THE LIBERATOR EVERY FRIDAY MORNING,

WILSLAVERY OFFICE, 21 CORNHILL EOBERT F. WALLCUT, GENERAL AGENT.

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etances are to be made, and all letter to the pecuniary concerns of the paper are to freted, (rost PAID,) to the General Agent. Advertisements making less than one square in derectimes for 75 cents—one square for \$1 00. The Agents of the American, Massachusetts,

rania and Ohio Anti-Slavery Societies are auwel to receive subscriptions for the Liberator. The following gentlemen constitute the Financial but are not responsible for any of the debts fine paper, viz :- PRANCIS JACKSON, ELLIS GRAY GETS, EDMEND QUINCY, SAMUEL PHILBRICK, and

FAREL PRILLIPS.
Fig la the columns of THE LIBERATOR, both sides of stion are impartially allowed a hearing.

WM LLOYD GARRISON, EDITOR.

VOL. XXIII. NO. 23.

Our Country is the World, our Countrymen are all Mankind.

BOSTON, FRIDAY, JUNE 10, 1853.

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.'

Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions ro

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR

SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade ; the second was

THE STIPULATION TO SURRENDER FUGITIVE SLAVES-on

engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-sentation for SLAVES—for articles of merchandize, under

the name of persons . . . . in fact, the oppressor repre-

senting the oppressed! . . . To call government thus con-

stituted a democracy, is to insult the understanding of mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the

free people, in the American Congress; AND THEREBY

TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

OF THE NATIONAL GOVERNMENT.'- John Quincy Adams.

# WHOLE NUMBER 1168.

# SELECTIONS.

PROFESSOR STOWE.

ant from a Speech, delivered at the late anniver-or of the British and Foreign A. S. Society, in fact Hall, London, by Prof. Stowe, of the United

is 1818, the General Assembly of the Presbyte-a charch in the United States passed Resolu-es against Slavery far stronger than what were s against Slavery har stronger, and every man, set at the meeting this evening, and every man, sol at the meeting and south, voted for them. What has caus-the change! It was the profitableness of the tentrale. It was that which had spread the as of Slavery over the Union, and that silenced church upon the subject. He had been asked, stright had Great Britain to interfere! Why, Britain took four-fifths of the cotton of Ameras therefore sustained four-fifths of the Slave-That gave them the right to interfere. (Hear, He admitted that our participation in the of Great Britain, Slavery would have been ded long ago, for the Americans consumed little cotton themselves, and rice and sugar in United States were of very little importance. science of the cotton-growers was talked but had the cotton consumer no conscience! bers.) It seemed to him, that the public had ser of cotton. Prof. Stowe then read an exe from a paper published in Charleston, South eding, showing the influence of the American distributed on the Slavery question. The price of the regulated the price of slaves, who were now enhan average of 2001. A cotton plantation re-ard, in some cases, 200, and in others, 400 This would give an idea of the capital With free labor, there was none of this mir,-there were none of those losses by the ien and the 'underground railroad,' to which slave-owners were subjected. (Hear, hear.) Chinese had come over in large numbers, and and be got for Gd. or ls. a day, on which they said encourage only free-grown cotton, that said be the strongest appeal they could make to staveholder. There were three ways of abol-ing Sarery. First, by a bloody revolution, the none of them would hear of. (Hear, hear.) condity by persuading slaveholders of the wrong er committed; but this would have no effect, so agas they bought their cotton. (Hear, hear.) as the third and only possible way was, by mak-g slave-labor unprofitable as compared with free bor. (Hear, hear.) When the Chinese first be-

From the London Morning Advertiser. PROF. STOWE AT EXETER HALL.

that in all things they might be guided aright.

pa to emigrate to California, it was predicted that havry would be 'run out' that way. He devout-hoped it might be so. (Cheers.) He felt that

had now discharged his conscience in this mat-

it, but he would not have gone away from that

sed his own convictions on this subject of cot-

(Hear, hear.) He now left the matter with

We yesterday briefly called attention to the great an Slavery demonstration made, on the previous many, in Exeter Hall. In the dense mass of man beings who crowded together on that octost to gain admission—in the character of the vast salibary—in the noble speech of the Noble Chairman—in the thoroughly Anti-Slavery feeling which thinated every bosom among the assembled thousand the salibary of the sali ds,-there were abundant reasons for the terms enliation in which we yesterday expressed our-

But let us be candid: Let us be frank with our talers, and faithful and honest in our dealings with parties to whom we shall presently refer. The gratification with which we look back on the againeent meeting of Monday evening, is not it it alloy. There is one serious drawback the pleasure with which we contemplate that reat Anti-Slavery demonstration. And our disthe at the greater, but have expectsiit Professor Srows, the husband of the auspakers on the occasion. And in the circumstances major which he appeared before an English audiee, brought together to give utterance to antithery sentiments, it can scarce be necessary to an, that he was the lion of the evening. When, berefore, we add, that Mr. Srowe's speech was at at all of the character we should have expected, or could have wished, our readers will be sition to infer how great is our regret,-how your disappointment at the circumstance.

and just in the inverse ratio in which we, and afthe real friends of immediate and unconditiontion, deplore the course which the Rev. Genught proper to adopt, will the slave Sates exult in his adoption of that course. It was

the very thing they would have wished.

The great object of Mr. Srows's speech was to that and to elaborate a new idea respecting the standard to elaborate a new idea respecting the standard to elaborate a new idea. and to elaborate a new idea respecting the tay in which American Slavery is to be abolished. When we say a new idea, we do not mean that the same theory has the theory has never been brought forward bewe mean that it is one which is new to nine-I have out of every hundred of the people of Eng-ind. The Rev. Gentleman gravely, and at great legth, tells the English nation that the only way b ct rid of Transatlantic slavery is to cease to use estion as is grown by free labor, and they will but surely abolish slavery in the Southern States

In after sentiments like-these, and to give advice is this on the platform at Exeter Hall, is someworse than trilling with the Christianity, the

had Mr. Srows acted under the inspiration of he american slaveholders, he could not have adopted a course better calculated to subserve their pur-To such a mode of grappling with the evil a starty, they will have no objection. On the starty, had any of their number been present on a platform, they would have patted him on the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last, and had there been any 'proprietor' in the last. st, Bravo, Mr. Srowe.' The course which the Processor recommended would, if adopted, comletely divert the public mind from the real merits of the question. question. Defer the emancipation of the the entire population of this country, adopt counsels, abstain from the use can manufactured from slave-grown cotton, and to day of the deliverance of sable humanity from the bondage under which it groans on the other

Professor Stowe, not content with advancing this as an abstract notion, was at vast pains to transfer the responsibility and guilt of American slavery from the Americans themselves, to the people of England. This was not only unjust, but, in the peculiar circumstances in which he stood before the British public, was ungenerous, and in the very worst taste. It was unjust, because the mass of the people of these realms know nothing about the cloth they wear,—whether it be made of slavery grown cotton, or cotton which is the produce of free labor. Nineteen out of twenty are entirely ignorant of the history of the clothes on their back. It is therefore an outrage on all our ideas of right and justice, to speak of them as parties who are the guilty upholders of American slavery. That the guilty upholders of American slavery. That such a charge,—coming from such a quarter, made in such a place, and preferred under the peculiar circumstances in which Professor Stowe stood be-fore the English public,—was ungenerous, and in are sure, our readers will come, without our undertaking to conduct them to it. And we are glad

that we are to be spared so unpleasant a task.

It is to be presumed that before Professor Srown could screw his courage up to the point of thus loading the people of England with bitter reproaches for purchasing articles of clothing manual factured from slave-grown cotton, he must have felt a proud consciousness that he himself is clear from that sin. It would be something more than courage; it would indicate a quality which we are or the Synod of the Waldenses! also, to the Free bound to assume to be non-existent in the Rev. Gen- Church of Holland! No letters had lately been bound to assume to be non-existent in the Rev. Gentleman's mind, were he himself, while thus hurl- received from any of these. The Committee ing his fierce invectives at the heads of a people who had loaded him with acts of unparalleled kindness, in the habit of using any articles of clothlabor. Of course, he has been and is, most conscientiously scrupulous that the materials of no garment, or part of a garment, worn by him, should be stained by the blood of the slave. In other words, we are bound to assume, that what he thus preaches to others, he practises himself. It would be carrying boldness too far to condemn in the people of this country, what he does himself. As a minister of the gospel, and as Professor of Theology, he would, doubtless, take the beam out of his own eye, before he pointed out the beam in his brother's eye. But while we are bound to assume all this, will the Rev. Gentleman give us, for the all this, will the Rev. Gentleman give us, for the satisfaction of the British public, an assurance, unler his own hand, that he religiously abstains from the use of any article of clothing manufactured out of slave-grown cotton? And, farther, will be assure us that he never, by any accident, cats slave-grown rice, nor smokes, if he does smoke, slave-grown cigars or tobacco? Mr. Srowe can have no objection to do this. It is, under the circumstances, a most reasonable request. We shall give prominent publicity to his letter, the moment we receive it. the Christian philanthropists of England, not pressuant to dictate to them their duty, but praying

which he has recommended to the opponents of slavery will be at once seen by them to be the most effectual mode which could have been devised to Mr. Halliday said the correspondence had been ffectual mode which could have been devised to livert the British mind from the only practical method of putting down slavery. If, on his return America, he should chance to meet Mrs. ex-esident Julia Tylka, he may calculate on being it had better cease. ordially embraced by that Virginian vixen; for the cannot fail to feel that he has rendered an imeasurably greater service to the slaveholders, by is speech on Monday, than she could have done by score of such vituperative letters as the one she ecently addressed to her 'Sisters in England.'

Rev. Gentleman, American divines and churches this time, from our side the water, to renew the are not called on to do anything towards the abolisuspended intercourse, would most certainly be tion of slavery: the people of Great Britain are bound to do it all. This is, comfortable doctrine, Dr. W. L. Breckenridge thought we were in danassuredly, for the pro-slavery preachers and denom-inations of the United States. And it has, more-like words of Dr. Guth over, the attraction of freshness. It is a new idea. opiate to their consciences, in connection with their guilt in relation to slavery, not one of their numout, and dwelt on at such length at Exeter Hall. Among his pro-slavery Reverend brethren on the other side of the Atlantic, he will from this hour

be the greatest man of his day.

To our minds, it is deeply distressing, to see a Minister of the Gospel, and the Theological Pro-fessor of a college of no small reputation on the other side of the Atlantic, taking such low ground as that of mere pounds, shillings, and pence, in a question of such awful magnitude, morally, spiritually, and socially, as that of slavery. To deal with it as if it were a purely financial question, may be all very well, on the part of political economists, or of men who view all subjects through the medium of trade and commerce. But that a Christian, and a minister of the religion of the down this gigantic moral enormity, as well as to extinguish every other evil under the sun. It is, we say it deliberately, by the preaching of right-cousness,—by the inculcation of the truths of revealed religion,—and, by bringing all the agencies which the Gospel provides to bear against American Slavery, that that colossal system of injustice and iniquity is to be destroyed. It was the evangelical faith and fervor—the philanthropy and

PRESBYTERIAN GENERAL ASSEM-BLY, OLD SCHOOL.

MONDAY AFTERNOON, May 23. Dr. Baird, Chairman of the Committee on Foreign Correspondence, asked the advice of the As-sembly as to the course to be pursued by that Com-mittee towards foreign bodies with whom no recent correspondence had been had. Were the Commit-tee to address letters to the Union of the Congregational Churches of England and Wales! With the General Assembly of the Presbyterian Church of Ireland! With the Free Church of Scotland! unwilling to act without direction from the Assem-

ing made from cotton grown by American slave four churches on the continent, which had been labor. Of course, he has been and is, most connamed, but to none of the ecclesiastical bodies in

to himself when in Ireland and Scotland some two years ago—not on his own personal account, but as a member of this body. He hoped letters would be addressed to these churches, unless self-respect absolutely forbade it.

Dr. Spring stated that the correspondence of the Assembly with those bodies had been terminated in the form of angry reproach and recrimination on

stances, a most reasonable request. We shall give prominent publicity to his letter, the moment we receive it.

There are two classes of persons in the United States in whose estimation Professor Stows will be neeforth be a hero of the first magnitude. He will be idelicable that the states in whose estimation because it is a peculiarly unfit time to attempt a renewal of our intercourse with those who were filling Europe and the world with those who were filling Europe and the world with will be idolised by the planters, because the course false representations of our principles and conduct

offensive and objurgatory, and the Assembly, in their reply, had so stated, and distinctly declared

Dr. Leyburn (stated clerk) stated that the last letter had been received during the sessions at St. Louis, in 1851, and he had been directed to reply to it, which he had done.

Dr. Lord, of Buffalo, thought that there could

not be a more unfortunate time to entertain the And then there are the pro-slavery divines and ro-slavery churches of America. Mr. Srows will when the current of public opinion in Great Bribe little short of a deity in their estimation. In tain was openly founded on calumny and misrepre-effect, he acquits them of all guilt in the matter of sentation of the American Church and people. We slavery; and transfers the sole blame and responsibility to the sentation of the good opinion of these brethy; and transfers the sole blame and responsi-to the people of England. According to the ren, but on the judgment of God. Any attempt, at footblament Aversion divines and churches this time, from our side the water, to renew the

The words of Dr. Guthrie were no index We venture to say that in the plenitude of their anxiety, and the greatness of their ingenuity to discover considerations which would act as an feelings and views of the churches of Ireland. It would be wrong to base our course on any such ground. Let us do what was rightdoing right was to be courteous where we could. He felt convinced that we were held in great respect and esteem by the General Assembly in Ire-land, and he presumed the same of the churches of Scotland and the Continent. He had not been present in Edinburgh, but he met the delegates of the Free Church of Scotland in London, and had been compelled by them to take a seat on the platorm in Exeter Hall, where he had made even a poorer speech than he had here this morning, (a laugh.) so unable had he been to overcome native modesty, to which, as was well known, all the people of his part of the Union were subject. (Renewed laughter.) He had then given them the salutations of this General Assembly to the Free Church of Scotland. We owed something both to New Testament, also, should view it solely in that light, is a circumstance which must cause the deepest pain to all who have faith in the potency of the Gospel to grapple with and ultimately put down this gigantic moral enormity as welljoined our body. His brother Murray had accom-panied him, and though, as being a full-blooded frishman, (while Dr. Breckenridge was but half-blooded,) he had received, as he deserved, the greater share of honor; both of them had been invited to seats, though without any commission, on the floor of the General Assembly of the Church of Ireland, and his brother had actually addressed them; for himself, he was too modest.

Dr. Smythe considered it obviously imprudent to renew this correspondence at the present moment. The last letters which had passed, had been any-bexynns of England, and not the utilitarianism of Exynns of England, and not the utilitarianism of Exynns of England, and not the utilitarianism of the men of Manchester, that the macipation of the negroes in our own West Indian colonies. And if slavery in America is to be abolished at all, it will be by the same agencies as extinguished slavery in the West Indian. It is a triumph which Christianity and hence an achieve. It is a triumph which Christianity and there are no confidentially consulted by Dr. Candlish as to the can achieve. It is a triumph which Christianity and there are no confidentially consulted by Dr. Candlish as to the devoted so much space, or rather should not have devoted so much space, or rather should not have devoted so much space, or rather should not have devoted so much space, or rather should not have devoted so much space, or rather should not have devoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space, or rather should not have advoted so much space. It is a triumph which Christianity and the men should not have advoted any space at all, to Professor Growel state of those brothers on the same specially have advocated marker in resistance, because it would have been perfectly harmalized to the string renew this correspondence at the present moment. The last letters which had passed, had been any-

side of the Atlantic will be deferred for an indefinite period—most certainly for a period extending far beyond the life of any of the millions in this country who pant for the extinction of that colossal inquity.

Professor Stowe, not content with advancing this spects.

Professor Stowe, not content with it had been fully roused into a storm again, by the passage here of the Fugitive Slave Bill; and lately, it had been raised to a hurricane by a late exportation from our shores. Dr. Murray was known to come from the Northern States, and therefore there might have been a different feeling toward him.
Dr. Smythe said there lived not at this hour more generous or more Christian-minded brethren than many of those both in Scotland and Ireland. They would have sustained us if they could, but it was

impossible.
Other gentlemen wishing to speak on the subject, an adjournment was moved and carried.

PRESBYTERIAN GENERAL ASSEM-BLY, NEW SCHOOL.

At the meeting at Buffalo on the 27th, Dr. Thompson said that before making the report which follows, he would state that the committee was composed of two from New York, one from Ohio, one from Indiana, one from Kentucky, one from Michigan and one from Delaware. The report was a

And whereas, This subject has been committed and commended by the General Assembly to such notice and action of the respective presbyteries within whose bounds slavery exists, as they in their wisdom, judgment and fidelity shall believe it demands. Of these memorials, eleven are from the North, praying the Assembly for further action, and asking for such Assembly for further into their hands. Of these memorials, eleven are from the North, praying the Assembly for further action, and asking for particular information in regard to the extent of the practice of slaveholding in the Presbyterian church, and in regard also to certain alleged aggravations of it in the unchristian and cruel treatment of slaves.

One memorial is from the South, complaining of the injustice of Northern brethren in charging

the injustice of Northern brethren in charging upon them the practices of which they are not guilty and attributing to them motives which they abhor, and protesting against the continued agitation of the subject, as tending more to rivet than tion of the subject, as tending more to rivet than tion of the subject, as tending more to rivet than tion of the subject, as tending more to rivet than the proposed inquisition at the South.

Rev. Mr. Thatcher, of New York, introduced a significant proposed inquisition at the South. unloose the chains of the slave, and seriously to mbarrass the memorialists in their Gospel work.

The committee, after much patient and prayerful consideration of the whole subject, in all its complicated and perplexing relations, are agreed in recommending to the Assembly the following

I. That this body shall reaffirm the doctrine of the second resolution adopted by the General Assembly convened in Detroit in 1850; and,

sembly convened in Detroit in 1850; and,

II. That with an express disarowal of any intention to be impertinently inquisitorial, and for the sole purpose of arriving at the truth, so as to correct misapprehensions and allay all causeless irritation, a committee be appointed of one from each of the synods of Kentucky, Tennessee, Missouri and Virginia, who shall be requested to report to the next General Assembly on the following points: 1. The number of slaveholders in connection

with the churches, and the number of slaves held by them.

2. The extent to which slaves are held from an

unavoidable necessity imposed by the laws of the States, the obligations of guardianship and the demands of humanity.
3. Whether the Southern churches regard the

sacredness of the marriage relation as it exists among the slaves; whether baptism is only adminto the children of the slaves professing Christianity, and, in general, to what extent and in what manner provision is made for the religious well-being of the enslaved.

Your committee recommend, 4. That this Assembly do earnestly exhort and eseech all those in our church who are happily relieved from any personal connection with the in stitution of slavery, to exercise due patience and forbearance towards their brethren less fortunate than themselves, remembering the embarrassments of their peculiar position, and to cherish for them that fraternal confidence and love, to which, as Christian brethren, they are entitled, and which they the more need, in consequence of the peculiar trials by which they are surrounded. The following is the resolution adopted at De-

troit, referred to in the above report: Resolved, That the holding of our fellow-men in the condition of slavery, except in those cases where it is unavoidable by the laws of the State, the obligation of guardianship or the demands of humanity, is an offence in the proper import of that term, as used in the Book of Discipline, Chap. I, mended that the Assembly take some measures to Sec. 8, and should be regarded and treated in the same manner as other offences.

Dr. Ross, of Tennessee, warmly opposed the resolutions, emphatically asserting that the South never submitted to a scrutiny. He offered the following substitute :

That, with an express disavowal not to be inthe Northern synods of ——, be appointed, who shall be requested to report to the next General 1. The number of Northern church members who

traffic with slaveholders, and are seeking to make money by selling them negro clothing, hand-cuffs and cowhides.

2. How many Northern church members are conerned, directly or indirectly, in building and fitting out ships for the African slave trade, and the

ent orders to New Orleans and other Southern cities, to have slaves sold, to pay debts coming to them from the South. (See Uncle Tom's Cabin.) 4. How many Northern church members buy the

cotton, sugar, rice, tobacco, oranges, pine apples, figs, ginger, cocoa, melons, and a thousand other things, raised by slave labor.

5. How many Northern church members have intermarried with slaveholders, and have thus become slave-owners themselves, or enjoy the wealth made by the blood of the slave—especially if there be any Northern minister of the Gospel in such a

11. How many Northern church members at-tend meetings of Spiritual Rappers—are Bloomers, or Women's Rights conventionalists.

12. How many are cruel husbands. 13. How many are hen-pecked husbands.

Dr. Ross proceeded to address the Assembly at some length upon the various matters involved in his substitute. He wished the Assembly distinct-ly to understand that the South would not submit to the inquisitorial proceedings contemplated by

the report.

Hon. W. Strong followed, strongly and earnestly deprecating the further agitation of the subject by the Assembly, as productive of no good—but of much evil and great injury to the interests of the

Dr. Eddy, after a feeling and eloquent appeal to the Assembly, moved to postpone the report, in order to allow him to offer the following substi-

Whereas, The General Assembly has taken fre quent action, which most fully and clearly defines the position of the Presbyterian Church in relation

And whereas, No companie has been made of the neglect, on the part of any pastors, sessions or presbyteries, of their duties in the premises; And whereas, There is nothing in the Provi-dence of God, demanding any new, different or fur-ther action on the subject; therefore, Resolved, That all further consideration of the

subject of slavery be dismissed.

Mr. Hubbard, an elder, from Ohio, made some

modification of the report of the committee, providing for striking out that portion of the report which relates to raising the committees from the

Southern synods.

Rev. Mr. Newlin, of Virginia, moved to postpone the whole subject indefinitely. He had been
gratified with the spirit that had thus far been
manifested on this question, and he made the motion in the hope to prevent anything being done to disturb the feelings and the harmonious relations of those who have prayed together during our present session. He spoke for peace—for harmo-ny—for good feeling—for good fellowship. The discussion continued until the hour of ad-

journment, but no action was taken on the report

MONDAY, May 23. Philadelphia was selected as the place of hold-ing the next meeting of the Assembly, and the mo-tion that a committee of arrangements in reference to the meeting be appointed was carried.

The stated clerk said he had received a communication from the Oswego Presbytery, signed by Dr. R. W. Condit, which he wished to refer to the Assembly. The communication says that the Presbytery have not appointed delegates to the Assembly, on account of its connection with slavery-nor will they do so, until the Assembly withdraws from ontact with slaveholders, &c.

contact with slaveholders, &c.

Remarks were made upon it by Drs. Eddy and Aiken, and Rev. Mr. Rowland. Dr. Cox thought the paper insulting and unchristian, but thought it better to refer it to the committee.

Dr. Cox, chairman of the committee on bills and overtures, reported several memorials, which were oted on the docket-among which was one on the subject of marriage.

The question is, may a member of the Church marry the daughter of his own sister, and retain his connection with the Church! The committee recommend an affirmative answer to both questions with certain indicions restrictions. A report recommending the publishing the sermons of the moderator, commencing with the year 1837, was

two copies of the history of the 'Division of the Church,' by Dr. Judd, which the publisher desired should be presented to the Assembly. Dr. Cox mended that the Assembly take some measures to increase its circulation. He said that the last chapter, in reference to slavery, had given offence to some of the Southern brethren, and that the author in subsequent editions was willing to ex-punge said chapter.

The History of the Division of the Presbyterian Church, by Dr. Judd, it appears, has not met with uisitorial, &c., a committee of one from each of much favor at the South, on account of certain re-he Northern synods of \_\_\_\_\_\_, be appointed, who marks on slavery; but Dr. Cox was authorized to say that a new edition would soon be published, in which the offensive passages would not appear.

# THE LIBERATOR.

NEW ENGLAND A. S. CONVENTION.

ave trade between the States.

3. How many Northern church members have phonographically reported by J. M. W. YERRINTON.

SPEECH OF REV. A. T. FOSS. Rev. Andrew T. Poss, of Manchester, N. H., said :

There were yesterday held here three very interesting sessions of this always-interesting Convention, and I have no doubt that much good was done by those discussions. As I believe no resolution on the religious character of this Convention has been yet offered, I will present one ;-it will at least serve as a

part of the land, instead of opposing this atheistic doctrine, the leading ministers and churches joined to uphold it, and helped to swell the shout against the Higher Law. What, I ask, is this but infidelity? Is it not still worse? For if the higher law is rejected, the awgiver himself is disowned. Why have not the hurches, the religious sects and the pulpits, spoken ut against this infidel doctrine? Why have they been silent, and worse than silent, when such a man as Dr. Spring of New York openly declares that he would not ffer a prayer for the freedom of the slaves, though by loing so he could free them all? Rev. Dr. Sharp, of this ity, preached in favor of the Fugitive Slave Law; all the laws of the land, said he, were to be supported, wise or unwise, right or wrong. What church or pulpit re-proved Dr. Sharp for this infidel doctrine? Deacon Howard, [a colored man,] of the 12th Baptist Church in this city, was compelled by the Fugitive Law to fiee out of this city and State, for his liberty and life. His enemies were encouraged and set on by Dr. Sharp, by the doctrine of that very discourse. Just after it was preached, Dr. Sharp had a service of silver plate presented to him, mainly by members of the Baptist order. Does that look as if the infidel doctrine of his sermon was frowned upon in his denomination? Dr. Richard Fuller, formerly of Beaufort, S. C., now of Baltimore, an owner of slaves and a defender of slavery, came to Boston, and Dr. Sharp invited him to his pulpit; and had it been communion-day, he would doubtless have invited him to the communion-table. Not a word of obection was made to Dr. Fuller because he was a slaveholder. But if he had been a believer in infant baptism, he would have been excluded. If he had ever sprinkled one of his infant slaves, he could not have been admitted. But he did not sprinkle infants, he only stole them. I am so unsophisticated as to think that the last is almost as bad as the first. Yet this Richard Fuller was invited by Dr. Sharp to his pulpit, and I have no doubt, had it been communion-day, he would have been invited to the church communion. And how was it with Dr. Stow, of this city. I suppose it is not out of order to be personal. These are facts; I speak them openly and boldly, and am responsible for them. It seems to me there is nothing wrong in that. Dr. Stow invited Dr. Fuller to minister at his altar, and received him as a brother beloved. Now, I beg you, Sir,am so obtuse that perhaps I may not comprehend the natter clearly-is it so or not,-did these men, by reeiving this slaveholder, whom they knew to be a slaveolder, sanction his deeds? (Cries of 'Yes, yes.') It has always seemed so to me. If I were to invite Richard Fuller to my pulpit and communion-table-if I had one-and I once had-and treat him as a brother bered. I should certainly say. You have d Sir, inconsistent with the Christian religion-you are a Christian man. I might, perhaps, have made some metaphysical distinction-for you know our divines are wonderfully shrewd at making metaphysical distinctions; and one distinction that they make is this: They say, when they welcome a slaveholder to their pulpits, We receive these men as brother Christians, and brother Baptists, and not as brother slaveholders. This reminds me of the old English divine who used to go bunting, and who used to swear very much on these hunting expeditions. One of his parishioners, who knew the fact, said to hm, 'Is it proper for a clergyman to swear as you do? ' 'I do not swear as a clergyman,' he replied; 'O no, not at all. It is as a hunter that I swear.' 'Well,' said the man,—just as I might, I suspect,—'when the devil gets the hunter, what will bene of the minister?' (Laughter and cheers.) It seems to me that this distinction cannot be made-

that when we receive a man, we receive him for all that ne is. I believe that his being a slaveholder was the chief qualification Richard Fuller possessed for being invited into the Baptist pulpits here.. Any man, who is slaveholder, may come here-ever so obscure and unnown-and the clergy of this city will receive him, and how respect unto him, because of his relation to slavery, in order that they may conciliate the feelings of the ro-slavery people of their congregations, and of the hole South

Now, in proof of this, I will state another fact.

Some years ago, there was a man came to this city-Rev. John Davis-an ignorant fellow-(some of you nay have heard his discussion with Rev. Nathaniel Coler, then of this city)-a very ignorant man,-a man the could scarcely speak intelligently the English lanrunge. He came on here, and made a great show of himself; came into the Anti-Slavery Convention, and poke in favor of slavery, and got up the discussion beween himself and Mr. Colver, to which I have alluded. In that discussion he said, "I am the owner of thirty human beings, and I will wade knee deep in blood to defend my right to hold them as slaves.' Now, this same Jonathan Davis was invited, after making this leclaration, into nine pulpits in the cities of Boston and Salem. (Hear, hear.) He was not invited to them ecause he was a man of talent. If he had not been a slaveholder, the occupants of those pulpits would never have tolerated him a day to stand up there and get off his gibberish and nonsense. These men are intelligent, cultivated men. They never invite an ignorant man

pulpits. They took Jonathan Davis because he was a laveholder, and only for that. Another fact. There was another Baptist clergyman, Dr. Brisbane. This Dr. Brisbane had been the owner of a number of slaves, and, under the convictions of his conscience, he had freed them all, and made himself poor to the last penny he possessed. He sacri-ficed seventeen thousand dollars' worth of property—all he possessed on earth—in obedience to his convictions of duty. He, too, came to Boston ; but although the facts in relation to him were known here, no pulpit door

into their pulpits. They do not invite men from the

country. They know no men but those of very consid-

rable talent, and scarcely a countryman gets into their

Now, I will state another fact. Mr. Davis went on to New York, to Hamilton-to the Baptist College there. He was invited there by Dr. Maginnis, who is now dead. The Baptist meeting-house was opened to him; the President of the College, every member of the Faculty,

was thrown open to him-and he was a man of talent,

and all the students, came out to hear this Jonathan Davis defend slavery as a divine institution; listened to him with patience, and, for aught I know, with delight. The very next week after he had enjoyed this privilege, Dr. Brisbane came there, and some of the friends of th slave asked the Baptists to allow them to have that meeting-house, for Dr. Brisbane to deliver an anti-slavery address—the man who had sacrificed seventeen thousand dollars in obedience to his conscience, under the authority of God, and with regard to the rights of man. And what was the answer? The pulpit was closed against him. There was no President of a College, Faculty, to invite him to speak, -not at all ; and he had to go to a little school-house, where a few abolitionists went up to hear him.

Now, what was the difference? Dr. Brisbane was man of vastly more talent than Jonathan Davis, and of at least equally unblemished character. What was the difference? Dr. Brisbane sacrificed his all to free himself from the sin of slaveholding, and bear an anti-slavery testimony; and Jonathan Davis had said, here in Boston, that he would wade knee deep in blood to defend his right to hold slaves. The one was feted, the other found the doors of the pulpits closed against

Now, Sir, I suppose that this cry of 'infidel' is all hollow-hearted, and that people are beginning to un-derstand it. The time is not far distant when they will open their eyes to this subject. We want to know what our duty is, and we want to do our duty; and this cry of 'infidel' should not deter any man from following the course his conscience dictates. The same cry was made against the Prophets by the Jewish Church; the same cry was made against Jesus of Nazareth, against the Apostles, and against every good man and reformer whom the world has ever seen; and the same cry will continue to be made. If we are true to our conscience, to our convictions of right, to the great in-terests of man, we have nothing to fear.

A gentleman among the audience, who gave his name as E. G. LEACH, here rose, and said that he desired to correct a misstatement which Mr. Foss had made. It was not true that Dr. Brisbane had not been invited to any pulpit in Boston, for he had himself heard him preach in this city again and again.

Ma, Foss-I pray the gentleman to remember that I made the statement in reference to the time when Mr. Davis was in this city. Dr. Brisbane may have spoken here at some subsequent period.

Dr. LEACH-I heard him at that very time-the first Sabbath he was in the city, and a dozen times afterwards, in the Tremont Temple, then occupied as a Bap-

Mn. Foss-I believe I put the matter in an interro gative form, asking, Was he admitted to any Baptist pulpit?

Dr. LEACH-No, sir. It was a bold assertion, that every pulpit was closed against him.

Ma. Foss-I shall not be punctilious as to whether put it in the form of an inquiry or not; that was my impression. If the Tremont Temple church had occur red to me, I should certainly have excepted that; for I know that Mr. Colver has always been a personal friend of Dr. Brisbane. With this exception, has there been any pulpit open to him in Boston? Has Dr. Sharn's Has Dr. Stow's? Has Dr. Neal's? I will ask this question of the gentleman-Does he believe these pulpits could have been opened to Dr. Brisbane?

Dr. Leacu-I cannot tell. I am an abolitionist and a member of the Bantist church. I will not commun with a slaveholder, nor listen to a slaveholder's sermor I would not permit Dr. Richard Fuller to occupy a pul pit, if I could help it, or go to hear him preach. But when these sweeping charges of infidelity are mad against the churches, I must say that they are false.

MR. Foss-One question more. I would ask if this same Dr. Richard Fuller was not admitted to the Baptist pulpits of this city?

DR. LEACH-Yes; and I know that many went t hear him who are not pro-slavery, and that because I had recently taken a position on the subject of slavery which had forced him to leave Charleston and remove to Baltimore. He had lost his position in South Care lina on account of his being too anti-slavery.

Mr. Foss-Will the gentleman tell us what that pe

DR. LEACH-I cannot do so; but I remember the fact very well.

Mr. Foss-Perhaps I can state in what degree Dr. Fuller had become anti-slavery. In his discussion with Dr. Wayland, he stated that he had begun to prepare a tract, vindicating the right of the colored people to receive education, and the duty of the master to impart education to the slaves ; but the abolitionists had taker up the subject, and he had abandoned the idea ! If the abolitionists would have let the matter alone, he might have done something for the slave in that direction but as they would not, he would do nothing about it That is all the progress I ever heard of in Dr. Fuller But, admitting that the Tremont Temple, and any other church that might not admit Dr. Fuller, was not infidel will the gentleman allow that those who do admit him are infidel?

DR. LEACH-No, sir. They might do many wrong things-like yourself or myself-under mistaken ideas, without committing sin. But still, I consider that example an injurious one.

MR. Foss-After all, then, holding slaves may only a little error, a small peccadillo

DR. LEACH-No, sir. That I do not think so, the re mark I made a short time since, that I would not com mune with a slaveholder, or listen to one in the pulpit sufficiently proves.

Mr. Foss-Would the gentleman commune with Dr. Sharp or Dr. Stow? Dr. LEACH-Yes, sir.

Mu. Foss-That is all that need be said.

SPEECH OF PARKER PILLSBURY.

MR. PRESIDENT : Such waves of upturned faces as I see before me crested with intense interest and high intelligence, admonish me to beware how I trespass upon the timeimpossible as it is for me to heighten the interest of the

present moment, while I may greatly decrease it. Some suggestions were made at the opening of the meeting this afternoon, upon which I have been reflecting, and which seem to call for further consideration A reference to a few recent historical events will illustrate all I have in mind.

A great deal is said in our time and hearing about Compromises and about Platforms. The word Compro miss was baptized with new force and meaning 1850-the word Platform at Baltimore, in 1852.

But allow me to say, that our Free Soil friends ar

not the men to talk against Compromises; because the Compromises of 1850 were only secondary and succes sive to another more serious, fatal, and dreadful con promise, that was made full thirty years before. great deal has been said, within the last twenty years about the Missouri Compromise. That also was only secondary and small affair. The grand compromise, in which we are more particularly interested, was that entered into by the North and the South, in the foundation of the Union and Government. That is the great trunk of the tree, from which all these others proceed, only a branches; and I am more concerned in laying the axat the root of the tree, than in lopping off the branch of 1850 or 1820. And, could we get this idea befor the people, it might serve, in some degree, to illustrat the necessity, and perhaps to enforce the importance o the position occupied by those holding their anniversa ry here to-day.

ses of 1850-what were they? The were only a part, a very small part, of the action of the Government in behalf of slavery ; and they were as action of the Government such as could never have taken place, without the other compromise—those form ed when the Government of the United States was form-

ter go a little beyond the compromises of 1850; and all him a Senator from that State for the six ensuing who sustain this Government had better look and see years. [Cheers.] This was the result of that very so to see how it is possible that men who voluntarily sus- Principle, then, meet on our side. quence of the compromise entered into at the formation of the Government. Nobody will deny that. New, of the Government. Noboly will dealy complish; and all we need as a large complish; and all we need as a large complish; and all we need as a large continue that agitation, in cooperation with us.

Reference has been made here to Josius R. Gidding as an in the great compromise,—older than the Missouri compromise, older and more dreadful far than the compro-

Then, another thing. A great deal is said in our time of humanity, and we are charged with der Democratic platform at Baltimore, erected there, now bringing forward HENRY WARD BEECHER as a refutation al nost a year ago. What were they? They were only the temporary scaffolding of two portions of the American people, and they were enacted for a specific and only one, and an exceptional case. Were the great mas very temporary purpose. Afterwards, came the Pitts-burgh platform. I believe the only important object of it was to demolish the other two; and yet, I do not see nothing to do but to pass a resolution of jubilant conother; for the three together were only the foundation, the underpinning of the great Government platform, concerning which all these parties are alike interested, and for the existence of which they are alike responsi-

and lastly, the Free Soil Platform. On the Democratic different. Who is the successor of Robert Bantour Platform, Franklin Pierce was nominated for the Presidency ; on the Whig Platform, Gen. Scott was nominated for that office; and on the Free Soil Platform, Free Soil representative, who fell more recently by John P. Hale. Well, then, these three platforms were ty, General Scott, and the high priest of the Free Soil lions of bodies, souls and spirits. And there stood these three high priests of their respective parties, and, lifting their hands to heaven together, they swear that, so help them God, that sacrifice shall be kept continually burning, as an offering to the American Union-that as fast as one million shall be devoured, another million shall be hurled into the flame; and together they shall waste, and together consume, while the smoke of their fiery torment ascends up before the nation and before God! The Slave Power, that controls the country, then concedes to those three high priests-that terrible Trinity of oppression-condescends to concede to them, that the Union shall be saved, and shall stand inviolate; and the three shall lift up their voices together, and exclaim, in glorious concert- Great is Diana of the Ephesians ! '-Great is our glorious Union ! Now, Mr. Chairman, I cannot see, for my part, any par-

ticular difference in the three platforms. I regard them as alike the foundation of the government of the country. I care very little who stands upon the Democratic platform, and I am sure, also, we have very little reaon now to care who stands, or who stood, on the Whig platform; and as to the other platform, why, in so far as its action is concerned-for what it professes it matters little-when I unite the three together, and find them to be the grand basis on which our Moloch altar is built, from which the flame of human sacrifice goes up continually-when I look at this, then I am interested in the platforms, and I think I must be interested in them, all alike. I am not able to discern any difference.

I know that the Free Soil party proposes the demolition of the other two ; but then, the Free Soil party deed. The Gerrymandering system, as we call it here in wears, with the other parties, that so long as, by flattery, fraud or falsehood, by bribes or by bul-lying, or by any other way, they can retain the ascen-to the District lying East of it. The two counties thus dancy, and hold the power, so long the sacrifice shall be cut off were strongly anti-slavery. Then they went kept burning; and so long, so help them Heaven, they will not, politically, dip the tip of their finger in water is as we go towards the tropics—and took two Hunker to cool the tongue of those who are tormented. So, then, all this talk about Compromises and Platforms, with me, avails nothing. Eternal ages of such action might transpire, and the surging tides of this Sollism into a pale and dish-cloth kind of Whiggery. to ebb and flow.

On the question whether there be any disagreement between the three last candidates as to Constitutional obli- all the way from New York, to stump the District, and gations of slavery, I have only to say this : Mr. Hale never delivered more than two speeches in the Senate, that and some other trifles, of which he was not specially were printed in pamphlet form, which I had the good guilty. fortune to see. One of them was on the 19th of the same month of March in which Daniel Webster delivered his ever-memorable speech which gave the Compromise of 1850 to the nation. [Cheers in the gallery for Daniel Webster.] Well, cheer on ; you only remind us of what Alexander Pope says of another man: 'See Cromwell damned to everlasting fame.' [Loud applause.] Let me now read the extract from Mr. Hale :-

We desire action, not out of the Constitution, bu in and under it. We desire to see that Constitution carried out as intended by its framers. \* \* \* \* And, Sir, we desire to see the abolition of slavery throughout

'I will not undertake to say how it is to be done 'I will not undertake to say now it is to be done; but no action of this government is desired to effect it. We do not expect that public or political measures are to effect it. But by appealing to the hearts and consciences of men, by bringing home the principles of Christianity and the appeals of humanity to those who have the power to influence men around them, we trust they will be induced to remove or remedy the evil undertake the appeals of the consection row. Belows: der which the country in this connection now labors.'

These opinions, Sir, we entertain, and these hopes of cherish. We ask not the aid of this government to ring it about, for we know that, under the Constituwe cherish. We ask not the aid of this gove bring it about, for we know that, under the tion, you have no power to move in the work.'

Such are the sentiments of the last Free Soil candidate for the Presidency, on the question of constitution al obligation to slavery, and the power of political or governmental action to remove that curse and crime

Now, Sir, we have been told this afternoon that Mr. Wendell Phillips ought to be in the Senate of the United States in company with the Hon. Charles Sumner. God in compassion spare us such a sacrifice as that [Loud cheers.] One good man has, I fear, been sacrificed on that altar. Shorn of his power, he has become the mirth of tyrants, and they say, 'O Lucifer, son of the morning, how art thou fallen, and become like one of us ! ' Chained to their chariot wheels, they drag him onward in their triumphal train. A Cate or a Cleopatra would not so have graced a Casar's triumph. O. I. never more rejoiced than when Edward Everett was sent to Congress-a man already spoiled, [cheers and hisses,] instead of some good man, to drink the Circean cup, the fatal sacrament of slavery, and become a monster, as in the fables of the past.

Mr. Chairman, I am not able to see any propriety in sending WENDELL PHILLIPS to Congress. I do not wish to see any other man there, uttering sentiments such as these. Mr. Hale might be of service out of Congress, but to my mind he has been of very little while in Con grees. I know, before he went there, he was of They were there in immense numbers. A liberty pole shire, of which State I, in connection with my friend band of music headed the procession, and it was in-Foster, was then a resident, and where we had been laboring for some years, he was denounced by his parroic sentiment and act of his life, as a public man- to attend; for, at the West, the people will travel thirty his hostility to the annexation of Texas. Exorcised from his party, he appealed to the people, and did just the very thing which, as I read, he recognizes as the most efficient, nay, only means to overthrow slavery; and the result was, that although the party had expelled him from their ranks, the people of all parties, whose hearts and consciences he awakened, espoused his cause,

ed. Now, it seems to me our Free Soil friends had bet- of the House of Representatives in Congress, and made who sustain this Government had better look and see if the compromise, by which millions of their fellow-beings are held in slavery, is not at least as wicked as that compromise of 1850, which only proposes to return some few hundreds—perhaps not even so many as that to bondage, if they shall have escaped. I am not able in the extract I have made from his speech. Policy and

Why then should we ask for any other action than tain that compromise, can find any particular fault with the compromise of 1850. Multitudes of slaves have died that which has succeeded so well in New Hampshire and are still living, who are held in bonds in consequence of the compromise entered into at the formation itself, accomplished the very object, in so far as the complish; and all we need ask is, that such men shall

stance of the fidelity of the Free Soil party to the cause about Platforms—the Whig platform at Baltimore, the I think our friend (DANIEL FOSTER) would not think of why they had not as legitimate a right to stand as the gratulation, and go home again rejoicing with three ther; for the three together were only the foundation, millions of slaves emancipated and set free. (Loud

there is only one such man, that we hold it up as apos tate to the cause of humanity and of God. So, I think Am I right in this idea ?-If not, set me right. The if there were enough of such men as Joshua R. Gin-Democratic Platform was crected first, then the Whig; DINGS in the Free Soil party, the results would be quit hood? Who is the successor of ORIN FOWLER, another death's remorseless hand! And who succeeds eve all engaged in supporting the great governmental plat- Judge ALLEN? There is a rumor that he is a Free Soi man, but I am indebted wholly to rumor for the informa form, on which is offered continually the sacrifice of man, but I am indebted wholly to rumor for the informa-more than three millions of human beings; and at that tion. (Cheers.) And where, too, is the successor of dreadful altar stood the high priest of the Democratic Horace Mann? I am sorry to be compelled to say, party, General Pierce, the high priest of the Whig par- that I think, after recent developments, that the cause of the slave cannot have been injured by that exchange. party, John P. Hale ;-and at their feet lay bound and But then, where are the Free Soil representatives of eding, a burning but living sacrifice of three mil- Massachusetts? They are not now seated in Congres as last year.

Now, I venture to assert, from what I know JOSHUA R. GIDDINGS, and of his fidelity to the cause of humanity, that there is no District in Massachusetts, except the Boston, that he would not earry triumphant ly in two years, and hold it if he chose, to the end of his ife-and then perhaps appoint his successor (laughter;) and he would do it, too, by genuine anti-slavery missionary action. And I want to assure my friend DANIEL FOSTER, that L have head Mr. GIDDINGS speak as censoriously of the apathy of New England Free Soil men. as I ever heard STEPHEN S. FOSTER speak of them, and for precisely the same reasons. Why, Mr. Chairman, I have pretty much done with condemning the sins of commission of our Free Soil friends, for they are comparatively very small ; but their sins of omission are with me quite another affair. It seems to me, so far as I can judge, after having travelled quite extensively in Ohio, and especially on the Western Reserve, that I had far rather have the Whigs and Democrats of northern Ohio, than the average of Free Soil men in Massach setts. I am sure that the latter are quite as useless in the cause of humanity.

Now, Mr. Chairman, take one single fact. Mr. Gropings has been made very unpopular on many accounts but still has held his place, in spite of the combined power of Hunkerdom, both at the North and at the South. Last year, they undertook to crucify and get rid of him. The cry went up from universal Hunker dom, from all over the land, 'Let him be crucified !' and a conspiracy was entered into to consummate the New England, was introduced there. They took off the (Laughter.) They nominated him not he differed from Gippixos, but only for the sake of getting rid of the latter. Then they brought Horace Greeley hold up Mr. Giddings's sins in the matter of mileage

Well, with all this machinery in operation, they fancied that Mr. Gippines was as good as dead; and a ommittee was appointed to get up a triumphal supper, that was to be eaten on the night after Mr. Gippings' death and burial. Well, they went into the canvas, and finally into the election; but the result showed, that, notwithstanding all these efforts, Mr. Giddings was returned to Congress by a handsome majority over all that had been brought against him. (Loud cheers.) And a further result was this: in consequence of taking the two anti-slavery counties off of his District, and annexing them to a Hunker District, bless me if they did not elect a whole-souled Garrisonian abolitionist in feeling from that District, too. (Enthusiastic applause.)

And so, they who played Haman, met a Haman's fate. Now, let Mr. Gippings come into Massachusetts, and abor here as he labored there, and do you believe that Hunkerism could triumph over him? I question if he would not have both the parties at his feet in less than six months, begging crumbs from his table.

I want to tell you further on this matter-and I will try not to be tedious-that throughout the West, whatever may be said of the baneful influence of Church and State here, there is a genuine virgin soil, into which the seeds of Humanity may be cast, with the promise of a plentiful harvest; and Mr. Giddings is not ashamed to be identified with the unpopular laborers in that field. I wish I could say, to the credit of the Free Soil party of Massachusetts, that any of our agents had ever been even once invited to share the hospitalities of ome of their sumptuous homes, as they have always been at Mr. Groptnes's home at the West; and that they had received from them as noble a testimony to their efforts in behalf of liberty, as has been uttered by Mr. Gippings, whenever they have entered his Dis-

Take one example, among many, of the influence of the anti-slavery sentiment in that region. In one large town in his District, there was a Methodist church connected with the Conference. We held two Convention there. We called upon that church to separate itself from the Conference. They considered the matter, but refused to separate. However, after we left, they hought better of it, and, as I saw in the papers, passed a resolution disconnecting themselves from the Conference, and so formed the first truly independent Metho dist church I ever heard of in America.

I went, last year, with Mr. Gippings, to attend great Convention of the Free Soil people at Ravenna service to the anti-slavery cause. In New Hamp- had been erected, on which a banner was flying; deed a great demonstration. An eminent citizen of the State-a Judge and a member of the Methodist Church ty-nay, expelled, for the first really manly and he- of which I have just spoken, had come a great distance or forty miles, even if they have to go on foot, to attend an anti-slavery meeting. Mr. Gippings, in the course of his remarks, alluded to the Christiana affair, and spoke of the glorious results of that tragedy—the first real battle for freedom, as he said, on the soil o America. Then he began to speak of the principa actor, Gorsuch. 'We are told,' said he, 'by the reliand they sent a Legislature together, who took him out gious papers, that he was an eminent Christian, and a

fair representative of American Christianity—a model of piety.' Free Soil men here don't talk just like that; than an equivalent for their money.

The result of this New England Convention must be required to the result of this New England Convention must be required to the result of this New England Convention must be required to the result of this New England Convention must be required to the result of the resul they would go to Congress if they did. This old Judge here rose, and said, 'Mr. Giddings, allow me one ques-tion: Do you know that that Mr. Gorsuch was a member, in good and regular standing, of our Methodist Church?' 'I say,' said Mr. Giddings, 'it was so stated in the religious papers; and I know ten thousand other Methodists who ought to be served just as he was.' (Laughter and cheers )

Now, that is the way Mr. Gippings preaches at the est; and that is the reason of his success. The pec ple, when they elect him to Congress, only say, in form ction day, what they have said in effect the whole year before. There is not a man in his District who s not know his face, wherever he meets him; nor many women, nor children, even, who have not seen him; and mothers are training up multitudes of such for Congress, or to send such to Congress.

In one instance, when his enemies had determined to kill him off, they called a Whig Convention, and pledged their delegates before-hand not to sustain him. The people heard what was going on; they rallied in Conon, and they told the delegates, 'We know what you have come here for ; it is for the purpose of exorcising J. R. Giddings. Now, you may nominate whom you please; but we shall elect him.' And they nomi-

Hear one other line of this:—' He has died as a Christian ought to die.' And many devout Free Soilers followed him at the burial. I tell you, that is not the spirit by which success is secured by any party. J. R. Giddings speaks the truth in Ohio—and goes to Congress. This party speaks and acts what it knows is false in Massachusetts—and, where are its candidates and its shoresses? I tell you, that ship there are Mr. Phillips's argument and Mr. Jackson's letter, a file on which his tooth has hither to one but him self is satisfied with the course he has pursued.

ment longer. I have adverted to the West in my re-ment longer. I have adverted to the West in my re-Mr. Phillips had never heard of any private opin marks, particularly because I had an announcement to make, which I think will fall joyfully on the ears of many in this Convention. I have spoken of the character of the West, and of the means and modes by understood him as Mr. Phillips charges. So did all which the triumph of anti-slavery principles has been my associates in the field service. secured there. It is not by temporising; it is not by compromising. It is by bold, outspoken truth, and the heard him say at the time, in Fancuil Hall, in that I have been this afternoon instructed to say, that us for aid from several States, there is a gentleman in the audience, who will, if the Board will institute a system of operations, and send their most efficient and ncompromising agents into that field for a campaign, sand dollars. (Applause.) Further than that, if the plan promises and prospers well, he has no hesitation in adding another five hundred dollars, in order that an efficient work may be carried on. (Loud cheers.)

Mr. Chairman, the West has lifted up its cry, and to day we are appealed to, 'to come over and help them.' one voice thus generously responds. My friend Mr. FOSTER and his wife, who, with myself, have all spent a good deal of time in the service, perhaps feel more exactly the value and importance of that field than any body else can. I do hope, that with such a beginning, we shall be able to give an impetus to the cause, not only there, but also at home; for I believe there was me truth in that old couplet in Bunyan's Pilgrim's Progress-the only religious book in which I find much f my own experience narrated (laughter)-

A man there was, though some did count him mad,

I think the best way to advance the cause here in field; and I hope that this proposition will not be lost, secause I should only have to announce the name of the gentleman making this generous offer, to give a sufficient guarantee that he means all that he says, and, if cient guarantee that he means all that he says, and, if was really the first man, now in Massachusetts the plan succeeds, very likely more than he says. (Ap-

From the Practical Christian.

into a meeting of the Universalists, where we heard two very earnest and good addresses, though the audience was even very much smaller than the one at Federal street. Where were the thousands f professed Universalists in the city! The meetcertainly looked as though the Universalists, also, lack a practical and an inspiring object where with to take hold of the multitude. There was not much enthusiasm there. But the Abolitionists

NEW ENGLAND ANTI-SLAVERY CONVENTION. which was a very different gathering. Numbering but a handful in the great city, their very first meeting was a full one, and the others were near-ly all crowded—notwithstanding an admission fee five cents was exacted at the evening sessions And there was life there, and earnestness, and And there was life there, and earnestness, and power, and efficiency. No one present could say to which we looked with much interest, has ended of the speakers, that they were 'aiming at nothing, and hitting it.' They very evidently had an object, a purpose, an end; and went forward to the accomplishment of their work, as though a wo was upon them if they preached not their Gospel of Humanity. They had hearts of flame and tongues of fire. They demonstrated, indeed, that they how to use logic, rhetoric, and even learning. of fire. They demonstrated, indeed, that they knew how to use logic, rhetoric, and even learning, in the accomplishment of their mission; but their peculiar power was moral, spiritual, and therefore mighty. They were inspired with the divine idea of freedom, and they secured interested and earn-est hearers; some, indeed, angrily affirming, 'these are the men that would turn the world upside down,' but others listening to them as to the ser-vants of the Lord, who show to mankind the way of salvation. Even clergymen, from most, if not all the sects, came to hear; and we are sure that they heard many things which in their hearts they applauded, and witnessed a freedom, a directness, and a boldness of utterance, that they sincerely wished all ministers, if not themselves, could af-

some manly, as well as some unmanly, opposition was made to 'Garrisonianism.' We think that at this Convention

the principles, the object, and the measures of Mr. Garrison and his friends, were more clearly stated and defined, and better understood by the audience, than we have often known them to be at such a than we have often known them to be at such a gathering. Messrs. Garrison, Phillips, Burleigh, Foster, Pillsbury, Quincy, H. C. Wright, Remond, A. T. Foss, and Lney Stone, all spoke with characteristic ability and effect. Theodore Parker made a very able and interesting speech on the last evening. At one of the meetings, Mr. Garrison made an explanation and defence of the Platform on which he and his friends stand, which was, on the whole, almost the best we have ever heard if not

important and greatly favorable to the cause of manity. Charles F. Hovey, Esq., made the very erous donation of \$1,500 towards carrying on

From the Ohio Anti-Slavery Bugle. HORACE MANN. CONCORD, N. H., 18th May, 1853.

DEAR MARIUS: It is a most significant fact, i seems to me, that the Free Soil papers are almos wholly silent on the correspondence between Wendell Phillips and Horace Mann. I am the more giad, therefore, that, small as is the Bugie, you are finding room for it. And though some people, both Free Soil men and Abolitionists, seem to regret that it has happened, I, for one, am very glad of it. We who are field hands have to meet the question involved, very often. And though I usually feel pretty well satisfied with the defence I can make of our doctrines, still I ever recollect that behind my opponents stand the Sumners, and Manns, and others, who might problems are in the standard of the standar who might perhaps annihilate me in the very first onset. So you see what reasons some of us have, to be glad at this encounter between the

us have, to be glad at this encounter between the two champions of the respective parties.

If there are such men in the Free Soil party here in New England, I want to know who they are and where they are. Just let me read this little extract from the Commonwealth, the organ of the party here, as a specimen of New England Free Soil fidelity and honesty. It is in allusion to a great man then just dead. The paper that morning was put into deepest mourning. No matter what it had said before, it must go into deep mourning. Says the Commonwealth—' Mr. Webster has departed this life, calmly, bravely and piously.' (!) Hear one other line of this:—' He has died as a Chris-

and its successes? I tell you, 'that which they sow, made no impression. Mr. Phillips charges and they reap.'

Mr. Charman, I wish to detain the audience a mo-

people welcome us there, many of them foremost in presence of thousands of the people of Boston, and Freesoilism, and bid us 'God-speed.' Now, Mr. Chair- of Massachusetts. He was not contradicted then; man, something has been done here already in the way of raising funds. I wish to announce to the audience, that I have been this afternoon instructed to say that that I have been this afternoon instructed to say, that nancy of demons. But none of them said a work since the Western field promises so much, and since on this subject. Would they not, had it beer there is just now a very loud and urgent call coming to known, or even supposed, that Mr. Mann had bee

misrepresented!
And now Mr. Jackson, a member of the Scho Committee of Boston at the time, and through al the time the subject was agitated, assures us in his letter, that Mr. Mann was not only silent, but —scattering radical books and papers, and the spoken word, as far and as broadly as is in their power,—he will head a subscription for that object with one thou-

connected with his duties as Secretary!'
And Mr. Mann still talks like a real braggadocic of his victory, and the discomfiture of his antago be assured he has a full monopoly the triumph. No one who has read all the corre spondence, can possibly share it with him. now proposes to give us in The Liberator, the benefit of his opinions on the main question in dis pute. He would have had more readers some tim pute. He would have had more readers some time ago than now; for Mr. Phillips is not alone in his opinion, that his letters hitherto, 'have been in tone and temper entirely unworthy the notice of a gentleman.' If the Free Soil party can survive many such developments, it is much nearer immortal than I had ever supposed. It need fear no foes, if it can endure such friends.

A friend of mine in Boston asked me what was the prevailing sentiment short the Phillips and

the prevailing sentiment about the Phillips and Mann correspondence. He is among the most ac complished and refined of the world's scholars are gentlemen. If he have any choice, however, in this encounter, I think it would be on the side of Mr I think the best way to advance the cause here in Mann. His question answered, I then asked what Massachusetts, and over our whole soil, is to send some he thought of it. 'Why,' he said, 'Mr. Phillips

talent, who can arrive at any other conclusion. A great many times since the death of Danie Webster, I have been asked who, in my judgment not a real man. He was only ideal. The people wanted a Daniel Webster, a real one—a might master mind. And by common consent, they call ed him one, with all his frailties and all his follies ANNIVERSARY WEEK IN BOSTON. But Horace Mann can be, and I trust will yet be a real, not a fancied or ideal Webster; and if he is not, I know of no one among all our politicians,

This has ever been my answer, until the Ithurie spear of Mr. Phillips touched him. Never in al my life before, have I been so deceived in morta man. His replies to Daniel Webster, his contro versy with the Cambridge Professors, and his an nihilation of some spleeny sectarian bigots, about the Bible and religious dogmas, as connected with common schools, were most honorable to his head and heart. But when he lifted his hand agains the Lord's anointed, he seemed to fall like light ning from heaven.

Yours as ever,
PARKER PILLSBURY.

WENDELL PHILLIPS, Esq., AND HON. HORAC Mann. The controversy between these gentlemen to which we looked with much interest, has ender in the face and say, Sir, you are not a formal worthy of my steel,' and then stalk away under 'worthy of my steel,' and then stalk away under the folds of his dignity. He should have known his opponent, and have determined the question of his worthiness before venturing to attack him. The retreat of Mr. Phillips, in the circumstances makes it wholly unnecessary to pass any opinion as to whether Mr. Mann has or has not vindicated himself from the imputations cast upon him by Mr. Phillips; for this retreat is of itself a practical confession of inability to sustain those imputations. We are not surprised that the Pennsylvapplauded, and witnessed a freedom, a directness, and a boldness of utterance, that they sincerely ished all ministers, if not themselves, could after the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was, as usual, free to all, and the platform was all the platform was a platform wa

A Beautiful Medal .- We have in hand colden ANTI-TORACCO MEDAL, a little less than a recent in size; and as the cost is only a few of such cents the precious metal overlaying it must of course amazing thin. Still, the medal, however humble amazing thin. Still, the medal, however humble in pretensions, in the lapse of time, may be of more value to the nation than the acquisition of California, with all her treasures. On one side, there meets your eye a splendid looking Boy, standing upright, and indignantly trampling under foot a Tobacco Plant; while his head, buried in roguish curls, has around it this Pledon: I will support the property of the p whole, almost the best we have ever heard, if not the best—lucid, strong, grand. It was catholic in spirit towards all classes of honest and earnest Anti-Slavery men, and evidently made a deep and favorable impression upon the great audience. But we must refer our readers to The Liberators for a more particular account of this and other speeches; which will probably be there reported in fall that a good time, by the way for the spirit towards all classes of honest and earnest Anti-Slavery men, and evidently made a deep and favorable impression upon the great audience. But we must refer our readers to The Liberators for a more particular account of this and other speeches; which will probably be there reported in fall that the spirit towards are the spirit towards and such as will make the spirit towards and such as will be spirit towards. we must refer our readers to this and other speeches; which will probably be there reported in full. It is a good time, by the way, for those who do not take that noble, pioneer sheet, to send in their names as subscribers. The Speeches alone which they will get from time to time—some of them.

THE LIBERATOR. No Union with Slaveholders, BOSTON, JUNE 10, 1853

POURTH OF JULY. A Grand Mass Celebration will be held on the control FOURTH OF JULY, as usual, in the beautiful and remain Grove at Abington, by the friends of imparial fracts. who feel that the day should be especially construct who leer that to the work of 'proclaiming liberty throughout all to to the work or proclaiming merry turougness at the Jand unto all the inhabitants thereof.' We regret the and unto all the management is no longer to be grately the Railway Company, of providing an errors to the manney and putting the excursion tickets at half price; but he and putting the great is the amount of travel or the plea is, that, so gives it is no object premisely is to Company to make any such arrangement. We have to doubt, however, of a large gathering, and antiqual spirited celebration. Further particulars breaker,

THE BIBLE CONVENTION. Agreeably to general invitation, a Convention

held in the Melodeon, at Hartford, (Ct.) las Thurshy Friday, Saturday and Sunday, (day and evening inch sive,) for the purpose of freely and fully carries the ORIGIN, AUTHORITY AND INFLUENCE OF THE JEWISH AND CHRISTIAN SCRIPTURE TO I tendance was highly respectable, and uniformly large Joseph Barker, of Ohio, presided on the eccasion, T Joseph Backer, equally divided between the opposit parties—though the defeace of the Bible, as an inspire! volume, was mainly by two persons only-fler. George Storrs, of Brooklyn, N. Y., and Ber. Mr. Tarner, e Hartford-both Adventists, and believers in the annihi lation of the wicked. Those who took the negative side were Andrew Jackson Davis, Prof. Britan, Joseph Barker, Wm. Lloyd Garrison, Parker Pillsbury, Heart C. Wright, S. I. Finney, and Ernestine L. Rose, To great body of the Convention was composed of sure the choicest spirits of the age-men and women when hearts are baptized with the spirit of universal human ty, who are foremost in the cause of freelan, temper ance, purity, justice, and religious liberty; whi de to prove all things, and to do their own thinking; and of whom the world is not worthy.' Of course, the demeanor was calm, dignified, and most exemple, On the other hand, the galleries (especially during evening sessions) were occupied by the partisant of it Bible as popularly received, -a considerable perion whom were theological students from Trinity Celleg and the leading rioters on the secusion, who attempt to break up the meeting by stamping, shouting, ye ing, groaning, grunting, hissing, mocking, carrie whistling, making indecent and insulting expression on one occasion turning off the gas, and extinguish the lights, so that the meeting was for some time of pelled to suspend its proceedings, and behaving three out like a troop of demens let loose from the pit. Eren appeal to their sense of propriety, to their self-report was met derisively and with shouts of laughter. Eur the Sabbath-their holy Sabbath-was no restraint their rowdyism, so that it became necessary for the Mayor to be in attendance with a constabulary fees In the evening, so protracted and outragrous was the interruption, that an attempt was made to arrest ever two of the leading rioters, when a scene ensuel the baffles description. The officers were violently assess ed, blows were freely interchanged, knives were drawn and sword-canes were menacingly fourished, and was not till two arrests had been made with great difculty, that any thing like order was restored. And the was the best defence of the plenary inspiration of the Bible that pious, evangelical Hartford had to make a the occasion! After the adjournment, the theorem ruffians (some of them the sons of Southern mesers and cradle-plunderers) gathered around the don and took possession of the stair-case, uttering for he guage and insulting various persons; but the send object of their murderous spite was 'Garrison ! Garrison ! Garrison son ! '-and they vociferously exclaimed, 'Where's Garrison ? ' Bring him out !' 'Put a halter shet his neck ! '-&c. &c. But we passed through tien, unattended, and fortunately without injury-probably not being distinctly recognized.

Immediately, a telegraphic despatch was sentall or the country, which duly appeared in all the daily po pers, to this effect- 'Last night, the Anti-Bible Cours tion broke up in a row! -- designedly leading if inferred, by every reader, that the members of the vention engaged in fisticulls with each other, and to minated their proceedings disgracefully! Since far adjournment, the assaults of the Satanic press, fared near, upon the Convention, have been of the most amcious character. Such shameful caricatures, malgast falsehoods, and infernal misrepresentations, en nate only from those whose passions are 'set on fee if hell.' We invoke all honest, candid and truth-leag minds to give no credence to what-they read from sea polluted sources about the Convention. As sen s practicable, a comprehensive, impartial and authors report of its doings will be published in pampher for. a competent phonographic reporter having ben exployed, -and then all Christendom may intelligently sit in judgment upon it. We have no anxiety as is the verdict : we only know that the truth will stand, as ever rejoices in the light, while superstition and ispa-

ture tremble and howl at the thought of expense.

Excellent letters were received from Rev. Junes Rich ardson, Rev. T. W. Higginson, and others. Delegan were present from Ohio, Pennsylvania, New Jess, New York, Massachusetts, New Hampshire, and start parts of the country. It was 'good to be there,' despite all the venomous displays that were made by that who could only howl like wolves and his like serpent

For truth shall conquer at the last-So round and round we run,
And ever the right comes uppermost,
And ever is justice done.

THE HARMONIAL MAN ; or Thoughts for the Age. ANDREW JACKSON DAVIS, Author of 'Nature's vine Revelations,' 'Harmonia,' &c. &c. Best Bela Marsh, Publisher, 25 Cornhill. New York. Partridge and Brittan. 1853.

Mr. Davis occupies too preminent a position ed a formal introduction to the great col His case is so phenomenal as to be without a paral though not without an approximation, in the deviment of the human race. He is a living mirack, if may recognize the miraculous without implying a thing absurd or superstitious, but only simply weed ful. Without education, he is highly educated; zh out a knowledge of books, he is able to comprehend them whatever is needed for illustration or argument without study, he is at the head of all students; with out scientific or theological instruction, he is forms in the elucidation of the laws of Nature and of Nature God. Psychologically and Physiologically, he may seends both the theory and the practice of the age which he lives. His works are getting very with read, and producing a deep impression, most favoral to the freedom of the human mind and the overthres all forms of tyranny. The contents of the pre-work are—1. How shall we improve Society? 2.7. Influence of Churches. 3. The Necessity of Orga Liberty. 4. Mankind's Natural Needs. 5. The M. by which to secure them. 6. The Philasophy of hadring Rain. 7. A Statement of popular Decel 8, The Causes of Rain explained. 9. The Philom of controlling Rain. 10. Answer to Scientific Of tions. 11. Plagiarism—Clairvoyance Illustratel. 1.
What will People say? - 13. The Pirate's simple Name

We have received the proceedings of the late! ligious gathering of free and progressive spirits, at Kenett Square, (Pa.) and design to publish as much them as our narrow limits will permit.

## From Frederick Douglass's Paper. INFIDELITY.

INFIDELITY.

The fir any there were) who attended the flow fir any there were) who attended the flow firm and the 'American Anti-Slavery Sometim New York, with a view to discover infidelest in Sproceedings, were doomed to disappoints in the proceedings, were doomed to disappoints in the proceedings, were doomed to disappoints in the secting from beginning to end. To be sure, we seek the process of the proces theory, they were not discarded in pracimportance to the were not discarded in practice in theory, they were not discarded in practice in theory, they were not discarded in practice was another feature of the meeting, the mode of fail to be noticed by those accussible outland on such occasions, namely, the second of Stephen S. Foster, Parker Pillsbury, where of Stephen S. Foster, Parker Pillsbury, where of Stephen S. Foster, Parker Pillsbury, the second with their characteristic men who have stamped their characteristic men who have stamped their characteristic men who have stamped their characteristic properties. One or all of them was a second with the second with th

sempanied the ark on its rescondition to its place for york.

See york as suspect that these gentlemen have been inbed to derit themselves on this occasion, because their
bed in good give new force to the charge of infidel
see it is brought against the American Anti
the sector; which charge is operating very uneach is brought against the charge of infidel-each is brought against the American Anti-sery Society: which charge is operating very un-imply to its prospects, especially in Scotland. If a re right in this conjecture, we are bound to It are right in this conjecture, we are bound to cannot the motive, while we must condemn the result upon which they have neted; and the result of their policy. The absence of these general might increase it. The fact that they staped away, taken in connection with others, or staped away, taken in connection with others, in relayed away, taken in connection with others, is like to be esteemed as a confession of past deed, and an acknowledgment of the justice of its censures heaped upon them; so that both the meight and policy are false and mistaken. The law larger platform is broad enough for the world are all was have an all of the world. sand open; and we have an interest in main-ness its breadth. There is a principle of vital nestance to the slave, and to every other victim (spatice, involved in the matter. To make the platform, even for expediency sake MANUAL, is not to be endured in silence. history, is not to be end one; but we do say, that, is a sy it has been done; but we do say, that,

Wight, Foster, and Pillsbury, are charged with s infidels; and we are not called upon here to affirm or to deny it; but granting that ther to anim or bounded, the man who would say then on the anti-slavery platform, stand aside, then on the loly than thou, has yet either to learn lan more holy than thou, f humanity and the philosophy of is fest claims of numarity and the philosophy of size, or is at heart a tyrant. The genuine aliminist has little time to spend in examining acressis of his companions. Filled with a sense less tremendous wrongs of the bondman—the dedness of slavery-he rushes forward with ister-lit inspiration, calling upon all who wear a inage of God to help in abolishing the wickedss, and in giving liberty to the captive. In doing this, he neither endorses nor passes judgment upon an man's creed. of all the attacks upon the American Anti-Sla-

ser Society, on the part of its avowed foes, we know of por more gratuitous, mean and absurd, than the forepar The instinuation, that Messrs. Foster, Pillsbury mi Wright absented themselves from the anniversary, a orier that their presence might not 'give new ins to the charge of infidelity which is brought against in Sciety,' is worthy of the New York Observer,touch even that malignant pro-slavery journal did not bein of making it ; but, coming from one who still asand to be in fall membership with the Society, and findly to its welfare, it is doubly inexcusable. Its eject is sufficiently palpable to the dullest vision. It is seabander the fifth rib, while the inquiry is raised as to he bealth of the victim. And this at the hands of Interick Douglass ! ' Et tu, Brute ? ' The reasons viy the faithful men alluded to were not at the an gerary, Mr. Douglass might easily have ascernied, if curious on that point, by writing to them We knew of no obligation resting upon them, however, butte why they were absent, either for the satisfactosef Mr. D. or of the public ; but the silly cry of infieldy had just as much to do with it as with the posts of cabbages or the manufacture of steam enries. Mr. Pillsbury was confined to his house, at the me, by Job's torments, -boils. As it was impracticalisher both Mr. and Mrs. Foster to be absent from lone, the latter (though in poor health) gave her at bulance, of which Mr. D. says nothing, Mr. Wright vistalfilling sundry engagements he had made in this State, as well as busily occupied in preparing a work for the press. The entire charge is supremely ridiculous. Mr. Douglass is careful to make proclamation, that Wright, Fester and Pillsbury are charged with being bblels'-(was it not Jesus who was accused of having s detil!)-and as careful to add, 'We are not called upon here either to affirm or deny it.' The time has ben-and long after that charge had become threadhire-when he would have felt called upon to treat is with indignant scorn and a stern denial, knowing where was its origin and what was its real meaning lisevident that he is somewhat altered in the temper of his mind

Of his libellogs conjecture he says- If we are right hit, we are bound to commend their motive '-i. e., the motive to disguise the real character of the Society asl thus to deceive the friends of the slaves on Botl tils of the Atlantic !- though he " must condemn the principle upon which they have acted, and the wisdom of their policy.' But he is satisfied that 'the absence dithese gentlemen will not silence the cry of infidelity anch their presence might increase it '!!! And the le goes on to protest (with a show of great catholicity d spirit) against the exclusion of any man from the slavery platform, on account of his religious opinhas. If this is not to 'fire at nothing and hit it,' w how not how to define it. Should any injustice of this had be done to Mr. Wright, Mr. Foster, or Mr. Pillslary, we are inclined to believe, from our knowledge of those individuals, that they will be pretty sure to rate the fact known, and that it will be wholly superfaces for Mr. Douglass to take up their case in advance, tol especially to expend his indignation upon mere osjectural proscription for opinion's sake. 'To must the anti-slavery platform, even for expediency's ale, po narrow for such men as Wright, Foster and y, is not to be endured in silence !! No, inted! 'We don't say it has been done,'-O, no!but we do say that, considering the circumstances, (! here is remon for the conjecture?!! Well, this is tery shabby; and, unless he is given over to blindness d hind, Mr. Donglass will yet see it to be so.

## From the Pittsburgh Saturday Visiter. CINCINNATI CONVENTION.

end who attended this Convention inform there was very general dissatisfaction with the are of Mr. Garrison on the Bible question my staunch friends of the slave, who had com a distance to be present, left the Convention ad refused to enter it again, because they could be unite in, or in any way countenance, his deunite in, or in any way countenance, his de-stations of disbelief in the Bible as the Word of

cannot help thinking that Mr. Garrison, an who agree with him, are wrong in their ef-to saddle the anti-slavery cause with their is saidle the anti-slavery cause with their miar riews on the Bible question. Certainly, is very unwise for those who differ so widely, is no hope or wish for agreement, to attempt ling conventions together. The Garrisonians sear to dislike and oppose the Free Democratic cry more earnestly and vehemently than the old bestared to the contract of the darry organizations; and the powder expend-a true, carnest friends of the slave, by their this toting friends, might blow up a whole arm of slaveholders, if expended upon them. We have patience with the Kilkenny cat war of Anti-ary men, and think they might be better em-red than in devouring one another.

Moreover, it is strange to us that such friends the slave as Mr. Garrison and his followers and see that the most livest means to break his

anot see that the most direct means to break his cain is the Bible belief and Christian hope of spakind. If nothing else had taught them this,

the history of 'Uncle Tom's Cabin' might. It is a nalmost universally-acknowledged fact that the evangelical faith of that book is one most important reason of its success. An Infidel Uncle Tom never could have been painted to touch the hearts of mankind as does the Christian hero of the tale, and as a matter of expedience, we think his friends should let his simple faith plead for his race, without wasting their strength and his, in vain efforts to prove that his hope, and the bond of sympathy between him and his kind, is nothing but an invention of priesteralt.

It is the duty of the people, therefore, in framing a constitution of government, to provide for an equilable mode of making laws, as well as for an impartial interpretation and a faithful execution of them,' &c. &c.

Now, women are 'individuals'; women are a part of 'the people'; women are c'citizens,' for the Consti-

between him and his kind, is nothing but an invention of priesteralt.

Any one who feels in duty bound to carry on a a crusade against Bibles and churches, ought to do so in some other connection than that of the Anti-Slavery cause, and at the expense of some one better able to bear it than is the poor slave.

It is not justice to him to defer the day of his redemption until the time of a general emancipation of every body from everything they may think oppressive; and even supposing Bibles and churches are human inventions, and great impositions, would it not be good policy to turn all the available forces to getting the slave an acknowledgment of his legal right to his own bones, before emancipating him and others from the oppression of paying pew rent!

matter into considera son, and admit the possibility of a doubt that they might be wrong in the zeal with which they get up and keep up family quarrels in the acti-slavery ranks.

Mrs. Swisshelm has been grossly imposed upon by her informant. There is not a word of truth in the statement made to her; and we appeal to all who were present at the Convention in Cincinnati to sustain us in this declaration. We never attended a more manly or a more kindly disposed meeting; and as we had no a more kindly disposed meeting; and as we had no complaint to make on our part, so we gave no just cause rogate your Bill of Rights—for we rest on that. for any on the part of others. The 'many stanch friends of the slave who left the Convention, and refused Not entirely so. The novelty is all the other way. In to enter it again,' must have belonged to the same band as Falstaff's 'eleven men in buckram,' and been just Victoria: it is a false Democracy which has taken it as real and just as courageous. Instinct is a great away. In my more detailed argument, (above mentionmatter.' They ignominiously fled, it seems, 'because ed.) I have cited many instances of these foreign privithey could not unite in, or in any way countenance, his leges. In monarchical countries, the dividing lines are (Mr. Garrison's) declarations of disbelief in the Bible not of sex, but of rank. A plebeian woman has no as the Word of God.'

drawn aside to discuss any extraneous question; we us, the only rank is of sex. Politically speaking, in observed good faith, as we have ever done on the anti- Massachusetts, all men are patrician, all women plebeobserved good faith, as we have ever done on the antislavery platform, towards those who were present to
deliver the slave; we said nothing against the inspiration of the Bible, but only reminded the assembly that
the rights of man were not originated by nor dependant
upon the sacredness of any book, and that while all
woman, as woman, is a novelty. It is a new arisity and authority of the Bible, it was filled with strife has peculiar powers, as such, there is aristocracy and and confusion as to the interpretations of the book, and, oligarchy. therefore, that such a profession proved nothing and settled nothing. 'A man's a man, for a' that,'

peculiar views on the Bible question.' Nor can we criminals and paupers, there is no class of persons who help thinking 'it is time for those who claim to be in- do not exercise the elective franchise.' Women are not telligent, and mean to be truthful, to cease bearing even a 'class of persons'! And yet, most readers false witness against their neighbor. The assertion, would not notice this extraordinary omission. I talked insinuation, accusation, or whatever else it be, is wholthe other day with a young radical preacher, about his ly groundless. The advice of Mrs. S. to us, therefore, new religious organization. Who votes in it? said I their flings at us, on the right and on the left, and who liberty—any body and every body votes.' What! are endeavoring to obstruct our anti-slavery labors in said I, 'women?' 'No,' Said lie, rather startled; ' every possible way, are more absorbed in the cause of did not think of them when I spoke.' Thus quietly do the slave, and more concerned for his emancipation, we all talk of 'any body and every body,' and omit than we are'; but we see no proof of it.

obligation resting on us to let it pass without criticism, world and his wife ' would be there. Women are not if at any time we think it be swerving from principle It is a morbid state of mind which deprecates such a these things show the results of that inconsistency with is good to be 'no respecter of persons.'
While protesting against mixing up with the anti-sla-

very cause extraneous notions, Mrs. S. violates her own rule by saying, what we have never heard or surmised before, that 'it is an almost universally acknowledged following :fact, that the evangelical faith of Uncle Tom's Cabin is one most important reason of its success'! If so, why is it that it is so generally frowned upon by all the leading 'evangelical' influences in Church and State? Is this the cause of its circulation as much sonong the

painted to touch the hearts of mankind as does the Constitution for ratification-to whom? Not to the in-Christian here of the tale.' Was he a Christian? habitants of the State—not even to a majority of the And does Christianity utterly disarm every one, thus native adult inhabitants; for it is estimated, that at allel) case has recently been decided, in which a Rail- Mary Herrick brutally treated and vilely enslaved, and require sub- any given moment-in view of the great number mission unto death? Then the American church and men emigrating to the West, to California, or absent on clergy are not Christians, for they believe in fighting, long voyages—the majority of the population of Masnot is she an 'Infidel'?

ly have steadily insisted on his immediate and unconditional emancipation, for more than a score of years ! But, may no other form of oppression, no other system of iniquity, be assailed until his liberation be secured?

## REMARKS OF REV. T. W. HIGGINSON Before the Committee of the Constitutional Conven-

tion on the Qualification of Voters, June 3d, 1853. I need hardly suggest to the Committee the disadvantage under which I appear before them, in coming to glean after three of the most eloquent voices in thi community, or any other [LUCY STONE, WENDELL PHIL-LIPS and THEODORE PARKER]-in doing this, moreover, without having heard their arguments, and in a fragment of time at the end of a two hours' hearing. I have also the disadvantage of gleaning after myself, having just ventured to submit a more elaborate essay on this subject, in a different form, to the notice of the Convention.

I shall therefore abstain from all debate upon the general question, and confine myself to the specific point now before this Committee. I shall waive all inquiry as to the right of woman to equality in education, in occupations, or in the ordinary use of the elective franchise. The question before this Committee is not whether women shall become voters-but whether they shall have power to say, once for all, whether they wish gument. to become voters. Whether, in other words, they desire to accept this Constitution which the Convention are

form, since the one efficient argument against the right mostly Quaker ladies, attended. Joseph Sturge, th they do not wish to do it. 'Their whole nature revolts were long and highly complimentary. The assembly at it.' Very well; these petitioners simply desire an filed past Mrs. Stowe, exchanging courtesies, and after opportunity for Massachusetts women to say whether wards adjourned to supper, where a marble bust o their nature does revolt at it, or no.

The whole object of this Convention, as I heard stated by one of its firmest advocates, is simply this-to and I can quote no better authority for those principles found in another column. which lie at the foundation of all that we call Republi

I. My first citation will be from the Preamble, and will establish as Massachusetts doctrine the principle of will the New York Observer now say? the Declaration of Independence, that all governmen owes its just powers to the consent of the governed.

'The end of the institution, maintenance and admin-

of 'the people'; 'women are 'citizens,' for the Consti-tution elsewhere distinguishes male citizens. This clause then, concedes precisely that which your petitions claim. Observe how explicit it is. The people are no merely to have good laws, well administered; but they must have an equitable mode of making those laws. The reason of this is, that good laws are only a temporary security, unless made by equitable methods.— Your laws may be the best ever devised, yet still they are only given as a temporary favor, not held as a right, unless the whole people are concerned in their enactment. It is the old claim of despots—that their laws are good. When they told Alexander of Russia paying pow rent!

We wish our Gartisonian friends would take the for his personal character was as good as a constitution. We wish our Gartisonian friends would take the for his people, 'then,' said he, 'I am but a lucky accident.' Your constitution may be never so benignant to woman, but that is only a lucky accident, unless you concede the claim of these women to have a share in creating it. Nothing else 'is an equitable mode of making laws. But it is too late to choose female delegates to your Convention, and the only thing you can do is to allow women to vote on the acceptance of its results. The claim of these petitioners may be unexpected, but it is logically irresistible. If you do not

The last speaker called this movement a novelty. Europe, women have direct political power-witness But we made no such declarations; we refused to be Christendom professed to believe in the divine authentic-tocracy ; for, as De Tocqueville says, wherever one class

We see the result of this in our general mode of settled nothing. 'A man's a man, for a' that.'

Mrs, Swisshelm 'cannot help thinking' that it is individual being—only as a thing. The same De wrong in us 'to saddle the anti-slavery cause with our Toequeville coolly says, that in Massachusetts, 'except not needed. It may be that those who are making 'O,' (he said, triumphantly,) 'we go for progress and han we are; but we see no proof of it.

As for the Free Democratic party, we know of no this morning, of some great festivity, that 'all the a part of the world-but only its 'wife.' They are no or erring in judgment, any more than any other party. even the rest of mankind—they are, womankind. All course. 'All are not Israel who are of Israel,' and it the first principles of our Constitution, of which the friend of this Convention justly complain.

II. So much for the general statement of the Massa chusetts Bill of Rights, in its Preamble. But one clause is even more explicit. In section 9, I find the

'All the inhabitants of this Commonwealth, having such qualifications as they shall establish by their form of government, have an equal right to elect officers, &c.

As 'they' shall establish. Who are they? Mani heretical as among the orthodox? We hope to be for- festly, the inhabitants, as a whole. No part can have given for our incredulity! power, except by consent of the whole—so far as that
But 'an Infidel Uncle Tom never could have been consent is practicable. Accordingly, you submit your and maintain that 'resistance to tyrants is obedience sachusetts is female. You disfranchise the majority, to God'! Uncle Tom was a true non-resistant. Is then; the greater part of 'the inhabitants' have no Mrs. Swisshelm? Does she believe in the doctrine? If share in establishing the form of government, or assigning the qualifications of voters. What worse can you 'It is not justice to the slave,' she says, 'to defer the say of any oligarchy? True, your aristocracy is day of his redemption until the time of a general eman- large one-almost a majority, you may say. But so, cipation of every body from every thing that they may in several European nations, is nobility almost in a mathink oppressive.' Who is for doing this? We certain- jority, and you may almost hire a nobleman to black your shoes-they are as cheap as Generals and Colonels in New England. But the principle is the same, whether the privileged minority consists of one or one million

[Is it said that a tacit consent has been given, by the absence of open protest? The same argument may be used concerning the black majority in South Carolina Besides, your new Constitution is not yet made, and there has been no opportunity to assent to it. It will not be identical with the old one; but even if it were, you propose to ask a renewed consent from men, and why not from women? Is it because a lady's 'Yes' is always so fixed a certainty, that it never can be transformed to a "No." at a later period ?1"

But I am compelled, by the fixed period of adjournnent (10, A. M.) to cut short my argument, as I have been already compelled to condense it. I pray your consideration for the points I have urged. Believe me it is easier to ridicule the petition of these women, than to answer the arguments which sustain it. And as the great Republic of ancient times did not blush to claim that laws and governments were first introduced by Ceres, a woman ; so I trust that the representatives of this noblest of modern Commonwealths may not be ashamed to receive legislative suggestions from even female petitioners.

\*This point was omitted, with others, for the rea sons given, and is here inserted, as essential to the ar-

Mas, Srows. A grand soirce and address from the Committee of the Anti-Slavery Society has been given to It is well that the question should come up in this Mrs. Stowe at Almack's, London. A large crowd of women to vote, in ordinary cases, is the plea that President, and Professor Stowe, spoke. The addresse Mrs. Stowe, by Bernard, was exhibited.

RIGHTS OF WOMAN. The Committee on so much · make the Constitution of Massachusetts consistent the Constitution as relates to the qualification of voters with its own first principles.' This is all these petition- gave a second public hearing, in the Senate Chamber ers demand. Give them the premises which are con- on Friday morning of last week. The room was crowd ceded in our existing Bill of Rights, or even its pre- ed with an attentive and deeply interested auditory. amble, and they ask no more. I shall draw my few Rev. THEODORE PARKER addressed the Committee, in a weapons from this source. I know that this document is not binding upon your Convention; nothing is bind- broad ground of the absolute natural equality of the ing upon you but eternal and absolute justice, and my sexes; and, therefore, their equal right to the exerci r has taken care of the claims of that. But of the elective franchise. He was followed by Rev. T. the Bill of Rights is still the organic law of this State, W. Higginson, of Worcester, whose remarks will

> The Pope has prohibited the circulation of Mrs. Harriet Beecher Stowe's 'Uncle Tom's Cabin.' What

but unavoidably excluded this week.

room for the following proceedings—too important, ju-dicially, not to be fully recorded in our columns; but, so overwhelmed are we with matters of pressing inter-est, that we find it difficult to publish a tithe of what we

so overwhelmed are we with matters of pressing interest, that we find it difficult to publish a tithe of what we desire to lay before our readers.

THE OPERA EJECTION CASE.

The complainant, Miss Sarah P. Remond, and bereiste Mrs. Caroline E. Putnam, actuated by a wish to see Sontage of remaining a supervision of Norsins in the opera.

Don Pasquele, they sent by the Salem Express-man, and purchased three tickets for Wednesday versing? Sontant the house, paying the sum of three dollars for them. At the hour of seven they were at the door of the house, has created some senation among his colored association and the steps, year their lickets to the door-keeper, and leisted by his efforts as an author. They passed up the first steps, gave their lickets to the door-keeper, and leisted their checks secured admission and seats. Here the checks secured admission and seats. Here the checks severed admission and seats. Here the checks severed admission and seats. Here the checks designated, and was then told that they must be were refused. He them demanded to have seats where the checks designated, and was then told that they must leave the house, as there were no seats for them. He demanded the checks several times, but they were a wind the checks several times, but they were self-sed senginated, and was then told that they must leave to be part out.

Mr. Willard and officer Philbrick came along, and after a consultation, Philbrick said that if they inside our remaining, they must be put out. They said they would not yield their rights, when the officer, as well as the or the proving of the world not yield their rights, when the firm men because of the officer, and stramphol to pass the pleased; that he never knew any disturbance to result and after a consultation, Philbrick came along, and after a consultation, Philbrick said that if they inside the checks several times, but they were soft to be part out.

Mr. Willard and officer Philbrick came along, and after a consultation, Philbrick said that if they inside our pre

The testimony of Messrs. Howard, Watkins and Morris, colored, went to show that they had been present at entertainments at the Athenaeum, and other theatrical and musical entertainments, and had sat where they and musical entertainments, and had sat where they sarah S. Russell \$50.00 | Caroline E. Putnam 4.00 pleased, in the dress circle, parquette, or family circle.
Mr. S. W. Saxton, usher at musical entertainments, testified that colored persons were admitted anywhere about the house. This was the custom, invariably, with

At the conclusion of a very able argument in behalf N of his client by Charles G. Davis, Esq., Judge Russell H pronounced the following decision:—

'The first question to be decided is, whether the de-In his question to be decided is, whether the defendant, Palmer, is liable for the assault, if any assault has been proved. The evidence of Mesers. Peck and Richardson, witnesses for the defendants, places this beryond a doubt. Both say that Palmer ordered Philbrick S. yond a doubt. Both say that Palmer ordered Philbrick to eject the complainant, and that it was done immediately. Palmer was the agent of the Opera Company, and every thing was done at his direction and in his presence. It is needless to say, that 'in trespass all are principals'. And ju this case, Palmer was 'the principal' in the common use of the term.

2d. A question arose as to the tickets, chiefly owing to the loose method of testifying in regard to the check. It was proved, however, that the check was a blue one, admitting to a reserved seat in the second tier, and it.

Clarkes F. Hovey, 100 00, L. H. & S. W. Magill 5.00.

admitting to a reserved seat in the second tier, and it was admitted that it was purchased of the authorized was admitted that it was pure insect of the saturction agent. It appears that the complainant was mistaken as to the number of the seats; but the testimony on both sides renders this fact unimportant. The whole evidence shows that Palmer objected to the admission of the parties, on the ground that their seats were in second tier, where colored persons were not admit-And he made no other objection. He had the the time, and has them now, and if there were anything wrong about them, it would have been stated at the time, and proved at the trial. It is proved that Palmer looked at the checks, and said, 'You can't occupy those seats.' Mr. Marsh thinks that Palmer stated that

By the Finance Committee, at the New England A. S. those seats were in the second tier. It is of no conse-quence what was the number of the reserved seat, since the defendants have proved that, whatever it was, they

the defendants have proved that, whatever it was, they refused to allow the complainant to occupy that seat.

It is also proved (whether it is important or not.) that the complainant went to the opera, with the honest expectation of occupying a seat, as she had done at similar exhibitions, and not with the intention of testing her rights, or of getting up a case.

The question has been fully argued, whether the opera company have a right to exclude any class of persons from any part of the house, on account of color, occupation, or dress. But it is not necessary to decide that point in this case, for it is clear that, if such a regulation is made, full notice must be given, and it must be Rufus Bates point in this case, for it is clear that, if such a regulation is made, full notice must be given, and it must be made a part of the contract with the purchasers of tickets. The company contract that the holder of a certain ticket shall occupy a certain seat. If there is any condition annexed to this contract, it must be made the condition annexed to the contract of the contract road Company were held liable for the loss of baggage, although they had attempted to exempt themselves by a notice printed on their tickets. The plaintiff in that case was a German, and could not read the ticket, and he gained his case on that ground.—Camden and Amboy Railroad Company vs. Baldaulf. 16 Penn. 67. Whether our courts would go so far may be doubtful. But in the present case, no notice whatever was printed S. D. Holmes on the tickets, or in the advertisements, or on the bills. Warren Low Moreover, it is proved that Mr. Willard has always ad-H. C. Davis vertised that persons of color were only admitted to the galleries, and that Alboni's manager gave similar notice. C. B. LeBaron When such an advertisement ceases to appear, it is a strong implication that the rule is no longer to be enforced; and this is strengthened by the fact, that the galleries where colored persons have usually sat are

now closed.

The case is precisely like the case of a party purchasing a first-class ticket in the cars. He could not be ordered into the second class, unless he had had full notice George Macomber that such persons as he would be confined to those cars.

If it were important, it is very doubtful whether any and regulation has ever been made by any person in Mad. Sontag's company, authorized to do so. But it is sufficient that no notice of such a rule has ever been

ven.

The next ground of defence is, that a universal cus. Helen E. Garrison The next ground of defence is, that a universal custom prevails, by which persons of color are confined to the galleries, and that this custom modifies the contract of the company. A custom to be binding must be 'general, certain, and reasonable.' It must be so general that there is a presumption that it is known to the party contracting. Especially, is this so where a special contract is to be annulled by proving custom. The evidence certainly shows that this custom is general, but not that it is universal. The witnesses, themselves, have attended concerts, theatres, and operas, and have taken seats, without regard to their color. At the Boston Museum, an excellent and orderly theatre, it is proved that colored persons sit wherever they please. But it is unnecessary to consider this point further, for the custom set up is evidently unreasonable and illegal. The question is not, whether a regulation excluding persons of color is reasonable, but whether it is a reasonable custom to exclude any man from a seat which he has purchased.

The defendant's coursel and witnesses, has a carefully a control of the control of

purchased.

The defendant's counsel and witnesses have carefully C. Houghton stated that they have no especial prejudice against color, but the managers of the Opera claim a right to exclude C. K. Whipple certain classes from certain seats. The witness tells us that an ill-dressed man would be excluded as the complainant was. The counsel for Mr. Palmer inquired, with surprise, if a working man, coming from his work, would be admitted to a reserved seat at the Museum. L. Woodberry They claim a right, without any notice or special contract, to exclude from the reserved seats any person. tract, to exclude from the reserved seats any person, who would make their performances less fushionable, and therefore less attractive, I need not decide whether they can gain such a right

by advertising; but certainly they cannot exercise it, without. They must stand by their contract, and give to every ticket holder, of whatever nation, color or condition, the place which he has bought.

The evidence shows still further that this alleged customer for an I have

The evidence shows still further that this alleged custom is unreasonable because unnecessary, for as I have said, persons of color sit at concerts and at the Museum among audiences quite as respectable as those at the Atheneum. It is also proved that persons of notoriously bad character are present at theatres, without causing any disturbance. Indeed, part of the defence goes upon the ground that disorderly persons frequent the theatres; for it is urged that the presence of a colored person would lead to confusion and riot. Of course, this would not be made by orderly or law-loving people. But I think the witnesses were wrong in their estimate of Boston character, and I do not believe that the presence of the complainant would have caused any trouble at the opera. trouble at the opera.

Upon the whole, it is clear that the complainant had a

right to the seat which she had purchased, and that she was only insisting upon her right when she was re-

occupy it, and to occupy the passage-way for the pur-pose of reaching it. She had the same right that the holder of a railroad ticket has, to pursue his journey. It has never been held that such a person was bound to leave the cars, because he was ordered to do so, at the caprice of the conductor. And a conductor or a policeman removing such a person by force, would clear-

tana A. S.	COL	rention, 1800.	NESSAR.
rah S. Russell \$50	00 1	Caroline E. Putnam	4 00
liza F. Eddy 15	00	B. A. Stevens	3 00
illiam Ashby 10	00	A. Stanwood	8 00
	00	E. H. Payson	8 00
ary G. Chapman 10	00	George Flint	8 00
	00	J. C. L.	2 00
athaniel H. Whiting 5	00	Thacher Hinckley	2 00
		Duty	2 00
uther Melendy 5	00	Cash dropped from	10000
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		Mary Perry	1 00
		Elijah Hobart	1 00
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ington	150.00	E. H. & S. W. Magill	5.00
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C. Bramball	100 00	L. Woodberry	200
Wendell Phillips	100 00	Henry W. Carter	2 00
Samuel Philbrick	100 00	Miss D. Turner	1 00
Edmund Jackson	- 50 00	William Buffum	100
Weymouth Fema	le	Aaron Porter	1 0
A. S. Society	50 00	J. G. Dodge	10
Bourne Spooner	20 00		10
Richard Clap	10 00	Edward N. Andrews	0 50
William Jenkins	5 00		
CONTRACTOR OF LOW	DESIGNATIONS		Mark Control

Convention, May, 1858.

0 50 , John Corthell

2 00 A. Stanwood 1 00 Abijah Allen 0 50 J. H. York 1 00 Rath Wheeler 1 00 J. K. Ballou 0 50 U. D. Lawrence 1 00 Jane H. Tenney 0 50 C. Bramball 1 00 Paulina Gerry 1 00 A. H. Price 1 00 Sarah J. Davee 1 00 Sarah H Earle 5 00 Martha O. Barrett 1 00 Johnson Davee 0 50 Geo. J. Peterson 1 00 Luther Melendy 00 Maria S. Page 50 C. Wellington Isano Oso Martha B. Goodrich 1 00 M. P. John T. Hilton 1 00 D. A. Wasson 1 00 | Anne W. Westor 1 00 Thomas Haskell 0 20 R. T. Collins 1 00 E. Pool 0 50 N. B. Spooner 1 00 J. C. Lindsey E. B. Chase 2 00 Doreas Harmon 1 00 Free Soiler 1 00 F. H. Tisdale 1 00 E. L. Capron 1 00 E. H. Merrill I 00 Benj. D. Hutchi 1 00 John Cushing P. G. Clark 1 00 Albert Ford 1 00 W. F. 1 00 Joel Smith 1 00 M. H. Poo 1 00 Eliza F. Eddy 1 00 George Howe 1 00 J. G. Wyatt 0 50 T. M. D. Ward 1 00 G. W. Putnam 1.00 A. Farnsworth 0.50 Mrs. Howland 0 25 James Duncar 1 00 J. Jones 1 00 Ann M. Henshaw 1 00 Laura Webb 2 00 Elias Richards 1 00 Samuel Reed 2 00 Edwin Thomps 1 00 Deborah Brown 0 85 Huldah Bates 1 00 H. B. Blackwell Eli Belknap Elizabeth F. Belknap 1 00 R. Weston Perley King Moses Sawin 1 00 Stranger 1 00 A. G. Morton

Slave Stampedes .- Slaves are ronning away from Missouri, at the present time, in battalions. Three belonging to Mr. R. Meek, of Weston, ran away or Wednesday of last week—two of whom were afterware apprehended. They were making for the Plains. Fif teen made a stampede from Bay county, the week bo fore, and took the line of their march for lowa. Sever at were captured in Grundy county, but the larger number made good their escape. It would be a glori-ous thing for Missouri, if all her slaves should take i into their heads to run away. If she only knew if, they are one of the greatest drawbacks to her advancement and prosperity.—Alton, Ill., Tel.

1.00

in various sums,

Sophia L. Ober

A Lady Registrar of Deeds .- The vote moved.

The counsel for Mr. Philbrick has very ingeniously argued that the refusal of a seat was only a breach of contract, for which the sole remedy was a civil suit, and that the defendant should not have risked a breach of the peace by insisting on her rights. But as she had purchased that seat for the evening, she had a right to Rose 496, Mr. Sylvester 205, and 49 scattering.

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Young men about launching forth upon the activities f life, and anxious to start right and understand their Young men about launching forth upon the activities of life, and anxious to start right and understand their course, will find this Journal a friend and monitor, to encourage them to vigtue, shield them from vice, and to prepare them for usefulness and success in life. The various occupations will be discussed in the light of Phrenology and Physiology, so that every one may know in what pursuit he would be most likely to succeed.—Publishers.

LETTERS and communications for the subscriber whether on business of the Massachusetts A. S. Society, or otherwise, should be sent to him at LEICESTER, Masse, until further notice. SAMUEL MAY, JR.

ti-Slavery Society, will	URY, an Agent of the Mass. speak as follows:—
	SundayJune 12.
	Sunday " 19.
	Sunday " 26. Sunday July 3.
held at NORTH DENN av will deliver an addre	on the FOURTH OF JULY, is to IS, at which PARKER PILLS- 28.

Rev. ANDREW T. FO	OSS, an Agent of the Mass. eak as follows :—
	Sunday, June 12.
rovidence, R. L	Sunday, " 26.

rovidence, R. I	Sunday, " 26.
SALLIE HOLLE	Y, an Agent of the Mass. Anti-
	Sunday, June 12.
anterbury, "	Sanday, " 19.
ittleton. "	
lover, "	Friday, July 1.

EF ESSEX COUNTY-ATTENTION! The annual meeting of the Essex County Anti-Slavery Society will be held in Lynn, on Saturday and Sunday, June 25th and 26th, agreeably to adjournment, commencing Sat-urday evening, 7½ o'clock. A full attendance of the friends of the slave is carnestly solicited. William LLOYD GARRISON and other speakers will be present. CHARLES LENOX REMOND, President. JOSEPH MERRILL, Sec'ry.

PLYMOUTH COUNTY .-- A meeting of the Old Colony Anti-Slavery Society will be held at Bridgewater, on Sunday, June 12, in the Town Hall.

CHARLES L. REMOND and others will address the

meeting. In behalf of the Society,

ABINGTON MEETING. WM. L. GARRISON WILL Sunday, June 19. H. C. WRIGHT (or some one else in his stead) will also be present on the occasion. It is hoped that as many of the friends and others as can, will attend the meeting, as it is to be one of unusual im-

COLORED NATIONAL CONVENTION. COLORED NATIONAL CONVENTION.

A Call for a National Convention of the People of Color, to meet at Rochester, N. Y., on the 6th of July, has been issued by prominent and well-known Colored men in New England and the Middle and Western States. The object is a free mutual conference upon their present condition, and the wisest means to be adopted for their welfare and improvement.

The Call is signed by Rev. Dr. Pennington, Dr. J. McCane Smith, Frederick Douglass, Wm. H. Topp, Geo. T. Downing, W. H. Day, Prof. C. L. Reason, and twenty-five or thirty leading colored men.

MARRIED—In Andvover, June 7, by George Foster, Esq., Mr. Samuel H. Goodwin, of Charlestown, to Miss Harriet F. Denny, of Methuen.

In this city, April 28, by Rev. F. T. Gray, Mr. T. A. WEEDMAN to Miss Frances T. CLARK.

In this city, 4th instant, by the Rev. E. T. Taylor, Hom Thomas Russell, one of the Judges of the Police Court, to Miss Nelly Taylon, daughter of the officiat-

DIED-In this city, on Sunday evening last, John Tyler, Esq., the well known auctioneer, aged 73.

OBITUARY.

Died, at her residence in Cleveland, N. Y., May 24, Julia Lyon, daughter of Henry H. Lawson, of Berne, N. Y., and wife of John W. Lyon, aged 47 years. Mrs. Lyon, at an early age, was led into the 'old paths' of Truth, and guided by the Holy Spirit. Her confidence in God was strong; her devotion to primitive Christianity unwavering; and her solicitude for the clevation of the race knew no death. Humanity had her prayers, her tears, and her labors. National boundaries, ecclesiastical lines of demarkation, were risen above, and untrammelled by sectarism or bigotry Wherever a broken heart was to be bound up, where wherever a broken heart was to be bound up, wherever sympathy was to be felt, and wherever amelioration was demanded, there was her mission; and, with the spirit of a martyr, she responded heartily to her impressive obligations. The slave found in her the spirit of a Wilberforce or a Clarkson. Her hand of fellowship could not be given to any church that would not earnestly struggle to 'break every yoke and let the op-pressed go free'; and no civil enactment that was at war with the claims of God could have her endorsement

or obedience.
Publicly and privately, her testimony against the 'sum of all villanies' was clear and decided. The panting fugitive found her home a welcome Bethel. Every friend of the crushed and down-trodden could rely confidently upon her devotion to principle, and her coaseless anxiety to hasten the day of universal freedom.

The rum-wrecked also had her active sympathy; the The rum-wrecked also had her active sympathy; the wives and widows of the drunken had her hearty.commiseration, and their children found her a mother worthy of the name. The erring she strove to win to total abstinence, and the unerring were affectingly pointed to their own defence. All that a woman could do to give triumph to the 'Maine Law,' to suppress the use of inebriating drinks as a beverage, was unhesitatingly performed.

Of the rights of her own sex she was fully apprised, and labored unweariedly to secure their universal according to the secure of the results of the results and the results of the results of the results and the results of the result

Of the rights of her own sex she was fully apprised, and labored unweariedly to secure their universal no-knowledgment. By the fireside, at the social gathering, and in the halls of public discourse, her tongue was eloquent in their support. She asked them not as a privilege; she demanded them as a God-given right. Indeed, as all reforms have their home in a pure heart, it will suffice to say, that she sought to love God supremely, and her neighbor as herself.

As a wife, and as a mother, she had but few equals, and still fewer superiors. Her seven children may eyer feel it a virtuous ambition to tread in the footsteps of their deeply lamented mother. They will feel it a priceless privilege to gather up her lessons of piety and wisdom, and deposit them in the heart's undying affection.

The grief-stricken husband, who has actively associated with the deceased in all contemplated improvements of public or of private life, as he mourns crushed hojes and surveys the enlarged area of his obligations, will trust most firmly in God, and be able to say—'So the tomb shall be my blessed instructor; and I will go sadder, yet wiser, to my work again, amid the changeful ministries of life.'

As Reform laments a standard-bearer, and as Chris-

As Reform laments a standard-bearer, and as Christianity weeps the removal of an unchanging votary, the inquiry arises, upon whom has failen her mantle? And echo answers, Whom? 'Fear not, little flock!' 'Lo! I am with you alway, even unto the end of the world.'

Life is real, life is carnest,
And the grave is not its goal;
Dust thou art, to dust returnest.
Was not spoken of the soul.

J. A. FOSTER. Cleveland, N. Y., May 25, 1858.

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## POETRY.

THE UNDERGROUND RAILROAD. BY A. S. MYRICK.

Oh, know ye the path of the silent train, For the hunted negro found, Who fleeth fast from his galling chain, The railway under ground? Softly along the track it rolls,

And its bell gives back no sound, For it beareth a freight of living souls, Deep, deep beneath the ground. And high above that silent train An ample banner waves,

Where glorious stars and cruel thorns Are wreathed with aspen leaves. From the sunny clime, where taint of blood Is deemed a burning sin,

And a price is set on the 'shape of God' For a darker shade of skin ; Along that dark and lonely road

Is borne a tearful band, With garments stained with dust and blood, Seeking a better land. Before them, Freedom's priceless star,

Behind, the grim bloodhound, Whose keenest scent must lose its power, Deep, deep beneath the ground. Oh, ply the oar, and hoist the sail, And loose the flowing rein,

And bind the steed to the rapid wheel, And speed them o'er the plain. For though our railroad's stock is low. And its bonds are laughed to score, 'Twill pay a thousand fold, we know, On the resurrection morn.

Then heap the fire, and crowd the steam, Though dark clouds o'er us frown, For the only hope of the flying slave Is the railway under ground. DETROIT, April 26, 1853.

## THOSE FOR WHOM WE CARE NOT. BY THOMAS MOORE.

To those we love we pledged to-night; But now attend, and stare not, While I the ampler list recite Of those for whom we care not.

For royal men, howe'er they frown, . If on their fronts they bear not The noblest gem that decks a crown,-The people's love,-we care not.

For slavish men, who bend beneath A despot's yoke, yet dare not Pronounce the will, whose very breath . Would rend its links, we care not.

For priestly men, who covet sway-And wealth, though they declare not; Who point, like finger-posts, the way They never go-we care not.

For martial men, who on their sword, Howe'er it conquers, wear not The pledges of a soldier's word, Redeemed and pure-we care not.

For legal men, who plead for wrong, And, though to lies they swear not, Are hardly better than the throng Of those who do-we care not. For courtly men, who feed upon

The land, like grubs, and spare not The smallest leaf, where they can sun Their crawling limbs-we care not. For wealthy men, who keep their mines In darkness hid, and share not

The paltry ore with him who pines In honest want-we care not. For prudent men, who hold the power

Of love aloof, and bare not Their hearts, in any guardless hour, To Beauty's shaft-we care not.

For all, in short, on land or sea, In camp or court, who are not, Good men and true-we care not

### BERANGER TO HIS OLD COAT. Be faithful still, thou poor, dear coat of mine !

We, step for step, are both becoming old; Ten years these hands have brush'd that nap of thine And Socrates did never more, I hold. When to fresh tear and wear the time to be Shall force thy sore thinn'd texture to submit, Be philosophic, and resist like me: Mine ancient friend, we must not sunder vet.

Full well I mind, for I forget not much, The day that saw thee first upon me put; My birthday 'twas, and as a crowning touch; Unto my pride, my friends all praised thy cut. Thy indigence, which does me no disgrace, Has never caused these kindly friends to flit; Each at my fête yet shows a gladsome face : Mine ancient friend, we must not sunder yet.

A goodly darn I on thy skirts espy, And thereby hangs a sweet remembrance still Feigning one eve from fond Lisette to fly, She held by thee to baulk my seeming will. The tug was follow'd by a grievous rent, And then her side of course I could not quit; Two days Lisette on that vast darning spent : Mine ancient friend, we must not sunder yet.

Have e'er I made thee reek with musky steams, Such as your self-admiring fools exhale? Have I exposed thee, courting great men's beams To levee mock, or ante-chamber rail ? A strife for ribbons all the land of France, From side to side, well-nigh asunder split; From thy lappel nothing but wild flowers glance : Mine ancient friend, we must not sunder yet.

Fear no renewal of those courses vain, Those madeap sports which once employ'd our hours Hours of commingled joyfulness and pain, Of sunshine chequered here and there with shower I rather ought, methinks, thy faded cloth From every future service to acquit ; But wait awhile one end will come to both : Mine ancient friend, we shall not sunder yet.

## PRECEPTS

BY THOMAS BANDOLPH. 1630. Would'st thou live long? The only means are these. 'Bove Galen's diet, or Hippocrates' : Strive to live well ; tread in the upright ways, And rather count thy actions than thy days ; Then thou hast lived enough amongst us here ; For every day well spent I count a year. Live well, and then, how soon soe'er thou die, Thou art of age to claim eternity, But he that outlives Festor, and appears To have passed the date of gray Methusaleh's years, If he his life to sloth and sin doth give,

So live with men as if God's curious eve Did every where into thine actions pry; For never yet was sin so void of sense, So fully faced with brazen impudence, As that it durst before men's eyes commit Its brutal lust, lest they should witness it. How dare they, then, offend when God shall see, That must alone both judge and jury be?

I say he only was he did not LIVE.

# THE LIBERATOR.

MESSES. MANN AND PHILLIPS.

I do not wish to meddle with that which does no concern me ; but the controversy between Mr. Phillip and Mr. Mann has now closed, and I suppose become public property, and is properly the subject of comment and criticism. Neither of the parties has now a right to complain, or regard an honest opinion or criticism upon the merits of the debate as personal or invidious. Thousands have read the arguments on both sides with eager interest, and with various opinions as to their respective merits, and they must and will express those opinions, both in public and in private. It is both proper and right that they should; and no apology need be made for so doing. If you can allow me space in your paper, I should like to copy some of the arguments, pro and con, on the charge of inconsistency made by Mr. Mann against Mr. Phillips, in demanding of government the right of women to vote, while at the same time he thinks it a 'sin' to exercise that right. This point involves the main question at issue between the Garrisonians and Free Soilers, and it would be expected here, at least, that the representative of either side should show a clear head, and an honest heart. But instead of this, Mr. Mann seems strangely confused, and has so 'snarled himself up in his own yarn,' that he has lost sight of both the end and the beginning. In reply to Mr. Mann's charge of inconsistency in asking for woman the right to vote, Mr. Phillips says— Our government is based on the principle that every taxpayer, every person amenable to law, shall have a right to vote. Women come within this description, and should therefore have the right. Important benefits flow from the possession of it : I claim it therefore for women When they get it, I shall immediately argue that they ought not to exercise it, which will be another means of bringing the anti-slavery cause to their attention. But it is for them to decide that point, not for me or the government.' . . . There are many similar cases. I would not make such a speech as Daniel Webster's or such a lecture as Orville Dewey's, for all California. But let any body deny their legal right to do it, and the world shall find me at their side in a moment, to give them all the aid I can in vindicating that legal right. I hope I shall never be left again to walk the streets of Boston under epauletts, and tied to a sword, but when the colored man claims the legal right to be enrolled in our regiments, I hold up both hands in his favor.' &c. Mr. Mann replies : 'But is it possible that he (Mr.

Phillips) can be so blind as not to see that the right to speak, to lecture, to defend one's country, &c., are rights to do right things-BIGHTS TO DO RIGHT THINGS, I repeat? while voting under the government is a

Here Mr. Mann, designedly or otherwise, has misstated Mr. Phillips's analogies: For 'such a speech as Daniel Webster's, and such a lecture as Orville Deweys,' &c., Mr. Mann has it- The right to speak, to lecture,' &c., simply ; which all can readily see changes the sense entirely. After putting in Mr. Phillips's mouth this statement, Mr. Mann utters expressions of the greatest astonishment: 'But is it possible that he (Mr. Phillips) can be so blind as not to see that the right to speak, to lecture, to defend one's country,' &c., ' are rights to do right things ? No, Mr. Mann ! it cannot. Mr. Phillips thinks it perfectly right to 'speak, to lecture, to defend one's country,' and to vote ; but wrong to 'speak' 'such a speech as Daniel Webster's,' or to 'lecture' ' such a lecture as Orville Dewey's,' or to vote under the United States' Constitution. 'Is it possible' that Mr. Mann could not understand this? But I must copy Mr. Phillips's own answer to Mr. Mann, that Mr. Mann's last rejoinder may be fully appreciated. Mr. Phillips says: 'Mr. Mann thinks my analogies of Webster and Dewey defending slavery, colored men getting enrolled in the army, &c., are no true analogies, because all these are "rights to do right things"; while I regard woman's voting under this government a very wrong thing. Indeed! I cannot agree with him. I cannot think that Dewey's legal right to defend the Fugitive Slave Law, and the duty of sending one's mother into slavery, is a right to do a right thing ! So of the colored man's right to shoulder his musket in defence of this. " covenant with death and agreement with hell." ' &c. \* \* \* ' All these seem to me emphatically

legal rights to do very wrong things." Mr. Mann has not committed the ridiculous blunder of the regular series. misstating his own misquotation of Mr. Phillips's anal- The basis of human rights was the theme of his elofrom him, (Mr. Phillips,) that we may see at a single and can be no sex. glance his fairness in argument, his logic, and his lecture, to defend one's country, &c., were "rights to do right things." He replies, "Mr. Mann thinks my analogies," &c. Here Mr. Mann quotes what I have right things." 'Indeed ! ' says Mr. Phillips, 'I can- his or her own destiny. not think that Dewey's right to defend the Fugitive Slave Law,' &c., 'is a right to do a right thing' thus answering my affirmation concerning the GENERAL "right to lecture," &c., by denying Mr. Dewey's moral right to lecture in behalf of catching slaves and sending his mother into slavery. Now, if Mr. Phillips denies that the right to "lecture" is a "right to do a right thing," why does he lecture himself? If he denies it to be a right to do a right thing, why does ry, is always wrong ? Can there be any greater fallacies than to confound the proper use of the right with the abuse of it? or legal rights with moral wrongs? But lest I should be carried away so far by my indignation (!!) against such ungodly doctrines, upheld by such shameless (!) sophistries, I will leave the topic. If Mr. Mann has not made the mistake mentioned above, what is his apology for the want of truth, of force and of sense in the above? If he has made such an unpardonable mistake, where can his excuse be found? This does not seem like the intellectual giant, the inspired man, who wrote the reports of the Massachusetts Board of Education, and subsequently grappled with and so gloriously triumphed over the intellectual giant, Daniel Webster. But this controversy is open, in other points, to criticisms, which, if just, could not, it seems to me, reflect less severely upon Mr.

### WOMAN'S RIGHTS CONVENTION IN OHIO.

RAVENNA, May 25th, 1853.

The annual meeting of the Ohio Woman's Rights Association met this morning in the Free Presbyterian church. In the absence of the President, one of the Vice Presidents, Mrs. Severance, of Cleveland, called the meeting to order. Miss Antoinette L. Brown, of N. Y., offered public prayer; after which, the President rations with a short but well digested speech, showing that this movement is not antagonistic in its character, but sought the highest welfare, not only of women, but of men.

A Business Committee of the following persons ha been appointed, who have already reported a series of , which shall be forwarded in due season :-Mrs. M. A. Bronson, Mrs. Josephine Griffing, Mrs. Emily Robinson, Miss M. L. Giddings, Dr. Caine, Mr. L. A. Hine, Joseph Barker, and Mrs. M. I. Tilden.

During the morning session, Mrs. Aldrich, editor of the Genius of Liberty, Cincinnati, read an elaborate

address, at the close of which the Convention adjourned At this hour, (2, P. M.) the church presents a most animating appearance. It is crowded to its utmost capacity. Not an inch of space is unoccupied, and a committee has been appointed to obtain a larger house, if possible, in which to hold the future sessions.

There are present many of those whose names are well known as the friends of universal justice. Among them are Joel Tiffany, Joseph Barker, Mrs. Severance Antoinette Brown, Mrs. Tilden, Mrs. Griffing, Mrs. Whiting, Rev. Mr. Towner, Samuel Myers, Mrs. Rob-inson, J. W. Walker, M. L. Giddings, Mr. Glenn, o N. Y., and Mrs. Aldrich. Mrs. Robinson read the Annual Report.

Miss Brown, after the reading of the resolutions, addressed the Convention. She felt happy in having the opportunity to address the first anniversary of the first association of the kind in the world; especially as it was in the State that gave her her education. She then showed that this movement was not exclusively woman's movement. Our brothers are welcome here We ask only for what we are willing to give; we only wish others to do to us as we are willing to do to them. Neither do we feel like throwing all the blame upon our brothers alone; but we feel like Aun Chloe, in the far-famed 'Uncle Tom's Cabin,' when speaking of the sale of her husband, 'Thar's wrong ome whar.' Miss Brown clearly showed that tha wrong must continue till woman's equality before the law is recognised, warmly contending for the right of suffrage, and an entire change in the present constitution of society. With calmness and great clearness she pointed out the injustice of woman's condition.

The large audience, many of them standing, are anging with breathless attention upon the words of the peaker. Scores are for the first time listening to the rongs of women, and seem astonished at the discove

After the applause which attended the close of Mis-Brown's eloquent remarks had subsided, Mr. Joseph Barker rose and stated that as it was uncertain whether he should be present on the coming day or not, he would take that early opportunity to state his views on the subject before the Convention. He proceeded to state, that the first thing that struck the most casual observer was that some of the wisest and best men and women in the land were advocates of woman's rights The ablest writers, the best orators, the closest think ers, the most profound philosophers, the purest philan thropists, and the devoutest saints, are on the side voman's rights. There must therefore be something in it, for such persons would not engage in an unimport-

Mr. Barker then showed the workings of the law in Great Britain in reference to property, drawing a fearful picture of social wrong and outrage. He also prov ed that man had control and custody of his wife's per son, both in a legal sense, and by virtue of ecclesiastical teachings. His strong, close logic rivetted the attention of the vast audience, while the recital of his own experience elicited much interest and feeling.

At this point, there seemed a disposition, on the part some, to imagine the possibility that Mr. Barker was ot quite Orthodox. A number of questions were asked and answered, which had the effect to thoroughly awaken the Convention.

After a few remarks by Miss Brown, the meeting ad-

EVENING SESSION. The Committee could obtain no larger house ; so the jam is complete. It is utterly impossible for the people to get within hearing. All seem arnest, sober, thoughtful.

An address was read by Miss Boynton-thorough and full of deep feeling, telling home truths in a plain, mmon-sense way; after which, Mrs. Coe delivered a brilliant, argumentative and convincing speech, of considerable length. The vast audience hung upon her lips in a manner which evinced that the subject was taking firm hold upon the minds of the people. There are few more effective speakers than Mrs. Coe. Sh is thoroughly master of her subject, and carries every thing before her with irresistible power. Miss Brown, Benjamin Brown, and others, also added remarks, which increased the interest and enjoyment of the eve-

## SECOND DAY.

At an early hour, the church was filled to overflowing and many were unable to obtain an entrance, to say nothing of seats. After prayer by the Rev. Mr. Mow-Mr. Mann replies as follows; and I appeal to all who er, and the reading of the minutes, &c., Mr. Joel Tiferested in this controversy to say whether fany took the stand, in favor of the third resolution

ogies of Webster and Dewey's defending slavery, &c., for quent and overpowering address. And well did he de-an original proposition of his own to which Mr. Phillips fine and maintain the rights of man, as growing out of had replied. 'Let me now quote a special passage his very being; that in this matter of rights there is

From the natural rights, he passed to the rights of moral sense. I HAD SAID, that the right to speak, to property, and demonstrated that the rights of property were of necessity the same in man and woman.

From this view, Mr. Tiffany passed to an examinati of the mental and spiritual nature of man, and the just introduced from Mr. Phillips, and comments on it rights growing out of that nature; in which he most as follows: 'Observe, now; I spoke generally of the beautifully proved the oneness of the race, -enforcing "right to speak, lecture, &c.," (what right had he with great power, the doctrine of individual responsibilto speak 'generally,' when Mr. Phillips had said 'such ity, which he contended was based on individual freea speech,' and 'such a lecture,' &c. ?) as "rights to do dom, or the right of the individual to shape and control

> This speech of Mr. Tiffany, up to this point, is the speech of the Convention; and as the speeches are reported, I hope you may have an opportunity to lay it efore your readers.

> Mrs. Coe presented a series of resolutions embodying the views advocated by her on the previous evening. They appeared to me to cover the whole ground.

On the afternoon of the second day; after some pre liminaries, Mrs. Coe made another most effective speech, he compare it with the right to vote, which, on his the- ably defending the resolutions she had submitted. The speech was altogether one of the most racy and pungent speeches I ever listened to.

> Mr. Barker followed, observing, that however much they might differ on some things, there were great neasures on which we could all unite, and showed that the abolition of class legislation was one.

The Convention fully approves of the position assume by the Temperance women of New York, and sends resolutions of sympathy and encouragement.

It has been a grand day for freedom-one never to be forgotten. Several ministers were in attendance, but no real opposition was offered.

Much praise is due to Mr. Brown, the Mayor of the city, as also to Mr. Hall, editor of the Ohio Star, for the deep interest they have manifested in the cause Their kindness and attention will long be remembered The Rev. Mr. Hale was an exception to the ministry generally, on this occasion, by delivering a manly Mann ;-if not upon Mr. Mann personally, upon the indefencibleness of the position and party which he tries to defend. meech in behalf of the objects of the Convention. Mr. Hale was a graduate of Oberlin, but has grown out of the narrow views held by many of that sect, and seems much enlisted in the cause of humanity.

Miss Brown, intending to leave by the afternoon carr addressed the Convention on the subject of toleration closing her address by an appeal to the hearts and heads of the people, speaking with great feeling of the character of Oberlin, and her relations thereto.

President, (for the ensuing year,) JOSEPHINE S Vice-Presidents-Mrs. Coe, Mrs. Aldrich, Mrs. Hea

Executive Committee-Mrs. Severance, Mrs. Brown Mr. Addison, Mr. S. Brooke, Mr. Robinson, Mrs. Grif-

fing, Miss C. Stanton, Mrs. Hale, Mrs. Skinner, Mrs. Whiting. Every thing went off in the best spirit. Yours,

Another slaver has been able to elude the cruizers of England and Spain, and landed some \$50 Africans near Sagua la Grande—taking advantage of the temporary absence of Her Majesty's mail steamer Buzzard, which had been lying off and on the coast of that vicinity.

Prom the Essex County Freeman.

LUCY STONE'S LECTURES.

Those who attended Miss Stone's lectures on Womanhood, in this city, last Sunday and Monday evening, enjoyed a moral and intellectual treat as rare as it was delightful. The very high expectations formed from the reports of her labors in other places were fully sustained, and we have to thank her for doing a noble work here also. The audiences were remarkably large on both evenings; and however ill-disposed the majority may have been to sympathize with the much-ridiculed idea of 'Woman's Rights,' the irresistible statement of her Wrongs was listened to with an earnestness of interest we have rarely seen equalled on any occasion, and a refreshing proof given that the good work was fairly and excellently begun. Indeed, this movement has everywhere opened under the best auspices. While the moral positions assumed have uniformly been high and unquestionable, the lectures, so far as we can learn, have been such as to do them honor, sweeping away at the very outset, by practical confutation, in utter rout and ruin, all the commonplace bugbear charges of unfiness, inexpacity and indelicacy, and turning the tables of shame with instant and final sentence upon the enemy. That confidence in the persuasive powers of truth, expressed in the old saying, 'Strike, if you will, only hear,' is nowhere better justified than in this movement for the legal and social equality of the sexes. There seems to be no safeguart whatever against conviction, but absolutely to refuse a hearing, and to treat the whole matter with a flippant levity and contempt. Whether these fuse a hearing, and to treat the whole matter with fuse a hearing, and to treat the whole matter with a flippant levity and contempt. Whether these refuges will be clung to the more obstinately by the stronger sex, from the fact that the appeal is refuges will be clung to the more obstinately by
the stronger sex, from the fact that the appeal is
made, right nobly and properly, not to its favor,
but to its self-respect and sense of justice, is a
question which we trust, for the honor of Manhood, will not long remain undecided.

One can hardly believe that a reform so essential
to the success of all other humane enterprises can
much longer delay its coming. It would not be
surprising if the disabilities of Woman, in respect
to the ownership and conveyance of property, to

surprising if the disabilities of Woman, in respect to the ownership and conveyance of property, to the elective franchise, and to the right of obeying the will of her Maker by the discipling and use of her powers in all forms of honorable labor, through which, in her own judgment, they fit her to act, were to be thrown off as relies of harbarism. in her powers in all forms of honorable labor, through which, in her own judgment, they fit her to act, were to be thrown off as relies of barbarism, in many parts of this country, at least, long before our slave-codes, and perhaps even before our death penalties, shall meet the fate which all these forms of injustice alike deserve. Meanwhile, honor to the noble and fearless women who, in the face of obstacles in the prejudices of their own sex, even more depressing than such as arise from the self-will of the other, are yet carrying conviction more depressing than such as arise from the self-will of the other, are yet carrying conviction wherever they are heard, and so finely arousing the best intuitions as to suggest very plainly what sort of help is needed in our toilsome and lagging reforms. We trust the grim selfishness of our in-stitutions and dogmas in Church, State and Mar-ket, is soon to feel the power of that long-rejected element, which has always brought redemption with it, wherever it has entered unperverted and free.

free.
It is scarcely necessary to add, that the question of removing the political disabilities of woman will be brought before the Constitutional Convention in May, and that whatever reception it may be destined to meet at the hands of that body, it be destined to meet at the hands of the subject, now in is important the petitions upon the subject, now in circulation, should receive the signatures of all S. J.

## From the East Boston Ledger. MISS LUCY STONE.

We had the pleasure of hearing this lady speak We had the pleasure of hearing this lady speak at the New England Anti-Slavery Convention, held at the Melodeon, last Wednesday evening. Her subject was the want of independence generally among men and women, to act according to their convictions. She regarded this as the greatest obstacle to the anti-slavery cause. The dread of unpopularity, the fear of ridicule, deterred thousands from their their their convictions of the state popularity, the Lear of ridicule, deterred thousands from taking the side of right, as they really understood it. She declared that the women were nearly all cowards; and the men too, for she would make no distinction. She told a number of anecdotes illustrative of this assertion, and told them well. And she was very right in saying that people generally think more of public opinion than of right and truth. Her speech was excellent; delivered with modest ease grace and spirit and was listen-

style of dress, called the *Bloomer* costume. She looked admirably in it, and the only fault that during our meeting. They are 'Wesleyans' in could be found with the style was that no one else in the assembly—we saw no one—was dressed in the same manner! We say we glory in her for it, a few specimens of slaveholding religion in the im-—not because she disregards the popular prejudice mediate vicinity of where I preached. And first or taste, but because she feels the need of the reform in female apparel, and has the courage to set Within sight of Bro. Fee's meeting-house lives a form in female apparel, and has the courage to set Within sight of Bro. Fee's meetin an example to her sisters. People may ridicule Baptist brother, who owns a female her for presuming to be so singular,—call her right and pious woman, and a member of the same strong-minded woman in irony, and dub her church with himself. From the body of this woman Esquire, &c.; we fear not for her. She really is too strong-minded to heed such thoughtless railery. children, the last of which, her last boy, was We fear not for her, unless, indeed, there may be member of the M. E. Church, and was remarkab danger, as the result of too tense a resistance to popular prejudice, of her falling into the extreme of disregard for public opinion, and assuming an ledge as to read understandingly the word of God antagonistic position, not in regard to wrong and No complaint existed against the boy, but the master folly alone, but to society itself. Here is the rock on which reformers are in most danger of splitting. to the south. The disconsolate mother ran frantic on which reformers are in most danger of splitting.

Like the primitive apostles of truth, they need to be 'wise as serpents and harmless as doves.'

This is difficult to human nature; and those who The denomination to which this wretch belongs

But if the patience of the reformer fails, truth will not. If he so far forgets his high calling as to mingle selfishness with his devotion, thereby injuring his cause in the minds of the wethinking here. to mingle selfishness with his devotion, thereby injuring his cause in the minds of the unthinking, he may indeed retard it; but it will prosper in due time. We hold the comfortable belief that everything good and true will live and gain friends till its perfect work is accomplished, no matter what opposition it may have to encounter. Old errors and old follies must die, for nature makes no provision for their perpetuation. On this ground, we have firm faith in the dress reform. It only requires to be worn awhile by a few 'strong-minded women'—let them have the appellation, for it belongs to them—in order to win the favor of others not so strong. Let it be seen by example that the importance of the same church, too. The seller, laughing, told his neighbors he had sent him to beg the money to pay for to them—in order to win the favor of others not so strong. Let it be seen by example that the improved costume can be worn with modesty, dignity, grace, as well as comfort and convenience, and let it for a time become familiar to the eye, as the garb of those whose characters are above reproach, and it cannot but be adopted. It has everything to recommend it, and nothing to oppose it but a most silly squeamishness, that every sensible person ought to be ashamed of.

LEGAL DISABILITIES OF WOMAN.

Lucy Stone's Address on the Legal Disabilities of Woman at Metropolitan Hall, on Tuesday, was one of the best we ever listened to—pertinent, cogent, replete with apposite and telling facts, and apparatused with the decourage of heartfelt convice.

one of the best we ever listened to—pertinent. cogent, replete with apposite and telling facts, and surcharged with the eloquence of heartfelt conviction and an indignant sense of wrong. How any just man fould listen to her simple recitals of just man could listen to her simple recitals of cases in which women have been robbed of the hard earnings of lives of patient industry and fragality, to feed the alcoholic fires already consuming a drunken husband—robbed of their children in behalf of debauched libertines from whom the law gave them a divorce, yet denied to the only parent either qualified or disposed to rear them in comfort and virtue, the custody of her little ones—is beyond our comprehension. It is but common charity to presume that the scoffers at Woman's Rights and Woman's advocacy of them are ignorant of the facts they defy and the monstrous wrongs they labor to uphold. It is so easy to raise a laugh at any assertion of a truth newly-affirmed—to interpose a shallow witticism to conceal the absence of a sound reason—that we suppose the approved mode of warfare against Reforms not yet approved mode of warfare against Reforms not yet popular will be persisted in to the end. Woman asks why she should not be permitted to control her own hard-earned property—to be paid for her labor (or its product) according to its actual value, as liberally as Man is paid—to inherit her deceased husband's property as fully as he inherits here

Of the duty and rights of women in respect to the curse of intemperance, she spoke emphatically, but without excess, and her remarks on that head were such as could not be gainsaid by her audiences. The lecture was either extemporaneous or very perfectly committed. She spoke without once referring to notes, in an easy, fluent manner, without hesitancy, and her elocution was most admirable. Her voice has a firmness and evenness most offen possessed by women, and does not lack in feminine softness. We regard her as a very effective speaker, and although our mind is not altogether free from the objections which are commonly expressed against the appearance of women upon the public forum, we are willing to leave the matter to individual judgment, without expressing violent dissent. The last sentence of this extract expresses our

sentiments with regard to the subject. We share somewhat in the popular prejudice against the par-ticipation of woman in the business and debates of our public assemblies; and yet we are fain to con-fess, that when we come to argue the question, we do not make out any very decided case against it.

tle. And as to Lucy Stone, the music of her clo-quence sauctifies her very 'Bloomer.' We well re-member the first time we were brought under her influence. It was at the Woman's Rights Conven-tion in this city. Strongly opposed to some of the positions there taken, and prejudiced, in particu-lar, against this wholesale sortic of women upon the public rostrum, which had not seemed to us their appropriate arena, we were not particularly propitiated by Lucy Stone's dress (of a pattern at which our taste has always revolted,) when she made her appearance on the stand. Not long, however, had her low sweet tone ('that excellent thing in woman') fallen upon our ear, and into our thing in woman') fallen upon our ear, and into our heart, before every particle of our hostility was melted away, at least, for a time, and her suprem-acy was complete. When she closed, and sat down, after having held an immense audience, for more than an hour, in breathless attention, we turned away, in a state of subdued perplexity, saying softly to ourselves: 'Well, whether we like it or not, little woman, God made you an onator!'—Syracuse Chronicle.

### ANTI-SLAVERY IN KENTUCKY. I have just now returned from Braken Co., Ken-

I have just now returned from Braken Co., Kentucky, where I have been some days assisting Rev. John G. Fee in holding a protracted meeting. I preached six sermons to Kentuckians, beside exhortations, and I never dealt more plainly with the sin of slavery in any latitude. The meeting was a model of quiet and order, and was a season of great grace to us all. I know not whether slave-holders were in attendance, but I saw several slaves. That noble and faithful minister of Jesus Christ. Bro. Fee, has been the instrument of astal. brist, Bro. Fee, has been the instrument of estab lishing five anti-slavery churches in Kentucky, one in Lewis, and three in Madison, and truth. Her speech was excellent; delivered, with modest ease, grace and spirit, and was listened to with marked attention. She is really worth bearing, and we only wish all the women and men in the land could have the same opportunity to hear and see her that we had.

We say see her, for Miss Stone is one of the few, —and we glory in them wherever they are found,—who have the courage to adopt that beautiful new should be a comfortable new brick church just finishing.

take an independent stand should exercise much careful self-examination. Their patience has to be sorely tried, and if it is not fortified frequently by inspiration from the fountain of the great principle upon which they sacrificed at first, it is likely to fail.

But if the retirement of the reference fails truth.

boy lay for a long time in jail, but he was unable to correspond with his heart-broken mother, being unable to write, though raised in a Presbyterian family.

The above recited cases all took place in a sm

neighborhood, and the several miscreants who en-acted them are all in good and regular standing in their several churches! Will not the devils hold a jubilee in hell on the success of such a religior as this! May 12th, 1853.

Ludwig Tieck, the fellow-laborer of Schlegel in translating Shakspeare, died at Berlin, 28th ult., in the 80th year of his age. He may be re-garded as the founder of the romantic school of German

York Legislature has passed an act authorizing imprisonment for not more than three years, or a fine of not more than \$1000, to be inflicted on any person who is proved to have obtained money or goods by means of trand or deceit; also, requiring all auctioneers to take out licenses, and file bonds to the amount of \$5000, as security for good conduct.

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