res. 7586.58 no. 12

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# MOB, UNDER PRETENCE OF LAW,

OR, THE

# ARREST AND TRIAL OF REV. GEORGE STORRS

at Northfield, N. H.;

WITH THE CIRCUMSTANCES CONNECTED WITH THAT AFFAIR AND REMARKS THEREON.

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CONCORD:
ELBRIDGE G. CHASE....PRINTER.
1835.

res. 7586.58 no.12

The case *reported* in the following pages, is believed to be without *precedent* in the law annals of New-Hampshire. That a minister of the gospel, of respectable character and standing in the community, having been invited to deliver an address before a philanthropic society, and being in the sacred desk, engaged in the solemn exercise of prayer, should be arrested in the name of the law as "an idler, a vagrant, a brawler," &c. &c., is probably without a parallel in the records of the Granite State. It reminds one of the scenes in by-gone days in Massachusetts,—about the middle and near the close of the seventeenth century, ere the fires of persecution had quite gone out, or at least while the spirit that enkindled them was yet in existence and in power. It is a melancholy proof that unhallowed opposition to moral good, to constitutional rights, may exist amidst the light of the nineteenth century, and in this boasted land of freedom. Yes, the rights so dearly purchased and so nobly maintained by our fathers, are now wrested from their sons by the hand of violence under the pretended sanction of law!

Has it come to this? That even while so many veterans of the revolution yet remain among us,—even while the last sun of these venerable men yet lingers above the horizon, the rich inheritance they have bequeathed to their country and their descendants, is trampled upon as a thing of little value? Must their gray hairs thus be brought down with sorrow to the grave?

But we are not yet a hopeless people. Abuses are often the occasion of their own remedy. Integrity and honor, and respect to the rights of man, are not wholly swept away in these days of anarchy. There is yet a redeeming power amongst us. There are Lots and Abrahams within our borders. There are ten righteous men in the city. Our trust is in the God of our fathers,—Him who gave them wisdom to plan, and energy to establish our excellent institutions. And our prayers to Him is, that there may yet be virtue enough in the people to sustain those institutions, and transmit them unimpaired to the latest posterity.

*The letter of invitation to Rev. Mr. Storrs to deliver an Address at Northfield, from the original.*

VERY DEAR BR. STORRS,

It is desired by your Anti-Slavery friends in this vicinity that you should give us an Anti-Slavery *Sermon* in Northfield Meeting House, as soon as will be convenient for you. We would prefer to have the Discourse in the *day time* that we may be less liable to disturbance from those who "choose darkness rather than light."

I hope you will find it consistent to favor us with an address. Make your own selection as to time. Please write soon, and let us know *whether* you *can come*, and if so, *when*.

Very respectfully, yours,

JAMES TEMPLETON,
In behalf of the Anti-Slavery Society in Sandbornton and Northfield.

REV. GEORGE STORRS.
Sandbornton, Nov. 27th, 1835.

*Answer of Mr. Storrs.*

Concord, Dec. 7th, 1835.

DEAR BR. TEMPLETON:

I have been from home three weeks past, and, of course, have but just received your letter.—If nothing in Providence prevent, I will give the Anti-Slavery Society at your place an address next Monday, viz. the 14th, at one o'clock, P. M. You can give notice accordingly. I think probable, I may spend the next Lord's day with you. The cause advances—the captives MUST go free. God is on our side. "The captive exile hasteneth that he may be loosed, and that he should not die in the pit." "God pleadeth the cause of his people: Behold I have taken out of their hand the cup of trembling—thou shalt drink it no more." See the whole of Isaiah LI. especially from the seventh verse.

Yours truly, in that Gospel which proclaims liberty to the captive.

GEO. STORRS.

**Extract from Mr. Storrs' Journal.**

Dec. 12. Came to Sandbornton Bridge at the request of Northfield and Sandbornton Bridge Anti-Slavery Society. Received a cordial welcome from friends of the cause. Was entertained by Dearborn Sanborn, Secretary of the Anti-Slavery Society, a whole-hearted abolitionist.

Sunday, Dec. 13. Preached all day in the Methodist Meeting House, to a large congregation: endeavored to establish the *duty* of entire devotion to Christ and his cause, measuring that duty by God's word, and *not* by a corrupt *public sentiment*. I trust the word spoken was not in vain.

Dec. 14th. Had an appointment given out yesterday to preach this afternoon before the Anti-Slavery Society of this place.—There were some indications last evening that the mobocratic spirit was at work. This forenoon a few harmless guns were fired, upon the top of the hill that overlooks the village, by some boys, probably sent there by some larger sized *boys*—the *report* was not so loud as to indicate that very great *execution* was likely to follow.

About eleven o'clock, A. M. Nathan Wells and Joseph Smith, two of the Selectmen of Northfield, called upon me to know if my lecture could not be given up, as there was considerable excitement about the place. Mr. Wells thought that there would be trouble, and if so, *I* should be responsible for it. I told him I thought it very strange that I should be held responsible for the doings of a mob, while I was only in the exercise of a constitutional right: I remarked that if I did or said anything unconstitutional, the law was open, let me suffer for it. Mr Wells said he did not come to discuss the subject—but some of the people, viz. Samuel Tilton, Esq. and Judge Daniel C. Atkinson, advised them to come and see if the lecture could not be given up, for there *would be trouble*. I replied that I came here at the request of the Anti-Slavery Society, and for the time, I was their servant, if *they* chose *not* to have the lecture, I should acquiesce.

I learn by a friend, who came in since the Selectmen left, that there are threats, by a man bound to keep the peace, that if I attempt to lecture this afternoon, I shall be sent to prison. Be it so, then! Our government have sanctioned by law sending a *colored* man, on suspicion of being a runaway slave, to the United States' prison, if he happen to be found in the Capital of this Republic without the evidence of his freedom! and to be sold a *slave* for life to pay his *jail fees* if he cannot prove his freedom! — and if he *can prove* his freedom, in that part of the District formerly belonging to Maryland, and refuses to pay his jail fees, he is still sold a slave for life to pay the fees of an unrighteous imprisonment!! No wonder that *feed* officers under such a government should threaten to send a *white* citizen to prison for asserting and exercising the right of FREE DISCUSSION.

Dec. 18th. Previous to attending the meeting at Northfield on Monday last, a friend sent me word that a warrant was being made out to apprehend me. It was intimated that Judge Atkinson was preparing said warrant and papers. Samuel Tilton, Esq. I learned was to serve the warrant. I left Mr. Sanborn's in Sandbornton about one o'clock, in company with Rev. J. Templeton and Joseph Clough, Jr.—proceeded to the Methodist Meeting House in Northfield—where having arrived I seated myself near the pulpit while the people were collecting. Esq. Tilton came in some time previous to my going into the pulpit. He had a large cane in his hand, I should judge about three feet and an half long, and an inch or an inch and a half in diameter.—After looking round the house, he seated himself in about the third or fourth pew from the pulpit, in front. Not long after this, Mr. Templeton and myself went into the pulpit—we sat a short time, and then I commenced the exercises by reading from the "Testimony of God against slavery," select portions of scripture. I then read a hymn, after which I knelt to pray—had proceeded some time in prayer—among other things, had prayed for the President of these United States and for both houses of Congress in their present session, for various classes of men:—at length I came to the slaves, for whom both "saints" and sinners have said "don't pray about them in public;" but I have not so learned Christ—therefore, I ventured to speak to God of their

condition—*degraded*, bought and sold like beasts in the market—shut out from *mental* improvement—denied the Bible, and cut off from those religious privileges that we enjoy—that God would have mercy upon them—save them from avenging themselves—help them to be patient and quiet:—I was just about to pray for their *masters*, but it would almost seem as though heaven suffered it to be prevented, and hell was greedy of its prey, for near that point I heard a heavy rap upon the floor, made I supposed by the above described *cane*—and a voice gave loud utterance to something—I heard nothing that I recollect, except "Mr. Storrs." I still continued my prayer. I next heard a rushing from a pew in front of me towards the pulpit stairs, and some one rapidly ascend them—next I felt some one lay his hand strong upon my shoulder, and cry out, "You are a prisoner." I still kept on praying—my mind never more calm and stayed on God, for which I praise him. As I did not stop praying, the man next seized me by the collar, shook me, and uttered some expressions which I do not recollect. I now stopped praying *audibly*—my eyes still shut for a short time—I then opened them and beheld Samuel Tilton, Esq. a deputy sheriff, standing beside me with a paper in his hand, and heard him say, "I have a warrant to arrest this man as a *vagrant* and an *idler*," adding, "I now command assistance." I replied, (still upon my knees) you need call no assistance—I shall offer no resistance—allow me to put on my outside garment and I am ready to go with you. Esq. Tilton went down into the aisle of the house—at this moment, Samuel Forest, Esq. of Northfield, attempted to read the law relating to the disturbance of religious meetings. Mr. Sheriff Tilton cried out, "I care nothing about your law"—and added some other words, I do not remember what. In looking about for my surtout, I found that Mr. Sheriff, probably in his haste to get into the pulpit, for fear I should escape, had landed it safely in the bottom of the aisle, in the dirt. However, I soon recovered it, and having put it on, followed the sheriff, *remembering* "those in bonds as *bound* with them." As we passed out at the door the mob party followed—at a little distance from the house some of them *hissed* behind me, showing who their father was—a few harmless snow balls were discharged

at my back, and some mirth followed. The sheriff ordered them to behave *civil*, and have all things done *orderly*.

Mr. Tilton said to me, as we passed along, "Mr. Storrs, this is very unpleasant, but there was no other way to prevent a mob —I have been trying ever since last Saturday to prevent a mob, and there was no other way to do it." It brought to mind an anecdote I read when a boy, of an Irishman who came to this country and landed in some of our cities—travelling upon the pavement, the dogs came out and barked at him—after several unsuccessful attempts to get up a stone to throw at them, he cried out, "A plague on such a country as this where the *dogs* are let *loose* and the stones *tied* down." The Mobites are left *loose*, but the men upon whom they would wreak their vengeance must be *bound!* And pray what is our *crime?* O, it is a *horrible* one! We believe and teach, that the Negro is a MAN!!! That he has "certain inalienable rights," among which our fathers "*fanatically*" included "LIBERTY." But as the discovery has lately been made by pro-slavery men that that was only a "rhetorical flourish of Mr. Jefferson's pen," it will not do for us to *repeat* it, for fear the people will have a mob!! However, as Mr. Sheriff Tilton was so exceedingly *kind* as to try *so hard* for two days to prevent a mob, with so *little success*, I would respectfully suggest to the High Sheriff, whether it might not be well for him to relieve his Deputy and appoint a man in his room who has more *influence*. I would also, with much respect, suggest to the High Sheriff, whether, if it is probable that many abolitionists are to be arrested, as they are *temperance* men, he cannot accommodate us with some Deputies whose *breath* is not so exceedingly offensive with RUM—especially if they are to be sent into the holy sanctuary to take us from our knees, while in the pulpit engaged in prayer. If he can we shall feel under great obligations to him.

But to return from this digression. I was taken before Nathan Wells, Justice of the Peace, one of the Selectmen, who visited me in the morning. The Court was opened. Judge Atkinson appeared as counsel for Rogers, the complainant. The complaint was read. I was interrogated, Guilty, or Not Guilty? I replied, *Not Guilty*. I was then asked if I was ready for trial. I request-

ed the trial to be postponed until next Thursday. My request was granted. I gave bonds for my appearance in the sum of *twenty* dollars, and the Court adjourned to meet at ten o'clock on Thursday.

On Tuesday, one of the mobocrats was found dead in a horse barn, having drank, it is said. too freely of *brandy*. He was buried while the Court was in session on Thursday.

I felt happy that the complaint against me did not contain two charges, viz. that of being a *drunkard* nor *slaveholder*.

Previous to going into Court on Thursday, Judge Atkinson, counsel for Rogers, took me aside and said, that this complaint was not brought against me out of any bad feelings towards me, and now if I would come before the Court and say, that I did not think my coming to Northfield would produce excitement, he thought the matter might be stopped without proceeding any further, and that he would use his influence with the Justice for that purpose. I replied, as *they* had set out in the law, *I* wished it to be finished in, or by the law, and added, I am ready for trial.

We will now present our readers with the Complaint itself, and the doings of the Court on Thursday. I had no counsel on the occasion. The minutes of the testimony at the trial were taken by Rev. Samuel Hoyt of Concord.

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To Nathan Wells, Esquire, one of the Justices of the Peace in and for the County of Merrimack and State of New-Hampshire— } *Complains*—

In the name and behalf of said State, Benjamin Rogers of Northfield, in said County of Merrimack, husbandman. that George Storrs, now commorant in said Northfield, a transient person, complains and gives said Justice to understand and be informed that said George Storrs, at said Northfield, on the 12th day of December, 1835, and ever since has been an idle person and disorderly person, and wanton and lascivious in speech and behaviour, a common railer and brawler, and neglects any lawful employment, and mispends his time going about in said town * and County disturbing the public peace, contrary to the form

* I was not in the town of Northfield at all, except as I passed through, Saturday, the 12th, in my way to Sandbornton Bridge.

of the statute in such case made and provided, and against the peace and dignity of said State,—wherefore the said Benjamin Rogers prays that the said George Storrs may be apprehended and dealt with in the premises as law and justice shall require.

BENJAMIN ROGERS.

Merrimack, ss. December 14, 1835.

Then Benjamin Rogers personally appeared and made oath that the above complaint by him subscribed, is in his belief just and true. Before me—

NATHAN WELLS,* Justice of Peace.

Note. On this complaint a warrant was issued in the common form, signed by Mr. Justice Wells.

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I put up in Sandbornton at Mr. Dearborn Sanborn's, where I spent both Saturday and Sunday night. I went into no other house in Sandbornton except Rev. Mr. Templeton's,—and I was in no house in Northfield, except Dr. Ladd's, where I went Sabbath noon to take some refreshment, and called a few minutes, on Saturday, in the south part of the town to warm me. I was not even so far from the house, where I put up, in Sandbornton, as to go into the street, on Monday, till I set out to go to the meeting in the afternoon. It will be seen then, that previous to this *complaint* being made out and sworn to, I had not been in Northfield at all except on the Sabbath to preach. My discourse throughout the day was on "*The duty of living to Christ.*"

G. S.

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* Nathan Wells is one of the Selectmen of Northfield who visited me at Mr. Sanborn's. I was informed by a citizen of Northfield that he asked Mr. Wells if he was going to the lecture on Monday—Mr. Wells replied, "Yes, if they will find rotten eggs to throw at him."

## TRIAL.

*Northfield, Dec.* 17, 1835.—Court met according to adjournment. Complaint read by Hon. DANIEL C. ATKINSON, Judge of Probate for Strafford County, who read the Statute and remarked as follows:

"So far as I understand it, the people think Mr. Storrs is an idler. I think he is an idler, and has taken up that which is not lawful. He is a beggar," &c.

Rev. *James Templeton*—affirmed.

Question by Judge Atkinson.—Where was the last Conference held? Answer. At Portsmouth. Q. Did you attend? A. Did not. Q. Did Mr. Storrs tell you that he was at the Conference? A. I do not know that we have had any conversation about it. I was informed that he was left without an appointment, by the Conference, to act as an Agent for the American Anti-Slavery Society. Q. Is there any such Society incorporated as the American Anti-Slavery Society? A. I do not know whether it is incorporated or not. Q. Did the Conference appoint him as an Agent? A. The Conference does not appoint preachers: the Superintendant does it. Q. Did the Superintendant approve of Mr. Storrs being appointed as an Agent? A. He did not. Q. Don't you know the Bishops have disapproved of the Abolition Society? A. Two of them advised the Trustees not to open their meeting-houses for lectures on Slavery. Q. How many Bishops have you? A. Five. Q. Have you seen any disapproval by the other Bishops? A. I have not. Q. Did Mr. Storrs have an appointment this year? A. He had. Q. Where was it? A. On Henniker Circuit. Q. Where does Mr. Storrs live? A. In Concord. Q. Is Concord in Henniker Circuit? A. I think not. Q. Has Mr. Storrs or not, spent his time on Henniker Circuit? A. He has not. Q. Does Henniker Circuit include Northfield or Sandbornton? A. It does not. Q. Did Mr. Storrs tell you that he had been to Dover or Portsmouth? A. I do not know that he did, but I have heard that he was there. Q. What

did he tell you about his reception there?—did you hear that there was any disturbance? A. I think I have heard there was some. Q. What other places has Mr. Storrs lectured at? A. Plymouth, Newbury and Bristol. Q. What did he say about Newbury?—that they made any disturbance? A. I heard there was some through the influence of ardent spirits. Q. What did he say of Bristol? A. Nothing in particular. Q. Then you understood that disturbance has been made every where he has been? A. No,—I understood no such thing. Q. Was you *here* when this Anti-Slavery Society was formed? A. I was not. Q. What has Mr. Storrs told you his business was? A. I have understood that he was an Agent for the American Anti-Slavery Society. Q. Is there any such *legal* Society? A. I am not much of a *legalist;*—there is such a Society. Q. It is a Society of individuals then, is it, without any *lawful authority?* A. I do not know about their *authority* to form such a Society. Q. Did you know Mr. Storrs was requested not to speak upon that subject here? A. I did. Q. What is the name of the Society in this place? A. Northfield and Sandbornton Bridge Anti-Slavery Society. Judge Atkinson said—"Not Sandbornton, *we disclaim* all that." Not *all* of us, replied Mr. Templeton, I live there. Q. When did you give notice of Mr. Storrs' lecture? A. Sabbath day. Q. Was Mr. Storrs present? A. He was, and preached both in the forenoon and afternoon. Q. Who was it requested Mr. Storrs not to deliver the Anti-Slavery lecture? A. Two gentlemen came in to whom I was introduced, whom I learned to be Selectmen. Q. They told him not to deliver the address, did they? A. They did. Q. What did he say? A. That he was the servant of the Society by whom he was invited. Q. Did he lay it before the Society by which he was invited? A. The Officers were consulted. Q. Who were the Officers? [Mr. Templeton named them.] Q. He went on with the address, did he? A. He commenced the exercises by reading select portions of scripture, read a hymn, and then commenced praying. Q. Did he read a chapter in connection or did he pick out passages that related to slavery? A. I was of the opinion that the passages he read had a bearing on slavery. Q. Has he carried about papers and books with *niggers* on them for *children* and

*women?* A. He has not: he has carried about papers and books, but not particularly for *children* and *women*. Q. Did he leave books and papers with you? A. He did. Q. What did he tell you to do with them? A. He gave no particular directions. Q. To whom have you given papers on this subject? Some persons were named by Mr. Templeton. Q. Has Mr. Storrs told you that his business was to circulate papers? A. He has not. Q. Has Mr. Storrs been on Henniker Circuit to preach? A. It is my impression he has not. I have seen a writing from the Presiding Elder of that District, authorizing him to act agreeably to the vote of the Conference on his case. Q. Was Mr. Storrs left superannuated? A. He was left supernumerary. Q. Mr. Storrs has been round delivering Anti-Slavery lectures, has he, and left his Circuit? A. I think he has. I saw the Presiding Elder and he told me he had given him permission to leave the Circuit; and brother Storrs showed me a writing to this amount. Q. Has any Presiding Elder called on Mr. Storrs to deliver an address here? A. None.

*Cross-examined.* Question by Mr. Storrs. Did the Selectmen of Northfield, when they called on me, say that they came by the advice of Judge Atkinson and Esq. Tilton? A. They said they were advised by them to come, and request you not to proceed.

*Samuel Forrest, Esq.*—sworn. Questioned by Judge Atkinson. Q. Mr. Forrest, are you President of this Society? A. I am. Q. When was this Society formed? A. In March. Q. By whom was this Society formed—had Mr. Storrs any hand in it? A. He was there and delivered an address. Q. Who wrote the Constitution? A. I do not know. Q. Was it in Mr. Storrs' hand writing? A. I am unacquainted with his hand writing. Q. What is the Society called? A. Northfield and Sandbornton Anti-Slavery Society. Q. How many belong to the Society? A. Over one hundred. Q. Men or *women?* A. About an equal number. Q. How many legal voters? A. I cannot tell. * Q. Was not three quarters women and children? A. I think

* It was ascertained at the close of the trial that there were fifty legal voters members of the Society.

not—I never looked particularly. I know there was a respectable number of respectable men. Q. Has Mr. Storrs handed any of these little pamphlets and papers with *nigger pictures* on them to you? A. He gave me some Anti-Slavery publications. Q. Did he request you to give them to *women* and *children?* A. He made no particular request. Q. Did not Mr. Storrs know that people here were generally opposed to abolitionists? A. I heard him say nothing about it. The first I saw of him was Sabbath day in the pulpit. I did not see him again till at the meeting on Monday. Mr. Storrs commenced the meeting, on that day, by reading portions of scripture and a hymn—after which he knelt to pray: after praying awhile, I was disturbed by a noise that sounded like a cane brought down on the floor with considerable force, and some one called out, as I understood, "come on boys," * and a rush was made—I rose from my knees and beheld Esq. Tilton standing in the pulpit with his hand on Mr. Storrs shoulder, who was still kneeling with his eyes shut. Q. Is Mr. Storrs employed as a preacher on this Circuit? A. I do not know as he is. Q. Do you know of Mr. Storrs being employed as a preacher for the last six months? A. I heard him preach last Sabbath.

*Dearborn Sanborn*—sworn. Q. When did Mr. Storrs come to your house? A. Saturday evening. Q. Did he come to deliver an Anti-Slavery Address? A. He came to preach a sermon on slavery. Monday morning Mr. Wells and Mr. Smith came to my house—I introduced them to Mr. Storrs:—they wished he might postpone his lecture. He told them he was the servant of the Society and should do as they wished him to. The Officers were consulted and thought best to proceed. Q. These pamphlets,—have you any of them? A. I have some. Q.

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* Sheriff Tilton manifested some *uneasiness* at this testimony, and it was finally admitted that Witness was mistaken as to Sheriff's saying "Come on, boys" in the pulpit, as he had supposed it was. But Esq. Forrest has no doubt, that Sheriff Tilton did say, "Come on boys," though it appears, by others, who say they are ready to testify to the same, that it was at the time Sheriff Tilton started from his pew, for the pulpit; there, he *did* say, "Come on boys."

What did he tell you to do with them? A. I do not know that he gave me any direction. Q. Were the books for *children* or whom? A. For any one who has a mind to read them. Q. Have you read them? A. I have. Q. Have they *pictures* on them? A. Some of them have. Q. Have you heard Mr. Storrs speak of the disturbance these papers have made at the South? A. I have not. Q. Have you read the Paesident's message and McDuffie's speech? A. I have not. Q. Have you heard Mr. Storrs speak of them? A. I have not. Q. How many books did Mr. Storrs leave with you? A. I do not know. Q. Can you tell within a hundred? A. I think there was not a hundred in the whole. Q. Did he leave all he had? A. I do not know. Q. Did you take them out of his sleigh box? A. I did not. Q. Q. Do you belong to the Anti-Slavery Society here? A. I do. Q. How many are there? A. About a hundred and thirty, I believe. Q. What proportion of males? A. I do not know. Q. Have any joined since March? A. I should think so. Q. How many—has five joined since that time? A. I should think there had, more than that. Q. Name some of them? A. I don't know who in particular has joined. [Some questions and answers passed here about Mr. Sanborn's child carrying Anti-Slavery books to the children at school.—Some questions were asked, also, with respect to what passed at Mr. Sanborn's between Mr. Storrs and the Selectmen. As this testimony was similar to that of Mr. Templeton's, it is not reported here.]

[*Cross-examined by Mr. Storrs*, in reference to what the Selectmen of Northfield said in regard to Judge Atkinson and Samuel Tilton, Esq. of Sanbornton, sending them to see him. Mr. Sanborn gave the same testimony, in substance, on this point with Mr. Templeton.]

Judge Atkinson now spoke and said, "I told them they had better go and see him and persuade him to give up his lecture."

*Joseph Smith*, * sworn. Examined by Judge Atkinson.—

* This witness was the other Selectman who visited me in company with Mr. Wells. I was told by a person who said he was ready to make oath to it, that this witness said, "Mr. Storrs ought to be tarred and feathered." What wonder if such "Selectmen" should think "there would be a riot," when, it seems, they were determined to help make one!! G. S.

Q. Mr. Smith, are you one of the Selectmen of Northfield? A. I am. Q. Did you call on Mr. Storrs and request him not to deliver his lecture? A. I did. Q. How came you to? A. By request of the people. Q. What did he say? A. He said he was the servant of the society and should do as they wished him to. Q. Did you tell him you feared there would be a riot? A. Yes. Q. You did it to prevent a riot, did you? A. Yes. Q. Whatever Mr. Rogers* did was for this purpose, was it not? A. Yes. Q. Where did you see Mr. Storrs? A. At Mr. Sanborn's. Q. Did you tell him you was Selectman? A. No: there was nothing said about it. Q. He said he should deliver it if the Society did not request him not to? A. Yes, that was the substance of it. Q. He said this after you told him of the excitement? A. Yes. Q. There was a great excitement was there? A. Yes.

*Cross-examined by Mr. Storrs.* Q. Who *first* came to request you to see me? A. [Witness hesitated.]—I don't recollect—a great many. Q. Can you name *any* of them? [Witness hesitated some time and gave no answer.] Q. Did Judge Atkinson? A. I talked with him about it. As I have been informed, it is a common thing for Selectmen to request you not to lecture. Q. Where has it been done? A. Have not the Selectmen of Concord requested you not to? [Mr. Storrs replied, *never*.] Q. What man in *Northfield* requested you to come to me? [Witness hesitated and then answered with considerable apparent irritation] Dolton was one—I don't recollect in particular—O—I don't say that all these come—I did not care whether they come or not.—Question by Judge Atkinson. You went because you thought it was right? A. Yes, so he need not go headlong.

*Dr. Enos Hoyt*—sworn. Examined by Judge Atkinson. Q. Will you tell what you know? A. Some time last week Capt. Hill called on me and named that they were going to have an ad-

* Of Rogers, it may be said, he was, probably, only the *tool* of others: a convenient one to employ, as he has no property, that is known of—had an illegitimate child some years since—and is a rum drinker. He is to be pitied. He *sweat* badly during the trial, though the coldest day we have probably had this winter. He had a hard time no doubt, notwithstanding Esquire Atkinson attended to all the business.

dress—and going to have it by day, so as to face the enemy, and requested me, as I was riding about town to give the friends notice. He likewise wished that I would request Mr. Conant to give notice from his desk. I hesitated, but finally informed Mr. Conant, and the address was appointed, and there was a considerable sensation visible. The next morning visited Mr. Glidden —found a number of the inhabitants thought there would be a riot—it was thought best to visit Mr. Storrs, and request him to pass away and prevent a riot—the Selectmen returned and said there was no prospect but that the address would be delivered.—The Selectmen then thought best to issue a warrant to prevent a mob—they thought that would be a less evil.

*Cross-examined by Mr. Storrs.* Q. Were all the Selectmen present? A. They were not. Two Selectmen were present; it was only general advice of a number together, a dozen or more. Q. Can you give the names of some of the principal ones? [Witness gave no name.] Q. If there were a dozen, I should suppose you could give us the name of some of them—was Judge Atkinson one? A. I could not say. Q. Was Esq. Tilton? A. I could not say. I could not say, under *oath*, that any one in particular did—I was of opinion myself that it was best to issue a warrant. Question by the Justice. Did you hear me advise, as one of the Selectmen, to make out a warrant? A. I could not say.* Q. By Judge Atkinson. From the conversation you heard was it not thought there would be a riot? A. It was. When Mr. Storrs was here last spring, there was difficulty in families; there was in *my* family—some of the *women* and *children* got to be abolitionists. The day after the address. last spring, Elder Harding came to my house, left pamphlets and newspapers—they were sent back again. Q. Was you at the meeting last Monday. A. Yes. [Witness was then questioned in regard to Mr. Storrs' reading.] He read in a little book—it read different from what I have been in the habit of hearing: I do not know whether it was all scripture or not. He then prayed—invoked a blessing

* Dr. Hoyt had said, as will be seen by his testimony, that "the Selectmen [of whom only two were present] thought best to issue a warrant."

on Rulers—and expressed something about *blacks*, bought and sold like cattle in the market—and that they were degraded—denied the Bible, and religious privileges.

*Question by Mr. Storrs.* Did I pray that the slaves might be quiet, patient, and not *avenge themselves!* A. I believe you did.

*Henry Thorn*—sworn. Questioned by Judge Atkinson. Do you know any thing about Mr. Storrs? A. I know only by report. Q. Have you heard him preach lately? A. Not within three or four years—had a meeting when he first came on the circuit at Mr. Merrill's— Q. What do you know about the case before us? A. *Don't know anything about it.*

*Daniel Hill*—sworn. Q. Was you requested to give Mr. Hoyt an invitation to circulate the appointment? A. Was not. Q. Was Mr. Storrs here when the Society was formed? A. He was. Q. Did he take an active part? A. He did. Q. Who read the Constitution? A. I cannot say. Q. How long was Mr. Storrs here? A. Cannot recollect—there was a protracted meeting at that time, and other ministers present. Q. How often does your Society meet? A. It has a yearly meeting on Thanksgiving day. Q. Did it meet? A. It did. Q. Do you know how many belong to it? A. I do not. Q. Has there been any collections made? A. I believe not. Q. Had you a Treasurer? A. I can't say. Q. Did Mr. Storrs request any collection?— A. No.

Mr. Sanborn was again called up by Judge Atkinson. Q. Have you a Treasurer? A. We have. Q. Has there been a contribution? A. None.

*Question by Mr. Storrs.* Have I not told you that we take up no public collections. A. You have, I believe.

Question by Judge Atkinson. No *public* collections—have there not been *private* ones? A. Not that I know of.

The Prosecution now signified, that the examination of witnesses on their part was closed. Mr. Storrs then rose and said, "I shall make no defence at *this* time. I am ready to hear the sentence of the Court."

The Justice immediately announced, "The opinion of the Court is, that the Prisoner ought to be discharged."

The public will judge for themselves, whether the evidence produced in this trial is of such a character as to justify an Hon. Judge and Justice of the Peace throughout the State, in writing such a *Complaint*, Rogers in *swearing* that in his belief it was just and true, Justice Wells in issuing a warrant and Sheriff Tilton in violating the sanctuary of God, in tearing a minister from the pulpit, while on his knees, in the most solemn act of worship, prayer to Almighty God,—and whether the people of the *State of New-Hampshire*, in the behalf of which the complaint was made, are willing to pay *cost* incurred by such prosecutions.

At the close of the Court, Mr. Storrs addressed himself to Judge Atkinson, told him he had understood the mob party had threatened to be upon him and *"black"* him if the Justice acquitted him. The Judge assured him he should have no molestation, and he had none, thus showing, it would seem, that the Judge and the Sheriff have had an *increase of influence* since the *two* "hard" days labor spoken of by the Sheriff, or else the influence they first exerted was turned in another *direction*.

After Mr. Storrs was discharged, he had no occasion to be a "beggar," to prove which Judge Atkinson labored so hard with the witnesses. His friends gathered around him, and one after another, with their free will offerings, supplied him with much more than was needful to meet all the expenses his detention and prosecution had occasioned him.

In presenting to the public this account of my arrest and trial, I wish to say a few words to my *Christian* friends in particular.

Dear Friends, I doubt not that it has been through your prayers, instrumentally, that through all the scenes I have passed in this matter, God has kept my mind in *perfect peace*. Never did I realize deeper and sweeter communion with Him, and feel more the excellency of the religion of Jesus Christ. The strengthening of my religious *principles* has, to me, been great gain. Those principles which teach us to trust in God at all times; and lead us to reject the abominable doctrine, that we are not to do *duty*, or *obey* Him through fear that some *imaginary* evil "consequences" may follow. God is true to his word. Not one jot thereof shall in anywise fail. While duty to the *oppressed* may make it

necessary that we should expose the *wickedness* and *malice* of those who have outraged our rights, I beseech you pray for them, pity them, and indulge in no revengeful feelings towards them.—"They know not what they do." Let us rejoice if God shall account us worthy to suffer anything with those in bonds as bound with them. May the time soon come when oppression shall cease. Allow me to say in conclusion I was never more satisfied than now of the perfect agreement of the *principles* of *abolition* with the Bible—and never more determined that nothing but death, or the overthrow of slavery shall induce me to stop pleading in behalf of perishing slaves. GEO. STORRS.

Concord, N. H., Dec. 22, 1835.

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## APPENDIX.

About two hours previous to the time appointed for the sermon on Monday, at Northfield, Rev. Mr. Templeton had an interview with Judge Atkinson, in which the Judge gave him to understand that Mr. Storrs would be arrested if he attempted to lecture. Mr. Templeton said, he had given notice to the people that they should have a sermon, and if Mr. Storrs was arrested he should give them one himself. To this the Judge replied, if he did he would have his "*face blacked.*" Mr. Templeton responded, "I had rather have a black *face* than a black *conscience.*"

After Mr. Storrs' arrest, Mr. Templeton read the notice that was given of the meeting the day previous, then chose for his text, Eccl. 4th chapter, 1st and 2d verses. The Records of the Anti-Slavery Society say, that he addressed them "in an able and interesting manner."

Mr. Templeton had never made an attempt to give a sermon on slavery before; his effort, therefore, was much to the credit of his head and heart.

Let mobs force away one lecturer, the Lord can speedily raise up another to fill his place. Mr. Templeton was *cheered* a little in the course of his sermon, by the fag end of the mob, who tarried behind or returned after Mr. Storrs was taken away.

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**March of Mind.**

The inventive and improving genius of our people is not limited to material or inanimate objects. It extends to those intellectual and spiritual agencies, known vulgarly by the name of *mobs*—the staple of the republic and its glory. Some of these precious manifestations, which are every where bidding us not to despair of the republic (or of the Granite State) have recently been elicited, which demonstrate, that there *is* a redeeming spirit in the people!—and that in our other improvements and advancements our mobocracy is not forgotten by us.

Our ingenious fellow-citizen, the honorable Judge Atkinson, got up one the other day at Sanbornton–Northfield, which promises to afford the desideratum so much desired by the higher classes—and the want of which has been such an embarrassment in our late mobs—*a mob according to law.* Our aristocracy are afraid of the mob, because it is contrary to law, and they are apprehensive it will not confine itself to anti-slavery men—but will begin by and by to bray and paw at some of their own thresholds. The law is a convenient protection, and the mob does not exactly acknowledge it. But Judge Atkinson's mob is *according to law.* Mr. Storrs intended to lecture in Northfield.—The anti-slavery people there wanted him to address them. To prevent his being mobbed *contrary* to law, the Judge got up a mob *according* to law, as they vaccinate to keep off small pox. The Judge as was understood, drew a complaint for wanton and lascivious conversation and idleness, and such other things, in the vagrancy act, as most shocked his moral sensibilities, (saying nothing of drinking) and let a poor, irresponsible "gentleman," without "property or standing," swear to it in advance, and had a warrant issued on *ante*-facts, and put on to Mr. Storrs, just as he was dissolving the Union, by a prayer that the slave might not be left to rise upon his oppressors—alamode de '76!

Squire Tilton served it in the true spirit of *the compact*, and, except the brutality and rudeness of it, in a way to meet the wishes of our "southern brethren." The details of the Judge of Probate's invention will be found in this paper.

Another specimen of mobocracy occurred at Bradford since the above—a sort of *town* mob. It differs from the Canaan mob, which was according to vote of the town—this being by authority of the Selectmen merely, without the intervention of "town meeting"—a sort of incident to their offices, as prudential fathers of the town. The following proclamation which is inserted *verbatim, literatim et punctuatim* and *spell-atim*, is the model of this improvement. There is no limit to yankee genius—and what is peculiar, our great men are among our inventors—men high in station deign to stoop to trial of their wits, and compete for the honors of the patent office.

To Rev. George storres Sir

We had the evidince of your going to hold forth in the Meeting house of this place—the disorganizing doctrine of abolition to the utter detestation of 19/20th of the Peaceble inhabitants of this place—we therefore as Selectmen of the Town of Bradford request you to desist from the under taking. by so doing you manifest your regard for our laws and the peac of the citizen of Bradford and likewise show that you can be operated upon by some thing beside Lynch law.. by your noncomplyanc you will manifest to world that nothomg but mob. will deter you

Moses D Wadley } Select
John Harriman } Men of Bradford

Bradford Dec 21—1835

Well may our fellow-citizens Wadley and Harriman be styled "*select*" among the "men of Bradford." They are not ignorant of the name of Lynch, that sage of the law, who is to supersede in this republic the old Cokes and Hales, and the modern Marshalls.

**Extract from Geo. Storrs' Journal.**

1835. Dec. 19th. Came to Bradford. Received a hearty welcome by Rev. O. G. Thatcher, Congregational Minister—an unflinching abolitionist. The report of my arrest, at Northfield, had arrived at Bradford before me.

Dec. 20th. Spent the Sabbath pleasantly with Mr. Thatcher—by his request preached three times, to his congregation, during the day and evening. Mr. Thatcher made appointments for meetings on slavery to-morrow afternoon and evening.

Dec. 22. Just as I was about to go to the meeting house, in Bradford, yesterday, I received a very singular document, from two of the selectmen of that town, which may be seen in another part of this paper. We soon discovered that a *Mob* of the "PEACEABLE CITIZENS" had collected, and were nerving themselves up to keep the "*peace*" by the old and faithful *ally* of slaveholders, RUM!!

As the meeting house is owned by the town, it was thought advisable to hold our meeting in a hall near by, which was kindly offered us by the owner, a lady. Mr. Thatcher, myself and some others passed near by the mob without molestation. We entered the hall followed by those who had come to hear the lecture, and the mob party also. There was but slight disturbance *in* the hall. For a time it seemed probable that notwithstanding the previous threatening aspect, we might be able to hold our meeting in peace. I commenced by prayer—proceeded to make remarks in regard to the objects, views, and designs of abolitionists. I had arrived nearly to the middle of my lecture, when one after another of the mob party rose and went out. Presently the *hurrah* began. The hall was open underneath. The mob commenced with violent assaults against the floor under my feet, this was followed with violent blows against the outside of the house immediately behind me—these efforts to keep the "peace" and "preserve the constitution" were continued, with very little intermission, through the remaining part of my lecture. We

had quietness, however, *within*, and I finished in peace. The mob now collected about the door, having stripped a horse of his leading lines; which, doubtless, could do much better without them than they. After waiting in the house awhile, I passed out through the mob, in company with Rev. Mr. Thatcher and his family, without any other molestation than a little of the serpentine hissing, and something said about "nigger" and "don't you come here again." Our meeting in the evening was about two miles from the place where it was held in the day time. As there was a steep hill to ascend, and the mobites had gotten their legs weakened by rum so as to make it difficult to *climb*, or had already obtained so great "*a crown of honour*"—that we held our meeting without interruption.

I learned some rather musical conversation took place at the Post Office or store near by where I lectured, in the forenoon previous. There was a *conjecturing* who this *Storrs* was. Some thought he was a "foreigner," others concluded he must be a "southerner;" his *complexion* indicated that he had "nigger blood in him"—others thought that could not be, for "his hair was *straight*." None of them, however, took me for a slaveholder, or an apologist for slavery; it is, therefore, no matter about the rest.