their horn was raised shrill and long. But whether the enemies of peace and order were buried too deep in the arms of Bacchus and sleep, or whether they feared the formidable preparations that were made to receive them, I know not. There was no further molestation than the hrowing of a stone or two, while the press was removed

into the ware-room of Messrs. Godfrey, Gilman & Co.

Things remained quiet on Tuesday, saving the threats and imprecations that were heard along the streets, against Mr. Lovejoy and the press. Mr. L.'s life was threatened openly and repeatedly. The Attorney General was heard to say, emphatically and significantly, that 'Mr. L. would be killed within two weeks.' Soon after dark, there were unwonted gatherings in certain coffee-houses. Here the spirit of vengeance which had been rankling in their breasts, was excited to desperation by spirit behind the counter. By about ten o'clock they were prepared for the work. Accordingly they repaired to the ware-house of Messrs, Godfrey, Gilman & Co. They commenced the attack by hurling volleys of stones through the windows and doors. Mr. W. S. Gilman appeared in the door of the second story, and addressed the mob in his peculiarly kind and impressive manner. He earnestly and affectionately advised them to desist from violence; told them that the property was left with him on storage; that he was bound to protect it; assured them that nobody in the building had any ill will against any of them, and that they should all deprecate doing any of them any injury. At the same time he assured them that the press would not be delivered up, but that he and his associates would defend it at the risk and sacrifice of their lives. He was answered by a fresh volley of stones. Those inside then disposed of themselves at the different doors and windows, and pre-pared to defend it to the last. They all agreed that no gun should be fired till the doors were burst open, or till there was some firing from without. Volley after volley of stones were hurled into the windows and against the doors, then a gun was fired into the window from the rest, levelled his gun upon the mob. One man fell mortally wounded. His associates took him up and carried him away to a physician, and the mob dispersed. The young man died in about half an hour.

"In about half an hour after the mob had had time to revive their spirits, and recruit their courage in the aforesaid coffee-houses, they returned with increased numbers, armed with guns, muskets, &c. &c., and renmenced the attack with renewed violence. They formed on the east side of the store, where there are no doors or windows, and occasionally a fire was given from each party. Whiskey was brought and distributed profusely among them, and all were exhorted to be 'good men and true.' Occasionally one of the mob was heard to sing out, 'If any more guns and whiskey are wanted, away to the French coffee-house.' Ba fled in their attempt to gain admittance into the store by the doors and windows, they resolved unanimously, with a shout which cleft the air, to fire the building, and shoot every damned abolitionist in it, as they should attempt to escape.' Accordingly a ladder was made, and combustibles prepared, and a man ascended to the roof. Presently it was in a blaze. Meantime the company within sent out a detachment of four or and believes it to be wrong and a sin, but will agree five of their number to prevent it. Mr. Lovejoy was of the number. The man on the ladder was fired at and wounded. Just about this time, Mr. Lovejov, who stood near the ladder, was deliberately aimed at by a man who stood a few yards from him, and shot down. He jumped up after he was shot, went into the counting room, exclaiming, 'I am shot, I am a dead man,' and fell down and expired in a few minutes."

Remarks by the Editor of the Register.

We have remarked that this statement was vouched o us in Alton as being in the main strictly correct. There is one fact, however, of much importance, which is not adverted to. The defenders of the press had fre quent conversations with the Mayor on Tuesday, to know how far they might rely on the civil authorities, and how far they might themselves proceed in defending it. He assured them that they had a perfect right to take fire-arms into the building, and use them if they were attacked. Indeed, no plan of defence was determined on until the Mayor had been first informed thereof, and his acquiescence gained. That he could not sustain the defenders of the house afterwards, was not his fault. He endeavored to do so, whereby he exposed himself to great peril, but without success.

The narrative does not detail all the circumstances mediately connected with the death of Mr. Lovejoy The mob were chiefly collected in front of the north end of the building, which has a vacant lot on each side of it, and extends from Second-street to the bank of the river. The ladder was fixed to the east side, on which there are no windows. To defend that side, Mr. Lovejoy, Mr. Weller, and two or three others, went resolutely out of the south door, and fired at such of the nob as they could see in Second-street and elsewhere, and dispersed them. They then returned into the house without sustaining any injury, and remained perhaps half an hour, when they were informed that the roof was on fire. Mr. Lovejoy and Mr. Weller again went out at the south door, where they saw no one, and both stepped to the end of the building. Mr. L. then saw a man on the ladder, fired at him and stepped behind the corner, his face fronting the cast. At the same instant ne received the contents of a musket, containing four balls, in his breast, fired from behind a pile of boards, 30 yards distant. Mr. Weller was at his side, and received a wound in his leg, below the knee, while ano-

ther bullet passed through his hat. He thinks he heard three guns fired. During all this time the bells were ringing, and the early in the house were not without hope that the citizens would come to their rescue. Mr. Lovejoy was tilled, Mr. Weller lay wounded by his side, and the roof over their heads was on fire. There was no way of attacking the mob without being instantly sacrificed. If a door or window were opened, a shower of bullets would be instantly discharged into the room.

STATE OF THINGS AT ALTON.

The editor of the Peoria Register also says :-"Business calling us to St. Louis the next week folowing, we stopped at Alton. On entering the Piazza house, a gentleman observed to us that he was about forwarding to us a letter containing the names of several new subscribers, who were disposed in that way to how their appropation of our remarks, -above given. We said, 'Let there be no mistake, sir: I am not ar abolitionist, but am opposed to them.' He replied, Neither am I an abolitionist; yet I was one of the defenders of the press in the riot, and am an advocate for its freedom. I am opposed to mobs, and so are you. Not a newspaper has been received here, except yours, that has speken in condemnation of them. Our's are silent, and dare not speak out, however they may think. Imagine then whether we were not gratified at finding that there was at least one press in Illinois that agreed with us, and had the courage to proclaim its sentiments.' This was a few days after the enactment of the tragedy in which Mr. Lovejoy was foully

It is all that the gallant defenders of liberty could desire. It indicates the healthfulness of the public mind, and encourages the hope that the murderers of Mr. Love-joy will one day receive their deserts upon the gallows. hey are safe in Alton. But let them not go beyond that hiding place. The mark of Cain is upon them, and if they venture forth, justice will arrest them and demand the forfeiture of their lives. We repeat they are safe in Alton. With the right of challenging jurors, which the law allows every felon, they may laugh at a criminal presentment; but out of that place, a jury of independent men will be found who will render strict

THE VOICE OF THE MUSE,

Poetry is free by nature, and a favor te minister of freedom; and so terrible an outrage upon liberty as that which took place at Alton, could not pass unheeded by

> From the New Hampshire Herald of Freedom. TO THE MEMORY OF REV. E. P. LOVEJOY. We mourn for thee, O brother, Not as the mother may, When the children of her bosom By the sword are swept away,-Not as a nation mourneth When her strong and mighty die,

And her banners torn and trodden On the field of battle lie.

O we mourn as when the altar Hath cast down its holy light, And the angel's wings are spreading For his departing flight. We mourn as when the freedom Of a World has been betrayed, And at the feet of Violence A PEOPLE'S RIGHTS are laid.

Fallen! a thousand voices From thy blood shall cry to Heaven, And in judgment and in terror Shall an answer back be given. The right arm of JEHOVAH Shall be stretched abroad in wrath. And hail stones and coals of fire Smite and burn along His path.

Through the deep glades of the forest, Where the woodsman's axe is heard, Where the thick grass of the prairie By a human foot is stirred,— From the valleys to the hill-tops, Shall a thrilling cry go out, And a thousand torrent waters Swell and render back the shout.

From the free land of the Pilgrims, Sea crag and mountain glen,-From the mighty nation risen Round thy sepulchre, O Penn,-From the ocean lakes rock-girded, As when a storm is nigh And the deep roar of its waters Is gathered in the sky :-

Swift from the Western Highlands Which the red sun sinks behind, -A strong sound, like the rushing Of a great and mighty wind, O'er the Alleghanys sweeping Down the Mississippi's wave, Shall be heard through all the regions Where Man is held a SLAVE!

A stern rebuke shall thunder As if the heavens spake-The voice which FREEDOM utters, In her indignation wake, For Truth and Right the PULPIT Shall raise its trumpet plea, And, blood-besprinkled Brother, The Press she

On the fresh mound heaped above thee, Laying brow and bosom bare, Solemnly, in consecration, Kneeling unto God in prayer,-In renewedness of purpose In the strength of Love and Faith, We will bind ourselves together Unto triumph or to death.

The spirit of our fathers Is in our bosoms yet, Our hearts are as unshrinking, And our nerves as firmly set. We will speak as we have spoken, With our words unmeted still, With the INTELLECT forever FREE FROM THE DESPOT'S WILL!

J. H. K. HYMN,

Written by Miss P. P. Morse, and sung at a meeting in owell, to commemorate the death of E. P. Lovejoy. Now "rouse ye"-for "the storm hath come,"

The wise have presaged long; Ye men of iron hearts and nerves Be firm for truth, and strong. The banner's folds are stained with gore, The stars are drenched in blood. The eagle's crest is covered with The crimson of that flood.

And must the stern New Englander, Upon his sterile sod. Bow with his forehead to the South. In worship to his God? And must he speak no more for truth. And stand no more for right-But when the storm of malice comes. A refuge seek in flight? Never-'tis written on the earth

His feet have always trod, And deeply on his inmost soul 'Tis graven by his God. there's life within the land; The forest oak shall bow Beneath the summer breeze as soon As thou, New England, thou.

From the N. Y. Evangelist. Awake! ye warriors of the Truth! wake all, Who for eternal right with God's own sword Stand in your hearts committed; nor recall One step already taken, nor one word True to that cause which hath been once averred. Let not your brother's fate your souls appal! Not thus were ancient martyrs e'er deterred From their own purpose. Hark! on you they call-"Prepare! to fill the posts of those that earliest fall."

The suffering of the faithful and the just, Beneath Oppression's hand, and for the oppressed, Shall never be in vain! Their holy TRUST In God's own undeceiving word once placed, Firm as the house which Wisdom builds, shall rest On the deep rock unshaken! It shall stand. Pouring forth blessings while itself is blessed, Growing more strong, more visible, more grand Until, a glorious orb, it shines o'er every land!

From the National Enquire Oh, nobly hast thou fallen, in the fight
Of holy Freedom, and thy name shall be Henceforth the watchword of the good and free, Whose hearts are nerved to battle for the Right! In the dark days before us-'mid the night Of a stern tyranny, we'll think of thee, Martyr of God! and strike for Liberty With an unwavering faith and arm of might Not unavenged, Oh brother! shall thy blood Sink in the ground! its voice shall upward ring, A tearful cry to wake the slumbering, Reaching the ear of an avenging God! And millions, roused, shall swear upon thy grave,

Death to oppression! Freedom to the slave! Weep-for a brother fallen!-weep for him Who first hath found a glorious martyrdom! Weep for the broken Heart !-- the desolate home Whose light of gladness is forever dim! Who of us, next, on Slavery's bloody altar Shall meet his doom? Thou only knowest, God!

Yet will we tread the path our brother trod, Trusting in thee! Our spirits shall not falter Amidst the darkness of the coming strife. Though drunk with agony the soul should reel! Here, Lovejoy ! on thy bloody grave we kneel, And pledge anew our fortune-honor-life-All—for the slave!
Farewell!—thy rest is won!

One tear for thee !-- then, strengthened, press we on ! Philadelphia, Nov. 28, 1837.

From the Philanthropist. "THE VOICE OF BLOOD." I'm THE VOICE OF BLOOD! and I will wail along As the wind sweeps sullenly by,

All choked and still is its wonted song, As soft, or solemn, or brisk, or strong, It sung to the answering sky.

One breath, one shuddering breath—a moan Like the flap of a pall on a coffin of stone, Or a dead man's last long sigh !-

It comes to thee, ALTON; by day or by night Where Freedom's champion stood; And the child, when he hears it, shall cry for light!
Tho' the sun is high and the day is bright;
And the mother, in frantic mood,
Shall shriek as it mutters, the cradle near, In a whisper so loud that the dead might hear; "I AM BLOOD!-THE VOICE OF BLOOD!"

Wake, wake Illinois! for through prairie and glen,
There is blood! there's the voice of blood! It bids thee arouse; or the rust on their chain, Shall sear the fair necks of your daughters—a stain
Bloached alone by your hearts' hot flood:
Your sons low in manacles crouch at your feet,
Where the prairie fowl starts as the young lamkins

bleat,
In the fields where your free dwellings stood.
Rouse, rouse thee!—or purchase for Freedom a

shroud. And bury your hopes in her grave:
Then hush'd be the glee of your laborers proud,
As, driven with the mule and the ass, in a crowd
They slink to the task of the slave; With a curse on their lip and a scowl in their eye As they mope by your tomb-stones and tauntingly cry, "Ho! here go the sons of the brave!"

From the Christian Mirror. THE MARTYRED LOVEJOY. The Patriot for his country falls-The Hero dies where honor calls-Lovejoy! for nobler ends thou'st bled— For the whole race thy blood is shed!

Father in Heaven! to Thee we turn! In hopeless grief we would not mourn--In Thee we trust! Oh, wilt thou bless This cause of Truth and Righteousness!

Be Freedom's champions all inspired With such a zeal as Lovejoy fired! Rejoice for Truth to give up all, And even die, if duty call!

Prepared to be sung at the Solemn Commemoration Meeting in Concord, N. H.

Thou'rt fallen, our first martyr! In thine early grave thou'rt lying, Defender of our charter For freedom nobly dying— Thy blood's first sacrifice To Slavery's demon given, But still from earth it cries In thunder tones to Heaven!

Thou'rt fallen-though we're weeping, We cannot now deplore thee: The tempest still is sweeping, But the turf lies lightly o'er thee: While evil men are scorning, Triumphant o'er thy breast, Thou'rt waking to the morning Of Heaven's soft Sabbath rest!

Happy art thou, our brother ! In this dark and evil time, When clouds arounds us gather To have fallen in thy prime; From the sorrow and the wasting, The hope deferred and lone, From the grief that we are tasting, O, happy to have gone!

Yet, we shrink not from the trial-Nor to die as thou hast died-Till, by the seven-fold vial, The land be sanctified; And thy spirit shall be leadi Our holy warfare speeding, Till the land hath burst its chain!

He is dead! but his spirit lives on In the quenchless devotion we feel: And think not, ye despots, we'll turn at your frown, Or quail at your fagot and steel. Ye thought to extinguish his name, When you doomed him to death and despair, When ye laughed as he writhed in the conquering

And ye drowned with your curses his prayer. But he's gone as a glorious conqueror home And his name shall be hallowed through ages to come.

Will Freemen tear the ruffian band Who struck the dauntless Martyr low Will Freemen tremble when the land Is trodden by the deadly foe ? No! by the Eternal Heavens! No; Let this our glorious motto be " Even though the storm may fiercer grow We live or die for liberty. We bear the flag our fathers bore When Princes bade them kneel We swear the oath our fathers swore Their hopes, and all their valor feel.

Lamented Lovejoy! cold in death thy form-No demon's shout disturbs thy silent rest; Thou hearest not the raging of the storm, That now is rolling through the mighty West; For the cold clod is lying on thy breast. The flag of freedom e'er thy dust shall wave, And round thy mouldering bones shall tread the ran-

EFFECT ON THE PUBLIC MIND. The news of the massacre of Mr. Lovejoy produced a thrill of horror throughout the free states, such as has not been elicited in a long time.

AMERICAN ANTI-SLAVERY SOCIETY. The Executive Committee of the American Anti-Slavery Society immediately held a meeting, and adopted the following resolutions :-

Whereas, intelligence has been received by this Committee, that the Rev. Elijah P. Lovejoy, while defending his press, on the night of the 7th instant, was by lawless men deliberately murdered, for his constancy in maintaining the right of freedom of discussion, and his devoted zeal in the cause of universal liberty-

Resolved, That in view of a transaction so bloody, so open, and tending so much to disgrace us as a people, it becomes the inhabitants of this land, everywhere, to hold that we pledge ourselves according to our power, to olemn convocations before God; that, while they render thanks for his mercies, and make confession of their sins, they may supplicate him, that he will not yet turn away from a nation whose criminal indifference to the oppression of the slave has, at length, emboldened the

awless to the murder of the free. That public religious services be held in commemo ration of this event, on Tuesday next, in the Broadway Tabernacle in this city-and that a public collection be there taken up for the benefit of the widow and orphans of our deceased fellow citizen and brother, who are left dependent on others by the murder of the husband and the father.

That we recommend a similar course to our fellowcitizens everywhere throughout the land. That while we mourn for our departed brother, as the first martyr in the holy cause of abolition in this nation, we praise God for the noble sentiments which he avowed, and the devotedness with which he offered himself on the altar of human rights.

That we deem it due to the memory of the deceased to state, that he was slain, so far as we have knowledge of the facts, whilst engaged in defending his property and his rights in a manner justified by the laws of his and of all other civilized countries. That we deeply sympathise with the friends of human

rights in Illinois, who have labored and suffered with the martyred Lovejoy, and ardently hope they may persevere with redoubled diligence in all Christian efforts to maintain the freedom of speech and the press, against the violence of American oppressors. That a copy of these resolutions be transmitted, by

the Secretary, to Mrs. Lovejoy, together with a deep expression of our condolence with her and her bereaved little one in this affliction. Numerous public meetings were held, in pursuance of

gious meeting was that held in the Broadway Taberna-

VOICE FROM THE CRADLE OF LIBERTY.

So great is the subserviency of leading influences in our commercial cities, to the dictation of slavery, that the Mayor and Aldermen at first rejected a request of a large number of citizens, headed by the distinguished Unitarian divine, Dr. Wm. E. Channing, for the use of Fancuil Hall, to send forth from the old Cradle of Liberty, a voice against the despotism of mobs, and the destruction of Freedom's chosen engine, the press. But so loud a vote of remonstrance was raised by the people, that the vote was soon re-considered, and the meeting was held. December 7th, and attended by an immense crowd of

[From the Boston Daily Advertiser.]

MEETING AT FANEUIL HALL.—Agreeably to prein Faneuil Hall, for the purpose of expressing the opinions of this community on the "freedom of speech, the ions of this community on the "freedom of speech, the liberty of the press, and the importance of maintaining the supremacy of the laws." The meeting was called to order by Mr. Abner Phelps. Hon. Jona. Phillips was chosen moderator. Mr. Phillips read the petition for the use of the Hall, and briefly stated the purposes of the meeting. G. W. Phillips and John A. Bolles were chosen secretaries. Prayer was offered by Rev. E. M. P. Wells, of the Episcopal church. The Rev. Dr. Channing then arose and addressed the meeting, explaining his motives in wishing to call a meeting of the plaining his motives in wishing to call a meeting of the citizens, and the manner in which he became identified with the call—it having originated with himself. Benj. F. Hallet, Esq., presented the following resolutions,

repared, as he stated, by the Rev. Dr. Channing: Resolved, That our civil and religious liberties which have come down to us from our fathers sealed with their blood, are a most precious bequest, and that when liberty is invaded, this consecrated Hall is the chosen spot where its friends should meet together to pledge

themselves to its support. That we are assembled here to assume the badge of no party, to narrow ourselves to no local or temporary

interests, but to maintain the supremacy of the laws, and to give expression and support to those universal principles of justice and freedom, on which popular institutions and the hopes of philanthropy rest.

That it has pleased God to commit to this people,

above all others, the cause of human freedom; that we are called to the high office of manifesting the power of free institutions to enable and bless a people; and that in proving false to this trust, we shall not only cast away our own happiness, but shall betray the interests of the human race, and shall deserve the condemning sentence of all nations and of future times.

That to offer violence to the rights of the citizens in a free country, where these rights are understood and recognized and taken under protection of the laws, is a more heinous crime and of more fatal influence, than the oppressions of absolute hereditary power.

That by the ordination of Providence we are passing through a stage of society, in which principles and in-stitutions are subjected to the severest scrutiny: and that, in such a period, earnest conflicts of opinion can not be escaped, and ought to be cheerfully endured, as inseparable from the exercise of a privilege which is essential to the progress and best interests of the human race.

That it is the fundamental idea of the freedom of speech and the press, that the citizen shall be protected from violence, in uttering opinions opposed to those which prevail around him;—that if by such freedom nothing more were intended than the liberty of publishing what none would deny, then absolute governments might boast of it as loudly as republics; so that, to put the citizen in peril, on the ground that he presumptuously persevere in uttering what is unpopular, or what the majority do not approve, is to assail this freedom in its very foundation, and to

destroy its very life.

That in a free country, the laws, enacted according to the prescriptions of the Constitution are the voice of the people-are the only forms by which the sovereignty of the people is exercised and expressed, and that, of consequence, a mob, or its combination of citizens for the purpose of suspending by force the administration of the laws, or of taking away the rights which these have guarantied, is treason against the people, a contempt of their sovereignty, and deserves

to be visited with exemplary punishment.

Resolved, That the spirit of mobs is a spirit of indiscriminate destruction; that when the press shall have become its prey, its next victim will be property : that there is no power so terrible as human passion, unbridled by principle and law, and inflamed to madness by the sympathies of a crowd; and that if we silently and passively abandon any portion of our fellow-citizens to this power, we shall have no right to complain, when our own turn shall have come to fee!

its rapaciousness and furv. That in this country, the mightiest influence is public opinion; that mobs can not prevail without a criminal apathy in the public mind; that one of the darkest omens of our times, is the indifference with which the nation has looked on the triumphs of lawless force, and that the time is now come for this people to shake of their lethargy, to vindicate the insulted majesty of the laws, and pronounce a sentence on unprincipled violence, which the reckless and turbulent will be un-

able to withstand.

That when a fellow-citizen has been destroyed in defending property and the press, it is alike weak and criminal to reproach him as responsible for the deed. because he refused to surrender his undoubted rights at the command of his murderers; that with equal justice the highwayman may throw the blame of his crime on the slaughtered traveler, or who refuses when summoned to surrender his purse; and even if our fellow-citizens, who recently fell in defence of the facedom of the press, was driven by the violence which assailed him into rash and injudicious deeds, we are bound so to express our grief as in no degree to screen his lawless assailants from the reprobation which is

That the Christian is not authorised by his religion to look with indifference on public affairs, and that he ought particularly to be roused by acts of cruelty and violence which degrade our country to the level of

That we deem this occasion too solemn for the language of passion; that we have come to this place to establish and diffuse the principles of order and peace; that we acknowledge our obligation to cherish in the community a spirit of mutual forbearance and good will: and that we earnestly desire, whilst we vindicate the rights of speech and the press; that these may be most conscientiously exercised in obedience to the dictates of justice and philanthropy.

That our affection for our country is undiminish by the public crimes by which it is dishonored; that sustain its laws, to give stability to its union, and to transmit its free institutions unimpaired to posterity. The meeting was eloquently addressed by G. T. Hillard,

Esq., Wendell Phillips Esq., and George Bond, in favor of the resolutions, and by the Attorney General, Austin, in opposition, after which the resolutions were adopted by an overwhelming majority. At one of the preliminary meetings, to procure the use of

the Hall, held pursuant to public notice, in the Old Supreme Court Room, the following were unanimously adopted;

Whereas, in times when any constitutional right, affecting life, liberty and property, is denied or called in question by our rulers, it is peculiarly befitting a free people to assemble together to consult on the common good. And Whereas, FANEUIL HALL, belonging to us all, and 'consecrated' to liberty and free discussion, has been denied to a portion of the citizens who petitioned for leave to meet there for the purpose of noticing in a suitable manner the recent murder, in the city of Alton, of a native of New England, a citizen of the free state of Illinois, who fell in defence

of the freedom of the press.' Resolved, That the citizens here assembled, appealing to the searcher of hearts for the recticude of their intentions, will discard all party considerations, all opics about which there can be a division among the friends of liberty, and confine themselves to the single question now at issue between the people and their rulers in this city, viz: the right to hold a public meeting to give utterance to their deep abhorrence of the spirit of mobs, and their solemn reprobation of the violence which has been offered to the freedom of speech and the press, by the murder of a citizen while engaged in maintaining that sacred right.

That when a citizen of these United States has the above recommendation Many sermons were preached fallen by lawless violence in defence of the liberty of have been published. Perhaps the most impressive religious meeting, was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting, was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting, was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting, was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was that hald in the Broadway Erleighest Perhaps the most impressive religious meeting was the proposition of the Broadway Erleighest Perhaps the most impressive religious meeting was the proposition of the Broadway Erleighest Perhaps the most impressive religious meeting was the proposition of the Broadway Erleighest Perhaps the most impressive religious meeting was the proposition of the Broadway Erleighest Perhaps the most impressive religious meeting was the proposition of the proposition of the Broadway Erleighest Perhaps the most impressive religious meeting was the proposition of the party or sect did he belong; but was he standing under the broad shield of the Constitution of the Union and

NEWSEUM

**Newseum Collection**