EVERY FRIDAY MORNING. AT THE ANTI-SLAVERY OFFICE, 21 CORNHILL

ROBERT F. WALLCUT, GENERAL AGENT Trans-Two dollars and fifty cents per annur

Five copies will be sent to one address for TE pollies, if payment be made in advance. All remittances are to be made, and all letter

relating to the pecuniary concerns of the paper are t relating to the partial of the General Agent. Advertisements making less than one square erted three times for 75 cents—one square for \$1 00,

Pennsylvania and Ohio Anti-Slavery Societies are authorised to receive subscriptions for the Liberator. The following gentlemen constitute the Financial Committee, but are not responsible for any of the debta of the paper, viz :- FRANCIS JACKSON, ELLIS GRAY LORING, EDMUND QUINCY, SAMUEL PHILBRICK, and

WESTELL PHILLIPS.

In the columns of The Linematon, both sides of every question are impartially allowed a hearing.

WM. LLOYD GARRISON, EDITOR.



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

J. B. YERRINTON & SON, PRINTERS.

No Union with Slaveholderel

AND AN AGREEMENT WITH HEIL.

"Yes! IT CANEOT BE DESIED the slavehold lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions ro

COME THE PREPETE OF THEIR DOMESTON OVER THEIR SLAVES. The first was the immunity, for twenty years of preserving the African slave trade; the second wa

engagement positively prohibited by the laws of God. selivered from Sinat; and, thirdly, the exaction, fatal

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

riches and slavery. Its reciprocal operation upon the

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

the name of persons . . . . In fact, the oppr

nting the oppressed! . . . To call government tuted a democracy, is to insult the understankind. It is doubly tainted with the inf

VOL. XXIV. NO. 21.

BOSTON, FRIDAY, MAY 26, 1854.

WHOLE NUMBER 1036.

BUSINESS MEETINGS

American Anti-Slavery Suciety. After the highly interesting public Anniversary o

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the Society, held on the morning of Wednesday, May 10, at the church of Rev. Dr. Ciapin, the Society commenced, in the afternoon of the same day, at 34 o'clock. its series of meetings for discussion, conversation and business, at Hope Chapel Lecture-room. The President called the Society to order.

It was moved by Rev. S. J. Max, of Syracuse, N. Y., and seconded, That a Committee of three persons be nominated by the Chair, to report the Committees and other officers needed at this Annual Meeting.

SAMUEL J. MAY, OLIVER JOHNSON, and ASA FAIRmaxes, were nominated and chosen said Committee. Mrs. ABBY KELLEY FOSTER expressed the hope that a large Committee-of forty or more-might be chosen. to hold frequent sessions during this Annual Meeting, and deliberate upon the large amount of business be

The President replied that arrangements had been made for meetings similar to those proposed by Mrs.

While the Committee of Nomination were out, Rev. ANDREW T. Foss, of New Hampshire, addressed the meeting on several topics of prominent and immediate interest in the Anti-Slavery cause. He said :-

I did not expect, upon my entrance here, that I would be called on to say a word. I only hoped that I should be permitted the opportunity of quietly acting the part of a listener. I did not come here to take rides for I did that many years ago. However, my friends, when called on, I am anxious to serve the cause. It has often occurred to me with very great force, that people generally do not look on slavery in the light in which it should be viewed-I mean, that of a great crime. I venture to say, that the majority of the people in New York do not see, or pretend not to see, any thing criminal in it, and that, if they were questioned as to their belief, one half of them would say that the negro was not a man. If the ministers of the churches were asked. Is the negro a man! perhaps they would reply, He is. If the deacons of the church were asked, perhaps they would answer in the affirmative, unless they had sons planters at the South, or had taken heavy mortgages on slave property. But none of us really look at slavery as we look at other sins. For instance, we do not regard slavery as we do piracy, nor do we shrink from contact with the slaveholder of the South with the same degree of horror as we would from contact with a man fresh from the high seas, and red with blood. If it were announced now, in this city, that one man out of every seven of the white pop-ulation-I mean, one out of each seven of the few who can truly assert that they have no negro blood in them-were to be seized, and sold into Africa, it would cause a great storm of indignation. This arises from the fact, that the white man is regarded as a man, but that the negro is not looked on as a man, but as a being with whom slavery agrees, just as the operation of skinning agrees with an eel, because, as the boy said, ' he is used to it.' Sir, how are the Southern planters treated when they visit this city? They have the best rooms in the hotels set apart for their use, they are received into society, and they even go so far as publicly to proclaim themselves slaveholders. In this respect, New York is not alone ; for we find that, in Boston, the abominable negro hunters,—the ignorant, debauch ed, lewd, corrupt men, who live by hunting down negrees with dogs-were not only, on the occasion of a recent visit, lodged and boarded, but they were taken in the carriages of the leading merchants. Did the merchants care for these men? No, they despised them and their occupation, but they wished to truckle to the patronage of the Southern slave-hunter. What man of proper feeling would marry his daughter to a slaveer-I mean, to a pirate? Sir, he would rather see her dead, than see her joined with a man whose hands were covered with blood. But he will, Sir, marry her to a slaveholder. The Rev. Mr. Savage, of New Hampshire, a neighbor of mine, married his daughter to Sonthern planter, and immediately afterwards his abolitionism fled from the old priest, from his wife, and

Mr. Foss continued to argue that the American slave was not regarded as a man by the American Church. The very Bible Society itself, meeting in this city this week, refuses to give the Bible to the slaves, and he challenged proof to the contrary. The founders of the American Constitution seem to have held that slavery was an innocent thing. They always intended that fugitive slaves should be returned. The Nebraska Bill and the Fugitive Slave Law are

from his children, for they could see that slavery was a

very excellent institution, -as if the slaveholder had

married the entire family.

matters of no particular moment to abolitionists; we strike at the root of the matter. Some people say that the bill won't pass ; and Mr. Morrison, a member of Congress from New Hampshire, told me the bill would not pass. He said that he would cut the Democratic party, before he would vote for such a bill. But I see that friend Bennett, (I don't know whose friend he is, in particular,) says in to-day's Herald that it will pass; nd I have always found, that if there's any deviltry afoot, Bennett is sure to know all about it. (Laughter and applause.) I think the bill will pass, because the South has never yet been defeated, and all these bargains and compacts have been trampled under foot by her, from 1787 up to this time. The South has always disregarded all authority; consequently, the point we intend to make is, that the people must understand that there can be no bargains with slaveholders, and no empact with slavery. The people must be made to believe that slavery is a curse, and that the black man is a man. The speaker thought there was too much prejudice in the North, even among anti-slavery men, against color. He had no such prejudice, and regarded the black man precisely the same as the white man. To do away with this prejudice, there is a great deal of effort needed. The condition of New York was very bad. Mr. Foss thought the pulpits were nearly all for slavery, Dr. Spring's particularly. And from these

THE LIBERATOR. | sentiment. Dr. Spring says a state of servitude is the Mrs. Fosten added a few remarks. A d-d nigger is n't fit for any thing else but a slave shop than the pulpit-it seemed more natural. This ration, and anti-slavery mothers should commence rith their children, and take the New Testament as heir guide. It was the best book on the rights of man hat he had ever seen.

The Committee on organization of the meeting re orted the following Committees, &c. :-

Committee on Business-Wendell Phillips, Boston Lucretia Mott, Philadelphia; Henry B. Blackwell, Cinnnati; Edward M. Davis, Philadelphia; Oliver Johnon, New York; William H. Topp, Albany; Richard lazier, Jr , Michigan ; Amy Post, Rochester; S. H. ay, Staten Island ; Francis Jackson, Boston; Robert Purvis, Byberry, Pa.; Lydia Mott, Albany; C. L. Renond, Salem, Mass.; Sarah Pugh, Philadelphia; Abby K. Foster, Worcester; Samuel J. May, Syracuse.

Committee on Finance-Jas. Miller McKim, Phillelphia; Rowland Johnson, New York; Susan B. Anhony, Rochester; J. W. Loguen, Syracuse; Josephine dent. Griding, Salem, Ohio; Lauren Wetmore, New York. Committee on Officers for the ensuing Year-Edund Quincy, Dedham, Mass.; Andrew T. Foss, New- also reported by the Business Committee :-Hampshire; Asa Fairbanks, Rhode Island; Edw. Spaldng, Connecticut; Pliny Sexton, New York; Allen Agew, Pennsylvania; Jacob L. Brotherton, New Jersey; stead of presenting any barrier to the aggressions of cob Walton, Michigan.

Assistant Secretaries-Samuel May, Jr. Boston; Charles S. S. Griffing, Ohio.

After a single amendment, incorporated above, the ommittee's report was unanimously adopted.

Rev. S. J. May, of Syracuse, moved that the Semi-Annual Meeting of the Society, next autumn, be held h the city of Syracuse, on the 20th and 30th of Sept. The motion was seconded, and after some remarks, as unanimously adopted.

OLIVER JOHNSON suggested, as we were to have this ear a report of the Executive Committee, that this would be a suitable opportunity to hear it, or such porions of it as time would allow.

EDMUND QUINCY said that as the report was quite oluminous, it had been deemed best by the Executive Committee to omit its reading now, either in whole or

Voted, That when we adjourn, it be to meet again in this place to-morrow, at 94 o'clock; and that the hours

Mr. Gannison proposed the following resolution :with the Slave Power is, THE DISSOLUTION OF THE EX-ISTING AMERICAN UNION.

HENRY C. WRIGHT said-I like that resolution very nuch. I do not intend to go into a discussion of the much. I do not intend to go into a discussion the audience to Mr. Pur motives which actuated our forefathers in founding has no color prejudice. his government. They made the first mistake in callng a convention of Liberty and Slavery to make a government. There is only one ground where Slavery Mr. Max-No; he was speaking to the popular idea. and Liberty can meet-that is a battle-ground, and the I also wanted to say something about Mrs. Foster's reattle-cry should be, 'Liberty or Death !' The idea marks on Mr. Furness's speech. Mr. Furness's speech of Slavery and Liberty living together under the same was not sufficiently plain, but he meant to say that evbe met in this way by all true friends of the cause. He never wished to say any thing to cloak over the sins. The founders of the government committed a vital error in giving the same rights to Liberty and Slavehould come to New York, no church would recognize highly creditable to him. him, and no pulpit would receive him. Now, can a Mr. RENSSELAER (colored) was glad this explanation ower, to which all abominations resort. The name of the Christian's God has become a bulwark of defence of merican slavery, and all the outrages which have been practised under it. No man's rights can be ascertaiged by reference to a Bible, a law, or a constitution. I not care aught for any such book or constitution, when the question of Liberty or Slavery is to be conidered. The mass of the people venerate the Constitution. We should endeavor to do away with this. I thank God that I am a traitor to that Constitution. could not be an honest man, otherwise. I thank God, also, that I am an infidel to the popular religion of this that he was honest enough to acknowledge his blood ountry, and of all Christendom. The tendency of our government is to destroy in the minds of men all ideas solve the Union, because it gives the same protection to Slavery as to Liberty. I marvel that our friends in faithful servant." Congress, Gerrit Smith, Giddings, and others, will sit down by the side of slaveholders, whom they consider pirates, and with them legislate for the government of by pirates have? The only alternative left for this r the dissolution of the Union, and the formation of a ew Northern republic. And I should like to see some

resent Congress. Following out the same idea, Mr. Wright said, hypothetically, he would be glad to see slavery spread over the country, and white men sold in the market. He would be glad to see Franklin Pierce sold as a slave. Mr. Quincy-Haven't ye? (Great laughter.)

Mr. WRIGHT-The question answers itself. I hope Mr. all editors and others never will say any thing about that. laves nearly white being sold, in order to enhance the

Mr. Waight-I never would consent to espouse so of a white man.

pulpits, and from all the grog-shops, comes up the same effort made to free them-

An Oursiden—who announced that his name was Inving—came forward and opposed the resolution. The speaker rather preferred to hear it from the grog- When our Lord (said he) cast out a devil, he did not destroy the human body. It is a grievous thing to derejudice could be overcome by the education of a gen- stroy the Union. It is the growth of ages, and was put in force by men superior to those present. He was opdissolved, where the government to replace it, was to come from. He had sworn to protect the Constitution, and when he heard it assailed, he must defend it.

Mr. GARRISON-I apprehend that our Lord has not much to do with the Constitution. Our friend has made some mistakes; but, as the hour is late, we will postpone the subject till to-morrow.

At six o'clock, the meeting adjourned.

EVENING. A private meeting of members of the Society was held at Hope Chapel Lecture-room, and plans for furthering the cause were offered and discussed.

The Society assembled, according to adjournment and at 10 o'clock, were called to order by the Presi-

The resolution before the meeting, on the dissolution of the Union, was read again; and the following was

Resolved, That an Anti-Slavery conscience which is bounded by 86 degrees 30 minutes north latitude, inthe Slave Power, may be safely disregarded and scoffed at by the South, as hypocritical in its pretended opposition to slavery, cowardly in its spirit, and spasmodic in

Mr. Punvis, (colored,) of Pa., desired to say a word in relation to the remarks of Rev. Mr. Furness yesterday. Mr. Furness said that Mr. Purvis was wealthy enough to purchase connection with a white skin ; but, with credit to himself, he saw fit not to do so. Now, said Mr. Purvis. I do not think that any thing of this sort should be said. He was proud of his blood, of the fact that he had twenty-five per cent. of negro blood in his veins. He hoped that nothing of the sort would be said again; the only character he claimed for himself was that of an honest man. He knew that it would be taken up by persons now inimical to the cause. He had heard that one person, who should be the last to say any thing against this Society, (Frederick Douglass,) would have something to say about it in his next pa-

his place to-morrow, at 19 0 clock; and that the hours of 19 1, A. M., 3 and 7 1, P. M., be assigned as the hours of introducing him to the assembly yesterday, in Dr. Chapia's church. It entirely disconcerted him; he that the meeting, this evening, is to be a private meet-could not forget himself, nor do justice to the cause. If He regretted, also, the remarks of Mr. Garrison in there was any one principle which he had learned in this movement, it was that the rights of individuals-Resolved, That the one grand vital issue to be made the rights of man-are not to be varied or adjudged by the mere color of the skin. He hoped that, henceforth, no allusion would be made to color.

Mr. May, of Mass., applogized for Mr. Furness, That gentleman never should have called the attention of the audience to Mr. Purvis so strongly. Mr. Furness

Mr. Purvis-I don't suppose he has.

overnment is an utter absurdity, and the issue should ery Christian church should be an anti-slavery church.

This country denies God, or, if it believes in God, ing more about color. Mr. Furness meant to say that do not. According to the common acceptation of the Mr. Purvis was light enough to pass for a white man. term. Jesus knew nothing about Christianity. If he but chose to pass as a colored man. It is certainly

blower of Jesus go where his Master would not be had been made. He had felt injured yesterday, but felt admitted? The name of Christ has become a high relieved now. He hoped the resolution would now be taken up.

Mr. Gannison said he had introduced Mr. Purvis. vesterday, as a colored gentleman, but it was necessary for the information of the audience. It was idle to say we should not make any reference to color, at any time -though he agreed it should be done as sparingly as possible. He fully appreciated the noble spirit which actuated Mr. Purvis, in making this disclaimer.

Mr. Punvis thought the allusion was unnecessary in his case. It was no great compliment to him to say

Mr. GARRISON said that was very well; but though no person could do anything specially meritorious in of a true God of love and justice. We desire to dis- simply discharging his duty, still the award to such in the 'last great day' is to be, 'Well done, good and

Mr. PHILLIPS thought that the time had come when we should seldom, if ever, make any reference to color: for when we do so, it excites in the American mind a twenty millions of people. What effect can laws passed prejudice which reconciles it to the outrage done to the slave, as though it were not done to a man. Let us not untry is the utter moral degradation of the people, talk of three millions of colored men in bondage, but three millions of MEN-no matter about their color. Who are the slaves? They are Americans of the second people. They are ready for it; there is a great feeling in slavery in Virginia. The Tribune talks about Mr. RENSSELAER (colored) thought it would be difficult for anti-slavery men to cut the color question. The public sentiment was rising up in favor of the colored

man. He, for one, did not desire to be identified with the wicked white men of this country. Mr. Punvis-I don't think there's much danger of

Andrew Jackson Davis said, he thought the colo

of the skin was of very little consequence. Even Mr. Mr. Johnson-It is done with a good motive, be-ause we can more easily reach the hearts of white the medium of the New York Herald. (Laughter and applause.) Since he had been in the city, he had been told, in an admonitory way, that among his best friends, hurtful an error. As far as the atrocity of the act is and most interested readers of his publications, was a oncerned, the sale of a black man is the same as that large and increasing class at the South; that he already had numerous readers there, and a very large sale for CHARLES L. REMOND said that he had fallen into his publications might easily be secured. All this, he the error mentioned by the speaker; and though he was told, would be most injuriously affected, if he (Mr. agreed with him in his opinion, he thought that if all Davis) should take any prominent part in the anti-slathe blacks should turn white, there would be a mighty very movement, and especially if he should identify himself with the anti-slavery meetings now holding

to be his duty to take the earliest opportunity to express the deep and entire interest he felt in this movement, and in this Society. His whole mind and heart, his entire being, led him to identify himself most entire being, led him to identify himself most entire being. They wanted 2,000 the association. They wanted 2,000 the association of the association of the dissolved as on enough. In the great west, it is ridiculous to talk about disunion, because the people have so many social ties. Mrs. Fostern also spoke on this subtirely with the cause. (Loud applause.) So far as he ject, and the Finance Committee proceeded to the dishad real friends at the South, he did not fear that any of them would be alienated from him by this leclaration on his part.

Mr. Davis sat down amidst general applause.

Mr. Inviso made a fifteen minutes speech, in which e recapitulated all the arguments heretofore used in

Mr. H. C. WRIGHT said that the prejudice against color went further than was generally supposed. If the colored man desired to worship God according to the dictates of his own conscience, he was liable to be shot down like a beast. So, if he attempted to take his proper social position, he was liable to be shot down like a dog. There is no liberty in this land for man as man. It is not a local—it is a national feeling. They should be alluded to by us as men and women-no color about it. Mr. Wright wanted to see the prejudice entirely annihilated.

Mr. Gannison said a white man could no more be s Christian at the South than a black man.

J. MILLER McKIM objected to the frequent repetition y our speakers of the idea that we are 'infidels.' The embers of the Society understand the meaning of this admission, but others do not. He denied that there ex- nia; Alfred Gibbs Campbell, New Jersey; Thomas isted the least ground for the charge, in any correct

WENDELL PHILLIPS differed from Mr. McKim; to son extent. He thought that we should, in our papers and ov our speakers, always make it clear, in one of two ays, that we are far as the poles asunder from the hurches and the religion of this country. We should, first, either claim that we are the true church, (as did Luther and Melancthon,) and repudlate the churches, pulpits, and clergy of the land generally as the heretics, tho were to be excommunicated from the true Christian body; or, second, proclaim it openly and everywhere, that we are the infidels, always at the same time making it definitely understood that it is to the false, cruel, pro-slavery religion that we are infidel.

Mr. McKin said he differed in some points from Mr. Phillips, and agreed with him in others. He did not think it advisable for Mr. Wright, especially, to be continually ringing the changes upon the words infidel, God, and the devil.

LUCRETIA MOTT-I have been amused to hear the last peaker talk about ringing the changes on the word indel, and then to hear him do so himself. The principle of this Society was not founded upon any system of religion. We give evidence of our allegiance to God by our defence of the rights of man. But she thought that there was not much danger of this Society being called infidel, now that they are admitted into a Chrisan church, though the Universalists are considered as pseudo-Christian denomination; but it is a kind of compromise. Mrs. Mott had never heard of a programme for praying and singing by this Society before. She thought the meeting should be held for business, and that the praying should be done at home. This might seem an infidel suggestion, but Mrs. Mott had come to care little for the world's opinion. She desired that the Society should prove its faith by its works.

Anny Kelley Foster-I shall say nothing of my views upon the subject; but I say that if there be one person in the assembly who thinks it inexpedient to have vocal prayer, and such prayer be arbitrarily appointed as a portion of the exercises, it is setting aside the principle upon which this Society was organized. We have settled the question, that we have no right to introduce any religious form or service at all into our proceedings. That principle has been clearly announced and distinctly set forth; so I hope, from this tim forward, there will be no attempt made to trample upon the principle upon which we were founded. If an Episcopalian comes in here, and thinks it can do good to the cause to read a written prayer, I do not object; or if the Catholic wants to come here to count his beads, believing that by so doing he will advance the work, I will stand by him; or if a Pagan comes here, and wants to offer some Pagan homage, I will stand by him, if he be a good abolitionist. (Applause.) But I say that, should you bind us all to any particular form of religious exercise, it would be utterly despotic.

STEPHEN PEARL ANDREWS .- Under the statement of the lady who has just occupied the floor, that any individual who has an idea which he or she believes to be for the furtherance of the purposes of this Society, should be permitted to be heard here, I believe I fall within the limits of that definition, if I propound not so much positive statements of my own, as questions for those interested in this anti-slavery cause. It seems to me that this Society would take a much stronger hold upon the public mind at this day, if it should begin by establishing the basis on which the claim to human freedom rests by virtue of a universal principle. I beg slave has a right to be free? It seems to me that if that question be answered scientifically and rightly, it will be an answer which, by its broad generalization of human rights, will take a greater hold upon the convictions of mankind than the mere opinion of individuals

thought this whole discussion quite irregular. Two res-olutions had been regularly brought before the Society at the commencement of this session. Mr. Purvis had requested leave to make a personal statement, and had done so. One topic after another had been introduced, until the morning session was now far advanced. After a few explanatory remarks by Mr. Andrews

and Mr. Irving, the question of Finance was announced by the President to be the subject now in order.

WENDELL PHILLIPS said that the great end of the Sc ciety was to support the Anti-Slavery Standard, and the very few agents they employed. Agents were few they could not be made—they grew. He had no wish to tempt agents into the field ; but when the right sort of man appeared, they had always been able to support The Standard paper was their great expense; but, if they could not reach men by means of agents, they could by the types. For that reason, he considered the building up of anti-slavery papers, and the distribution of pamphlets, as the best plan to diss

in this city. Under these circumstances, he had felt it, the principles of the association. They wanted \$2,500 , tion of slavery, if it is necessary that the Union should

charge of their duty. [The said Committee subsequently reported that the um of about \$800 had been raised in cash and

Voted, That at the close of this evening's meeting, the public meetings of the Society be adjourned, sine die, and that the time to-morrow be devoted to a strictly business meeting of the Executive Committee, and of the members of this Society and its auxiliaries.

Adjourned to 3 o'clock. AFTERNOON. Met according to adjournment. The

President called to order. EDMUND QUINCY, from the Committee on the officer of the Society for the ensuing year, reported the following names of persons to constitute said officers :-

President-WILLIAM LLOYD GARRISON.

Vice Presidents-Peter Libbey, Maine: Luther Meendy, Theodore B. Moses, New Hampshire: Patter Davis, Vermont; Francis Jackson, Edmund Quincy, Masachusetts; Asa Fairbanks, Rhode Island; James B. Whiteomb, Connecticut; Samuel J. May, Thomas Mc-Clintock, Isaac Post, Pliny Sexton, New York; Robert Purvis, Edward M. Davis, Thos. Whitson, Pennsylva-Garrett, Delaware; Thomas Donaldson, William Stedman, Joseph Barker, Ohio; William Hearn, Indiana; Joseph Merritt, Thomas Chandler, Cyrus Fuller, Michigan; John Wichell, Illinois; James A. Shedd, Iowa; Caleb Green, Minnesota; Georgiana B. Kirby, Califor-

Corresponding Secretaries-Edmund Quincy, Bydney Howard Gay.

Recording Secretary-Wendell Phillips. Treasurer-Francis Jackson.

Executive Committee-Wm. Lloyd Garrison, Franis Jackson, Edmund Quincy, Maria Weston Chapman Wendell Phillips, Anne Warren Weston, Sydney Howard Gay, Eliza Lee Follen, James Russell Lowell, Charles F. Hovey, Samuel May, Jr., William L. Bow-

OLIVER JOHNSON, from the Committee of Arrangements, made an explanatory statement with regard to the programme. He said: The responsibility of issuing a programme for the proceedings of this Anniversary rests on me, as having been appointed, with one or two others in this city, a Committee of Arrangements. Corresponded with Mr. May, of Boston, and have his leave to say he shares the responsibility of all that has been done. There was an objection to the announcement beforehand of a prayer. In this, it seemed to me there was no departure from our principles. There is frequently a private understanding with some persons ceedings in the programme. I regret that any member was pained; yet I am not persuaded that we have acted contrary to the principles of the Association.

The resolutions before the meeting were read by the Secretary.

Mr. BLACKWELL, of Cincinnati, opposed the resolutions, particularly the first-first, because it was untrue; and, secondly, because, if it was true, it should not go out as the opinion of the Society. By adopting the proposition, that, to be an abolitionist, one must be a disunionist, you rule out nine tenths of the anti-slavery men and women of the country. You should regard the one issue solely, and not injure that issue by dis cussing side questions—such as the value of Bible revelations—and any anti-slavery speaker who talks about the divinity of Christ or the value of Bible revelations should be called to order, and directed to confine himself to the question. We do not come here to shock the prejudices of Christians of any denomination, or of Infidels either. He did not desire that the abolition of slavery should be postponed until we can all agree on religious questions, or until we have all become disunionists. Slavery flourished outside of the Union. A clause was struck out of the Declaration of Independ-

ence condemning slavery, and the compromise of 1787 was another instance. The Union was not a Union of compromises, and slavery would exist after the Union had been abolished. If the Union was abolished to morrow, with the present public sentiment, there would e another, and perhaps a worse one, on the next day. Your grand vital point should be to change the public sentiment; and it is very well to say, 'No Union with Slaveholders'; yet we do and will unite with them to do all other acts, except to hold slaves. The speaker cared nothing for the Union, of itself; but he did not desire a dissolution of the Union until

the Northern people were rendy for it. The Anti-Slavery Society was a society to bring about the abolitio of slavery, and that was all. The common sense of the world believes that the American Union is the best government ever established; and the speaker did not think that any person in the audience would exchange our government for any European government. The are many faults about the Union, but still, it is the best. The best way to bring men together is to let little things slide. Some people don't like an oral pray-er, but they can stand it, if others do. We have been in session two days, and during that time, we have had hardly one direct speech against slavery, but only discussions about side issues. Now, we should throw these all away, and speak only on the main question. There never was a thoroughly perfect government; but the perfection of government cannot be the abolition of government. We should confine government to its legitimate purposes. If the Union were dissolved, we would have the right to go down to South Carolina, and free the slaves; but it is doubtful whether any anti-slavery men would think they had any moral right to do any thing of the sort. According to the Constivery powers. They have power to return apprentices, but not fugitive slaves; consequently, New York can stand on the Constitution, and refuse to aid the South in the execution of the compacts or compromises. So there are just as good abolitionists who believe in the Union as those who do not believe in it; and consequently, the first resolution is wrong. The Society has been endeavoring for twenty years to change public

Mr. Blackwell defended Frederick Douglass from the charges made against him by Mrs. Foster, and said that when Douglass came to Cincinnati, he spoke of this Society and of Mr. Garrison only with respect. He said he had changed his religious opinions, but never that he had been misled by Mrs. Foster, Mr. Garrison, or any one else.

We should endeavor to unite all shades of opinion and all classes of religious belief. It seems unwise to shock the feelings of Christians who may be narrowminded, by railing at government and religious systems, and cause them to withdraw from the meeting; and it should be the rule, that speakers should be oblig-

ed to confine themselves to the question. Mr. Quincy replied to Mr. Blackwell, and held that the Society was not responsible for any chance speeches which might be made. The official record of the Society would show that it had confined itself to the antilavery question alone.

Mr. BLACKWELL said he did not make the charge or he Society as a Society, but that some of its speakers had dragged in extraneous matters, and thus the report had gone abroad that the Society was responsible

Mr. Quinor-I cannot affirm that there have not peen singular cases of the sort which the gentleman represents. When I have been in the chair, I have always checked them; but there must be a degree of lib-erty for speakers, and different chairmen have different opinions on this point. Our meetings would not be near so interesting, if speakers should be confined closely to the question.

In regard to the dissolution of the Union, we uphold the doctrine that it should be dissolved, because it is the opinion of the Society. We take the meaning of the Constitution, as it has been adjudged by Congress, by the Supreme Court, and we refuse to swear allegiance to it, or to vote under it, or to appoint persons to hold office under it. We refuse to accede to the demands of the Constitution, and it is a matter of personal honor, that, as we refuse to do duty under it, we should also refuse its privileges. Politically speaking, we think we are doing right in holding up to the American people the idea that a Union cemented with the blood of the slave should not exist a day. And that by these means we can bring about the effect better than by any other

Mr. Quincy decied that this was the best governent. I hardly know, he said, of any government in the world that I would not prefer to live under, (hisses,) ecause there is no other government in the world which does not protect its citizens. To be sure, we in New York and New England have protection for property, but we do not get it from the American Union lish and Dutch ancestors. Here, in one State, a colored man is eligible to any office; and in another, under the same flag, he is locked up.

Mr. BLACKWELL-Is that in accordance with or in efiance of the Constitution?

Mr. Quincy-That's no matter. My point is, that he Constitution is good for nothing, because it does ot protect its citizens. When citizens of Massachusetts were sold into slavery in South Carolina, Mr. Hoar went there to commence a legal action, to try the issue He was abused, and kicked out of the State, and the Legislature of South Carolina made a law, making it felony for any Massachusetts man to come there and ommence such an action in the federal courts, for such purpose. What was the use of the Union, the Contitution, and the Federal Government, to Hon. Samu-Hoar? Mr. Garrison is an outlaw in half of this ountry, for no crime, and the Federal Government annot protect him. In Russia, he could travel all ever the country, and be protected. The Constitution s a nullity, a blurred and tattered parchment in one half the country, and Mr. Quincy thought it would be a good thing if it was destroyed. The Constitution dislayed the ingenuity of the very devil, and it was very emarkable that the worst forms of despotism should be to artfully woven into an instrument under the name of

The Union is of no value to the North. We should e richer, happier, stronger and honester, if the South would be good enough to kick us out of the Union. The gentleman desires that public sentiment should be changed, and that is precisely that which we are enleavoring to do. The great change which has taken place in the public sentiment is acknowledged to be the effect of the persistent agitation of the abolitionists. We have changed public opinion, and we have changed he press, to a great extent. We have arrived at this oint of disunion, and there we intend to stay. We have only done what all revolutionists have done before us. The American Revolution was begun forty years pefore Lexington and Bunker Hill, by the old Puritans, o, in this way, have originated all the great revolutions that have affected society, either for good or bad. That's the course we are pursuing. We have sown he seeds for a change in public sentiment, and hope to reap the fruit in universal liberty.

After some further brief remarks on the resolution from two or three speakers, adjourned to the evening.

Evening. Mr. Gannison in the chair.

Mr. Van RENSSELAER (colored) said-The people, in his judgment, constituted the true Union. This government was not a government of strength, but one of weakness, because it was either unable or unwilling to protect the weak and the oppressed. He thought it useless to fight against a Union which he believed was but a mere idea-a thing having no existence and no strength. They ought to cease throwing away their strength on this man of straw, and work entirely for he abolition of slavery, by actions that will meet the emand made upon them. If the Union were the cause of slave-owners whipping their slaves, then fight it to the last. But something must be done to make the slave-owners, should they emancipate their slaves tomorrow, recognise the colored race as standing upon an equal position in society.

CHARLES LENOX REMOND referred to Frederick Doug-

which the former made the other evening at the Tabernacle. He believed in the dissolution of the Union ; for he was certain that should 'that glorious event take place, and which he would hall with extreme joy,' the South would never be able to hold the colored race in bendage. The Union was mean, low, tyrannical, an entirely cowardly, because, through its instrumentality a dominant majority oppressed an unfortunate minorihe was in the van of the glorious phalanx that sough to effect the dissolution of the Union. (Lord applause.

Rev. B. J. Mar, of Syracuse, said-It was observe yesterday, that we came not here so much to make speeches as to take sides; and I come here to take sides with those who go for the dissolution of the Union. (Applause.) In the very inception of this enterprise, I had a deep feeling, and expressed it, as you, sir, [to the Chairman,] was a witness. In the first speech made, I foresaw and deeply felt, and said, that this Union would probably have to be dissolved, ere this deep, this damning curse of slavery could be effectually removed from amongst us : and then. I said, ' Let it be dissolv ed !! What have we not done in the last twenty year to open the eyes of the people of this country to the wrongs, and mischiefs, and disastrous consequences every direction flowing from slavery; and what has been the effect? You know that the sentiment upon the sub-ject, favorable to the overthrow of slavery, has been increasing every where. But, is it not still more obvious, that a determination on the part of the slave autocrats to maintain their system at all hazards, has be come the fixed, the signal, the sole purpose of their existence? The slaveholders have another advantage over the North. They are practised politicians from their infancy, and so operate upon our Northern members of Congress for the furtherance of the aims of the South I have come to feel that nothing can be gained by con tinued union with the slaveholders. The sooner they are made to feel that we execuate that Union-that we regard it as a curse to ourselves, and that we long to get rid of it-I think all the sooner will they begin to calculate to themselves the value of the Union. They will come to see that what is a violence to us, is invaluable to them. I go for it on a moral ground also. We live in a connection that is iniquitous from beginning to end. We are allowing ourselves to be made the tools by which is sustained a system of the most horrible iniquity that the earth has ever supported upon its bosom. Should we not long since have renounced all connection with it? So long as we can individually separate our selves from it, do so, and act with one accord to bring the people of the North to say, that a union with slaveholders is a union with hell. (Loud applause.) H. C. WRIGHT thought that no man could truly real-

ize to himself the condition of, or sympathize with, the slave, unless he first, as it were, put himself into the position of the bondman. The Gonstitution, looked at from that point of view, was one of the most perfect pieces of diabolism that the depraved ingenuity of man ever devised. He was astonished at Mr. Blackwell standing up, in the face of any one of the oppressed race, and eulogizing the value of the Union. He believed that those Fourth of July orators, who talked so loudly about this country being the refuge of the oppressed and the home of the free, knew, when they us tered such sentiments, that they spoke what was false. The speaker then went on to say, that he had no respect whatever for what this nation calls God. The God of this nation is slavery. Is it not? (Cries of 'Yes,' 'Yes.') Then, I say, he is my devil. And be he in heaven or in earth, he who sanctions slavery, I would, as a slave, say that he is a fiend of perdition. I say to slaveholders, your idea of a God who sanctions slavery rises no higher than my idea of a devil does. Slavery takes refuge in the bosom of what this nation calls "God'; not in the bosom of the God I recognise, but in the God of the church and clergy. And if you pursue the monster to his last refuge, you find him in that bosom; and if you drag him by the horns to the altar, and there slay him, you are termed an atheist. Then I glory in such atheism. (Applause.)

Mr. Donnance, of Newark, N. J., said, the question was one of the highest importance. Government was instituted to uphold justice; and the grandest thing in the world was a just man or woman, or government, if there be such a thing. No man (or almost none) is always just; and so the American government is not an embodiment of pure justice. But is it an entire failure to reflect the idea of justice as among the people? If so, it is certainly very short-lived, because it lives by and on the moral sense of the country. But if it be as good as the people, you may destroy the government, and the soul under it will make to itself another body just as bad as the old. You must make a new soul, or you will not get a new body to exist.

Rev. J. W. Looven, of Syracuse, (colored,) said he did not, like many others, come here to take sides; he did that long ago, on the plantation in Tennessee, when in the chain-gang, he thought he would cease to be slave, or die trying. I am (he said) I suppose still a slave in the eyes of the American Government. [Sensation.] I cannot wait for emancipation till all the questions brought in here are decided; I cannot wait till the Union is dissolved. I have, for my own part, already dissolved the Union. [Laughter and applause.] What I want is, that my brethren should do as I have done; they should strike the blow for themselves, and not wait for the hair-splitting of politicians and speakers. I made an abolitionist of my master by whipping him. He used to read the Bible to me, and show me how he that disobeyed his master should be beaten with many stripes; then he would lay on the stripes; and I thought I would try if a few would not be good for him also. However, I did not do it neatly, but took him up bodily, and nearly broke his neck by throwing him on the ground. However, he recovered. The slaves should rise en masse, and assert, at any risk, their inalienable right to personal liberty. He (Loguen) was one of the Jerry rescuers, and he was prepared to do anything that was right and just to immediately effect the emancipation of his brethren, and not to wait for doctors of divinity to decide. If he had the power of a god, to infuse into every slave in the land a resolution to rise up to-morrow, and say he should be free, he would do it cheerfully, and not wait for years.

Mr. Loguen narrated the sufferings of several me bers of his family in slavery. He was one of sever brothers and sisters who were sold in their youth by the man called their father.' His mother and all their relatives are now in slavery. Some of the sisters were married, and Mr. Loguen described their separa tion from their children in a manner which seemed to excite the sympathy of the audience.

WM. LLOYD GARRISON said-Much as I respect th

memory of the men who fell at Bunker Hill, as much do I respect the warlike sentiments on the part of his has last spoken. But I do not believe in killing any man for any purpose. Those who oppress the slaves are men of war, not of peace. How can I know that his race, if successful, would not oppress in their turn? cannot trust any man whose spirit is that of war. believe in the example of Jesus Christ and the noble army of martyrs, but not in retaliation. I cannot con ceive how there can be two opinions about this question of dissolution. Is not the Union something real and omnipotent? Never has any political constitution in this country taken the colored race as equal to the white. The Anglo-Saxon race have ever pursued them with hate. This one fact is conclusive, if we has no The Constitution under which we lived dealt no more fairly with the colored race; and the people know what they agreed to-they understand their own docu ment. All the free States may, if they choose, become alave States to-morrow, 'No union with slaveh religiously or politically'-that is the banner of our Society. Why not religiously ? Because the slaveho ders require of us, as a condition of union, that we admit that slaveholding is according to religion. The slaveholder has a God who countenances slaveholding—but that is not my God. Why not politically? Be-

cause that political union compels us to enforce the slaveholders claim. We have not taken the in in dissolving the Union.—the slaveholder was before us; when I became an abolitionist, he declared me an outlaw. There is no Union. I do not see the limit which slavery is to have. God does. Cuba, Mexico, Brazil,

so, and I am among them. In view of the contemptu-

what he has recounted; but he said more. In a ridiculous attitude, as well as manner, he said, on the last evening, Mr. Phillips was a bold man.

Mr. G. W. F. MELLEN, of Boston, claimed that the U. S. Constitution was anti-slavery.

The two resolutions before the Society were ther unanimously adopted

The following resolution, in regard to the late STE-PHEN SMITH, of Syracuse, was presented and advocated by Rev. S. J. May, and unanimously adopted :-

Resolved, That the Secretary of this Society be requested to make a record of the death of the late STE-PHEN SMITH, of Syrscuse; and that he add to it a suitable notice of him as among the first of the people of the city of Syracuse to embrace the anti-slavery cause; to welcome the advocates of that cause to his house and to expose himself and his property with them to the violations, to which, in the early years of our enterprise, the persons and properties of anti-slavery men were almost everywhere exposed. In the death of that excellent man, this Society has lost one of its earliest friends and most generous contributors.

After some appropriate remarks from Mr. Garrison, respecting the character and services of the late JAMES W. WALKER, of Ohio, the following resolution was unanimously adopted :-

Resolved, That in the recent death of James W. WALKER, of Ohio, our cause has lost one of its ablest and most devoted advocates-by whom no sacrifice was deemed too great, no peril too imminent to encounter, no labor too arduous to be done, for its advancement and complete triumph over all opposition; to whom thousands at the West are indebted for their conversion to the principle of immediate and unconditional eman cipation; and whose example of moral intrepidity, and steadfast fidelity to the claims of the enslaved, is worthy of all imitation.

Resolved, That we proffer to our faithful friend and untiring coadjutor, PARKER PILLSBURY, the deep-felt sympathy of this Society, in view of the serious prostration of his health in a foreign land; and trust that his complete convalescence will be very speedily realized, and he be enabled to bear an uncompromising testimony abroad against the damning sin of slavery in out land; and at last be safely returned to his family and friends, and to the field of his old conflicts and triumphs.

OLIVER JOHNSON presented the following preamble and resolution :-

The Executive Committee being unable to submit to this meeting their Twenty-first Annual Report, Voted, That they be urgently requested to p

and publish the same as speedily as possible. The meetings of the Society were then adjourned,

WM. LLOYD GARRISON, President. WENDELL PHILLIPS, Rec. Sec'y.

CHARLES S. S. GRIFFING, Assistant Secretaries.

### From the Anti-Slavery Bugle. THE LATE JAMES W. WALKER-LETTER PROM ABBY KELLEY FOSTER

WOLCOTT'S MILLS, (Indiana,) April 25, 1854. DEAR FRIEND: As I am in a field of labor never before tried by the anti-slavery lecturer, you will not be surprised when I say that it was not till within a few days that the Bugle of the 8th inst. came into my hands. When my eye rested on the letter from New Lyme, announcing the sudden death of our gifted and devoted J. W. Walker, I felt that it could not be. I read it again and again, and still again. But still I could not bring myself to believe the dreadful intelligence. Since then, a few days have passed, and as I got no later paper, and am here among those who have never known our friend, and therefore cannot sympathize with me, I must speak of him to you. It may relieve me. Ever since he threw himself into the antislavery cause, I have valued him highly, and considered his services above all price. But I have never seen so much of him, and therefore I have not been able so fully to appreciate him, as during the past winter. We attended several Conventions with him in Michigan. Mr. Foster and myself were equally surprised and delighted to find how powerful a speaker he was. We often remarked to our friends, that he had made greater improvement within the three last years, than any other person frequently his power over his audiences was absolutely irresistible. He carried friends and loes at along together, whether they would or no, and compelled them to do homage to his cause. After such triumphs, my husband would go to his chambare such triumphs, my husband would go to his chambare such triumphs, my husband would go to his chambare seats in the Convention, unless they had parochial connexions with their Churches. The six of St. Thomas had no such connexion.

self-sacrifice. I need not speak of more than one instance, to illustrate this trait in his character. His family was large. He was in need of funds. Still, when, last winter, an offer of \$18 per week, Still, when, last winter, an offer of \$18 per week, with all expenses borne, was made him, to accompany a Diorama of Uncle Tom's Cabin, as delineator, he declined the offer, though he was then receiving after the rate of \$500 per year, and bearing his own travelling expenses, as agent of the Michigan Anti-Slavery Society. We must remember that he only lectured a part of the year, and received may only for the time he lectured. Again received pay only for the time he lectured. Again, his health was poor, and his lecturing labors were far, very far more severe than was the labor of de-lineating. But he decided that he could be more useful in the former than in the latter service, and therefore declined what would have been to him more than double the salary he was then receiv-

The last time I saw him, he was full of hope and The last time I saw him, he was full of hope and bright anticipations—laying plans for his family, and for the advancement of the cause to which he bad so long and ardently devoted himself. The Michigan friends were urging him to remove there. How much they were all expecting of him! Yes, how much were were all expecting of him! How often, as I have lain my weary head on my pillow, and felt how little I could endure now, compared with former years, have I thanked God that our friend, instead of failing, was strengthening and instead of failing, was strengthening and can keep you down.' We shall have no rest here until this question is settled, for there are memunity was settled, for there are memunity was strengthening and until this question is settled, for there are memunity was strengthening and until this question is settled, for there are memunity was strengthening and until this question is settled, for there are memunity was and settled. with former years, nave I thanked God that our friend, instead of failing, was strengthening and increasing in ability. And is it possible he is callined away! Oh, who shall rise to fill his place in the great warfare for freedom! Let our young friends answer this question. How much talent is theretofore.

wrapped in a napkin! Would to God our young men and women would each one cry out, in that agony of spirit which the present anti-slavery crisis demands, 'Lord, what wouldst thou have me to do!' The harvest is already perishing for lack of

apers.
But, if the anti-slavery cause has lost so m

slavery is to have. God does. Cuba, Mexico, Brazil, South America; the isles of the ocean, will be gained to it by the strength of the North. With the North, the South is all-powerful; without it, she could not stand as a confederacy, and her fall would be the fall of slavery. I am for the abolition of elavery, and therefore for the dissolution of that Union which is the support of slavery. [Applause.]

LUCRETIA MOTT said, that if the resolution were passed, the Society would be pledged to no union, politically or religiously, with slaveholders, and thence to no union in commerce or manufactures.

W. L. Garrison said he did not take that view; of course, those who did, should, to be consistent, feel bound by it, and act on it.

Frederick Douglass said he did not rise to attempt to rebut the arguments heard here about the Union. As apprehended by Mr. Garrison, he added, it is a carse and a crime; there are others who do not apprehend it so, and I am among them. In view of the contemptuis a newly settled section, and therefore possesses of little wealth, it puts to shame many of our older so, and I am among them. In view of the contemptuous manner in which I have been mentioned, I wish to say that I did not speak, as Mr. Remond says I did, disparagingly of Mr. Phillips's remarks. I merely said I did not subscribe to a sentiment uttered yesterday, without mentioning Mr. Phillips's name; I said that political anti-slavery, which was pronounced a failure, was not so. If it were carried out, it would be no failure. This is what I said; if it was wrong, judge ye.

Mr. Remond—I did understand Mr. Douglass to say what he has recounted; but he said more. In, a ridictive wealth, it puts to shame many of our older fields, in its generous contributions to a fund to be appropriated to the diffusion of our glorious principles within this State. Nearly \$200 have been put into our hands for the treasury, and upwards of eighty anti-slavery papers have been subscribed for. The people, at large, are eager to investigate the whole question, and, I doubt not, that Indiana will be as ready to wipe out the black code as was Ohio, when the American Society shall have done in her what was done in Ohio some eight years since. The farther we go South, the greater will be the opposition, of course, as there we find so be the opposition, of course, as there we find so large an admixture of the 'poor trash,' which, with all its moral and intellectual degradation, slavery, after cursing with its heaviest curses, has crowded north of the Ohio. Still, there is a sufficiently large element of intelligence in the northern and central portions of the State, when called into ac-tion by a thorough agitation, to relieve the State of its execrable black code. After the coming har vest, we must have a large corps in Indiana.

In sorrow yet in hope, Yours very truly, A. K. FOSTER,

The following Resolutions were passed by th Executive Committee of the Michigan Anti-Slavery So ciety, at a meeting held at Adrian, May 7th :-

Resolved. That we have heard with emotions deep grief, of the death of our valued friend James W. Walker, whose society and labors among us during the past few years have left an impression not to be efficed by time.

Resolved, That the transition to another sphere of our indefatigable and devoted fellow-laborer has

left a void in the anti-slavery ranks which canno soon be replaced; and in the silencing of that elo quent voice, we feel the slave has lost one of his nost effective advocates.

Resolved, That we tender to the bereaved and

fflicted family of the deceased, the expression o our warmest and heartfelt sympathy, assuring them that they have been the objects of our daily thoughts, and that from our knowledge of the man and the friend, we can in some degree appreciate their loss of the husband and the father.

From the Philadelphia Register.

PROTESTANT EPISCOPAL CONVENTION The following rule of the regulations was called up, according to notice given to the Convention of Tuesday, for the purpose of having it repealed:

It is bereby declared that the African Church of St Thomas is not entitled to send a clergyman or deputies to the Convention, or to interfere with the general gov-ernment of the Church, this condition being made in

consideration of the peculiar circumstances of such church, at present.—Journal, June, 1843.

No church in this diocese, in like peculiar circum-stances with the African Church of St. Thomas, shall be entitled to send a clergyman or deputies to the Convention, or to interfere with the general government of the church.—Journal, 1843, p. 33.

The Rev. Mr. Spackman had always been oppor ed to the admission of this church, but he changed his views in reference to the matter. thought its members would be benefitted morally and as Christians, by admitting them to seats in this Convention. He did not believe they had an indefeasible right to seats on this floor, and he would not therefore make an appeal to the sympa-thics of the Convention in their behalf, but he thought they would be greatly benefitted. He could not see that public good was to be served by

a refusal to admit them.

The memorial from St. Thomas's Church, asking for the repeal of the 8th section, as given above,

Rev. Dr. Howe opposed the repeal of the article. He could not see how those attached to St. Thomas's Church would suffer by being excluded. He was fearful that, if they were here by representation they would suffer more than at present. He could not conceive that this Diocese should be influenced

by the Convention of New York.

The Rev. Mr. Beasly advocated the repeal o the article, and thought when a church complied with all the conditions of the Convention, it should be permitted to have a representation.

Dr. Howe did not consider that the church had

complied with all the requisites.

Rev. Dr. Hare thought the eighth rule which excluded the Clergymen of the St. Thomas Church was opposed to the ecclesiastical spirit of the Episcopal Church. He said by this rule, even white clergymen of that church had been excluded and disfranchised. He was sorry to say that such was the fact. He said complaints were made verywhere of the want of moral and mental cul ture of this degraded race.

He believed it to be a mere outward degradation and there seemed to be no way opened for them No road to emolument or to position, and therefore they had no incentive to do good. St. Thomas's Church does not ask to come among us on ar equality, socially, but as members of Christ's Church, and if we granted them this favor, they would feel elevated, and we would be less likely to find them cust away in character. No one could deny but that the tendency of the 8th rule was to prevent the erection of other African Churches. They would go to other denominations. The Bap tists and the Methodists admitted them into an ed clesiastical equality. He was therefore in favor of

such triumphs, my husband would go to his chamber, and when we were alone, say to me, that he felt that he was never made for a public speaker. He realized so deeply his lack of ability, when listening to such eloquence. For myself, I always felt that the one talent must not be withheld from or for any white man into the Church, or for any white man to represent them, but it was high treason to adopt rules here for their exclusion.

The Rev. J. M. Douglas addressed the Conver tion in favor of the repeal. He referred to the primitive church to show that colored men were admitted to a perfect equality, and also to the Declaration of Independence, which declares that all men are born free and equal. They proceeded from the same Father, and would be redeemed in the same way. They were admitted to the same orders in the church, and partook of the same sac rament; why, then, should they be excluded from seats in this body! He hoped all would vote fo

Cries of 'question' were now raised from al arts of the house.

The Rev. Mr. Newton considered it to be his duty

to advocate the question of right, in the sight of God. Gentlemen might make distinctions, but when they had finished, they would discover that the ground on which they are excluded is merely because of their peculiar situation, and because they are morally degraded. He did not believe they are morally

Geo. M. Wharton, Esq., said that he felt it necessary to go back to the organization of the church. He said that a number of white men assembled in the city in 1785 and organized our ecclesiastical organization, and none but white men were admitted. In 1785 no question arose in reference to the construction of the language specifying white men. The question was, how was the matter settled when the question came up! It came up upon an application granting a dispensation to a colored man, who claimed ordination, which was granted, but with a distinct understanding that neither he nor his successor in office should ever be admitted to seats in this Convention. This, therefore, settled the right without controversy. The exclusion then rested upon the point of expediency, and not of right, and it had also been so regarded. Therefore the subject of expediency was a fair subject of discussion.

He said the Rev. Dr. Hare had asked the que tion, whether they would be willing to admit the members of the St. Thomas Church to a perfect social equality, but he was sorry that he had not answered it. For his part, he would say boldly that he would not. Would Dr. Hare say the same

Dr. Hare-I decline to answer, as it is igrelevan to the question.

Rev. Dr. Smith-Would Mr. Wharton be will-

ing to admit every white man on a footing of equal pediency.' He continued by saying that he looked upon the blacks as unfit to legislate for themselves, and when we admit them here we allow them to leand when we admit them here, we allow them to le-gislate for us. He looked upon them as being in a state of tutelage, and totally unqualified to take care of themselves. He said the Rev. Mr. Dou-glass was administering to a congregation that was not in union with this Convention, and he was therefore in the same position with the Rev. Mr.

Rev. Dr. Hare rose to make an explanation. H said that St. Thomas's Church was in union, but was excluded from sending deputies to this Convention. The Doctor quoted from the journal of 1794, to show that the church was in union, having been organized in accordance with the rules of the Episcopal Church.

Mr. G. M. Wharton contended that the passa-

ges quoted by Dr. H. proved that the applicants then considered themselves in a state of tutelage. They were received in the fellowship of the church, and in communion, but not in the Convention, by their deputies. A colored minister was ordained over them by the Bishops, but on the ground that although the Bishops and Clergy discharged the duties of the church to colored congregations, yet in no way can it be shown that they have any ad-mitted claim to send deputies to legislate for the church and the diocese.

The Rev. Mr. Henry S. Spackman again spoke

at length in favor of the repeal, and the admission of the deputies from the church of St. Thomas, to seats in the Convention. The real question was not so much one of social familiarity, as whether it were not for the advancement of the religion of the Lord Jesus Christ, to admit colored churches to

Lord Jesus Christ, to admit colored churches to equal privileges with our own, and therefore to seats by their representatives.

Their participation in the proceedings would never injure the legislation of the Church. It would elevate the colored members in their own esteem, and in every way advance them morally, religiously and intellectually. It was now expedient to do what area inavoralism formerly.

dient to do what was inexpedient formerly.

Judge Stroud contended that the extracts which had been read from the records of the Church of St. Thomas proved that the Church in question was ipso facto, in union with the Church, and therefore with the Convention.

The vote was then taken on the motion to lay

the resolution on the table, but after a vote was taken, a division was called for, but the Convention adjourned until 5 o'clock before the question

Ecening Session.—The Convention re-assembled at 5 o'clock. The Bishop announced the first business in order to be the vote upon the motion to lay on the table the resolution in reference to the admission of St. Thomas African Church.

The motion to lay on the table was withdrawn and the vote was then taken by yeas and nays, and by orders, on the resolution to rescind the 8th rule of the revised regulations. The vote resulted as follows—yeas 70, and 27 nays of the clergy. Laity
—74 churches voted as follows:—32 yeas and 41
nays. So the resolution to rescind was lost.

# THE LIBERATOR.

BOSTON, MAY 26, 1854.

THE NEBRASKA BILL PASSED-ANOTHER TRIUMPH OF THE SLAVE POWER.

The deed is done-the Slave Power is again victoritook up the Nebraska Bill, when, after several ineffectual attempts to defeat or delay it on the part of its opponents, Mr. Richardson, of Illinois, moved his substitute for the Bill. (being the same as the Senate Bill. with the exception of Mr. Clayton's amendment,) and moved the previous question. Great excitement fol-

lowed, but the substitute was adopted-yeas 115, nays 96. The Bill was ordered to be engressed for a third reading-yeas 117, nays 99. It was then read a third time, and at 11 o'clock at night was passed by the following vote-yeas 113, nays 100. And so, against the strongest popular remonstrances-against an unprecedented demonstration of religious sentiment-against the laws of God and the rights of universal man -in subversion of plighted faith, in utter disregard of the scorn of the world, and for purposes as diabolical as can be conceived of or consummated here on earth-the deed is accomplished. A thousand times accursed be the Union which has made this possible!

# N. E. ANTI-SLAVERY CONVENTION.

The Annual Meeting of the New England Anti-Sla very Convention will be held in Boston, in the MELO-DEON, OR TUESDAY, WEDNESDAY and THURSDAY, May 30th and 31st, and June 1st, commencing at 10 o'clock

All the popular religious anniversaries, which are to be held in this city next week, sink into insignificance in comparison with this Convention. Nay, almo without an exception, they are as devoid of vitality as rocks are of sensibility, and exert no power to save the nation from impending destruction. To them, the slave may not look for sympathy or succor; in them, the slaveholder finds his strongest allies. The hope of Freedom rests not upon religious sects or political parties, but upon individual conscience, resolution, selfsacrifice. We hope to be able to record, that never has there been held in Boston so large, so spirited, and so auspicious a Convention as the one to which all eyes are now turned. The tone of the resolutions and speeches must be stirring, solemn and grand-and the one keynote struck, this, only this-No Union with SLAVE-HOLDERS! A FREE NORTH FOR FREE MEN!

The following, among others, will be present, to take part in the discussions :- WM. LLOYD GARRISON, Ep-MUND QUINCY, WENDELL PHILLIPS, Rev. THEODORE PAR-MER, Rev. T. W. HIGGINSON, Rev. S. J. MAY of Sy PROUSE, LUCY STONE, ANDREW T. FOSS, CHARLES L. RE-MOND, STEPHEN S. FOSTER, and HENRY C. WRIGHT.

### NEW YORK ANNIVERSARY. The anniversary of the American Anti-Slavery Socie-

ty, at New York, was extremely auspicious and cheering. The utmost unanimity of sentiment prevailed, on the most radical issues, and the largest liberty of speech was enjoyed without molestation. The life of the antislavery movement is embodied in that Society and its auxiliaries, as contrasted with all other organizations; and this fact is no where better understood than at the

For the sketch of the discussion at the Busines Meetings, (the proceedings of which occupy so large a portion of our present number,) we are indebted mainly to the New York Herald, which paper, while it teems editorially with the foulest abuse and misrepresents tion, usually makes the fullest report of any other paper, as to what is said and done at our anniversary Of course, this sketch is meagre and imperfect.

THIS, THAT, AND THE OTHER. By ELLEN LOUISE CHANDLER. With Illustrations by Rowse. Bos Phillips, Sampson & Co. 1854. pp. 412.

This is a volume of miscellaneous effusions in poetry d prose, on a variety of topics, sentimental, romanand descriptive—the poetical portion commonng a very pleasant, readable book for those who sit beneath the trees in summer, or turn the leaves beside the cottage-hearth in winter.' The author is reputed the cottage-hearth in winter.' The author is reputed to be only nineteen years old, and wishes it to be remembered that her flowers are only violets of the spring, and hopes therefore to be pardoned if her readers fail to find the splender of summer, or the mellow ripeness of autumn. One of her essays is a poor satire upon the Woman's Rights movement, and indicates a lack of mental independence and moral self-respect, or else profound ignorance of the subject about which she scribbles so flippantly. Here is a sample of it:—

The time may soon come when we, down-trodden and oppressed, held in the fearful thraidom of so many centuries.—a slavery to which the bondage of Uncle Tom was as nothing, and the myriad links of the Lilliputians weak as a melted snow-wreath,—when we, American women of the nineteenth century, may go forth, leaving home and firesides in charge of our worse and weaker halves, marshalling the bright-eyed ranks of our conacipated women, carrying the election with a rush, disposing of cabinet appointments as freely as cast-off dresses, and going home, at last, to make a further display of our magnanimity in our utter disregard of such

dresses, and going home, at last, to make a further display of our magnanimity in our utter disregard of such minor inconveniences as unswept rooms, unkempen hair, smalded children, muddy coffee, and the burnt sides of very dry toast.

O, let us rejoice in our exalted destiny—we, the regenerators of the world, the saviors of our nation! Don't breathe it, for worlds, Mrs. Jellyby; but, if you can stoop to be guilty of such a masculine vice as curiosity, I'll tell you what I thought, before I was awakened to my duty, as with a clang of a trumpet, by the bold words and high thoughts of Mr. Andrews, Miss Kelley, and other patriarchs and patriarchesses, who lead the van in our glorious battle for the right.

Don't whisper to them what I say, please, dear Mrs. Jellyby, because you know it might lose me the ambassador's appointment I am so anxious to obtain under the first female Prexident!

You know I am reformed now; but I did use to think

You know I am reformed now; but I did use to thinl

woman's noblest sphere was home.—her dearest right, the right to make bright flowers of home and heart spring up and blossom in some dear one's path.'

This is a witless caricature. If men can find time to discharge their political responsibilities, without hin-drance to their agricultural, mechanical and profession al pursuits, why may not women also, without detri-ment to their home duties as wives and mothers! Popular elections are not frequent. It is as easy to cast wote as it is to buy a yard of ribbon, and will take no more time ; and if all the officer in the land, -governmental, judicial and legislative, -- were filled exclusive ly with women, not a woman would be missed from the household, any more than so many drops from the flowing river. Millions of mothers, wives, daughters and sisters would still be left to look after family affairs-to sew on buttons, darn stockings, do the mending, &c .to make bright flowers of home and heart spring up and blossom in some dear one's path.' It is pitiable to se this young woman indulging in the strain of Bennett's Herald, in reference to a movement second to no other in importance, indispensable to the regeneration of the world, and worthy of universal cooperation. She is yet to have her soul imbued with the spirit of reform-to understand and appreciate the dignity of her own nature-to see that she cannot innocently ignore the equality of the human race, without regard to sex, and that rights are given to be enjoyed, not trampled upon or thrown away. We advise her to read the proceedings of the various Woman's Rights Conventions that have been held in the country-to look into the legal and social condition of her sex in all lands-to become acquainted, as far as practicable, with the prominent advocates of the movement-and then to sit down and write as foolish and slanderous an article as the one we are criticising-if she can.

HISTORY OF CALIFORNIA, from its Discovery to the Present Time; comprising also a full description of its climate, surface, soil, rivers, towns, beasts, birds, fishes, state of its society, agriculture, commerce, mines, mining, &c. With a journal of the voyage from New York, via Nicaragua, to San Francisco. and back, via Panama. With a new map of the country. By E. S. Capron, Counsellor at Law. Boston : John P. Jewett & Co. Cleveland, Ohio : Jewett. Proctor & Worthington. 1854. pp. 356. Such is the wide-spread interest in every thing

pertaining to California-so many hundreds of thousands of persons in the old States have relatives and interests at stake, in that w -that this book cannot fail to obtain a wide circulation. Its author states that he proceeded to California in 1853, as the commercial agent of several extensive mercantile houses in New York city. In the discharge of the duties of his commission, he visited the principa cities and villages of the State, and communicated with persons of the different professions, trades and occupations. He also traversed various parts of the mining regions, and sojourned with the miners, among their valleys and mountains. Every opportunity was improved to collect reliable information, from intelligent citizens and authentic records in the public offices, respecting all the important interests of the State, and particularly of its mining, commercial and agricultural interests. At several of the old missions, he met wellinformed individuals, who had long resided in the country, from whom he learned many interesting facts relating to its primitive history, and the customs and institutions of its early inhabitants. Under these circumstances, he has been enabled to prepare an inter esting and valuable work—accompanying it with a very neatly executed map of the modern El Dorado.

Memoir of Butler Wilmarth, M. D.; one of the Victims of the late terrible Railroad Catastrophe at Norwall Bridge, Ct.; with Extracts from his Correspondence and Manuscripts. By William H. Fish. Boston Crosby, Nichols & Co. New York : Fowlers & Wells. 1854. pp. 256.

This is 'an unpretending Memoir of an unpre ending, but most excellent Man, Christian, and Physi cian.' Dr. Wilmarth was born of humble parentage, in the town of Norton, Mass., Dec. 18th, 1798, and forced his way upward to a conspicuous position by an indomitable spirit and a sublime purpose. He was a reformer in no technical or restricted sense, but comprehensively, and ever advancing. He was a thorough teetotaller, an uncompromising abolitionist, a true non resistant, a reorganizationist on the Hopedale plan, and connected with that excellent Community, an advocat of woman's rights, and a zealous hydropathist. He was remarkable for his benevolence, simplicity of character, sympathy with suffering humanity in all its phases, genial nature, and unaffected piety. One who knew him as intimately as one man can know another for seventeen or eighteen years, says of him-' In his dealings with mankind, I do not believe that one single fault could be found. I never saw one myself; and I never heard of one. His life was made up of good deeds-deeds of kindness to the poor, the sick, the fallen, the afflicted.' Adin Ballou says- He was a self-made, conscientious, progressive, humane, Christian man, ever active in his mission, and abundant in those good works, done in secret, which reap their richest reward in the beavens. As a physician, few probably ever worked harder, carned more, and receivd less of temporal recompense.'

The Memoir of such a man is worthy of a place every family. Mr. Fish has prepared it in a most creditable to himself, seeking to hide no defects. and attempting to exaggerate no excellencies of char acter. Among the throng of victims who perished by the catastrophe at Norwalk Bridge, no one de be held in more grateful remembrance than BUTLER WILMARTH.

The Norwalk catastrophe cost the New York and New Haven Railroad Company the enormous sum of three hundred thousand dollars. They gave \$5000 to Dr. W's family, besides \$200 in addition, to defray the

incidental expenses of getting it. Besides this, day secondly gave (through the President, Rozzar Scan generously gave (turougu the dollars to pay for the a graved likeness of Dr. W. accompanying this very This Corporation, at least, has a soul.

SCRIPTURE IDOLATRY. We acknowledge, with made

pleasure, the receipt of a little tract, entitled Son pleasure, the receipt of a little thomas Westworth E. ginson, Minister of the Worcester Free Church, & W. aptly remarks— The question of Scripture saths. ity is the great popular question of the age; the pos-in progress at which we stand heaitating now. Ask in progress at waten we amount in tribunals ever alog. ed by fallible mortals, the Bible appears the most u-certain. Composed of the writings of a hundred disent authors, an argument can be drawn from it to report either side of every question. War, Slavery, Co. port either side of every judy, the use of Interioring Drinks,—it is far easier to decide whether these the Drinks, -- it is nor easier to decide whether these him are right or wrong, than whether they are Scriptor or unscriptural. Once begin to argue a questice a Scripture grounds, and it is like fighting a battle in the everglades of Florida; the wilderness of texts is desp than the wilderness of trees, and you may mangern a whole day in one part of the forest, without contra in sight of your opponent, who, meanwhile, has to field to himself in another part.' Again... It is un to make a man's familiarity with the Bible the inder his moral condition. I know very profligate and work ly men, who are " mighty in the Scriptures," and up pure and noble men who scarcely read them at all The stern fact confronts us, that with advancing keep edge, this support is doomed to fail: the confidence a Scriptural infallibility must perish. . The soil and some other support; it must find this within-is the cultivation of the Inner Light; in personal experien of Religion ; in the life of God in the human seel; faith in God and love to man ; in the reverent study of the vast and simple laws of Nature." This admirable discourse is published by John Kain

& Co., Worcester. Price, 5 cts. single-274 cts. per de

SPIRITUALISM. We have received the first number of a new monthly magmine, entitled 'THE SACED (n. CLE,' edited by Judge Edmonds, Dr. Dexter, and 0. 6. Warren, and published by Partridge & Brittan, 76 Broadway, New York Its purpose is declared to be advance Truth in every form and shape; to discess had ical Reform in all its hearings; to advocate Liberty, to itively and unhesitatingly, in the full and in the stract; to form new relations, based on the principles Spiritual Philosophy, &c. &c. An introductory page by Judge Edmonds is written in a calm, candid, lad manner, and the other articles are interesting. In spiritual manifestations have appeared in all part of the United States; 'als in the Southern parts of the continent, in the islends of the Caribbean Sea, and h parts of Europe and Asia; so that, amid an almest miversal outcry against them, they have obtained a feet hold in the opinions of mankind as an existing reality which no same mind can deny, no enlightened into egation can impugn.' All who are interested in the momentous subject will doubtless find this new per odical to be a dignified and able exponent thend Terms, \$2 00 per amum, strictly in advance.

# WILLIAM WELLS BROWN.

The friends of Mr. Brown in England have kindy contributed the amount necessary to secure is mean from bondage, so that he can return to his natee las without being subjected to the terrible liability of ear seized as a fugitive, and scourged to death on a Sou ern plantation. In a letter to Mr. NELL, he intimate that he may arrive in Boston in June or July. I whatever period he may come, he will find may give him a most friendly greeting. Our cause are needed his presence and his labors so much as at the present crisis. The following letter from his daughter Josephun

addressed to Mr. Mar, we have solicited for public tion, as it exhibits the world-wide difference between England and America, (to the eternal shame of the is ter,) in the treatment of the colored race. We print without the alteration of a single word. Its chings phy is uncommonly legible and graceful. Only this of the youthful daughter of an American fugitive six at the head of a school, as teacher, of more than me hundred white young English ladies! Let the fact & published far and wide.

EAST PLUMSTEAD SCHOOL, PLUMSTEAD, My DEAR MR. MAY :

I am much obliged to you for the copy of 'A Sabbat Scene,' that you were kind enough to send me, mi which my father has just forwarded. There is no com tryman of mine, whose poems I read with more pleases than Whittier's, for he always writes something for the slave, and to the purpose.

I read very attentively the anti-slavery papers which come to my father, and often think I should like to be in my native land again. Yet the treatment I receive from the people here is so different from what I expenenced in the United States, that I have great simil tion for the English. While we resided in Bufish, did not go to school, owing to the fact that colors children were not permitted to be educated with the whites, and my father would not send me to the colors school, because it would have been, to some extengiving sanction to the prescriptive prejudice. in even after coming into Massachusetts, where we were allowed to receive instruction in the same school with white children, we had to occupy a sent set apart is us, and therefore often suffered much annoyance fra the other children, owing to prejudice. But here " have found it totally different.

On our arrival in this country, we spent the in

year in France, in a boarding-school, where there were some forty other young ladies, and never once bar our color alluded to in disrespectful terms. We also wards returned to London, and entered a school when more than two hundred young ladies were being all cated ; and here, too, we were always treated with the greatest kindness and respect. As we were trained the last mentioned school for teachers, we were sent what afraid that our color would be a barrier spins our getting employment as teachers; but in this wen happily disappointed. My sister is mistress of a schol at Berden, in Essex, about forty miles from London. have a school here with more than one hundred popula and an assistant two years older than myself. My p pils are some of them sixteen years of age, while I st not yet fifteen. I need not say to you, that both ? assistant and pupils are all white. Should I return America, it is scarcely probable that I could get a school of white pupils, and this makes me wish to rensi here, for I am fond of teaching.

If my father and sister were with me, I am sure the

would join in kind regards to you. Believe me to remain,

Yours, very respectfully, JOSEPHINE BROWN

PARKER PILLSBURY. The numerous friends of M PILLSBURY will be gratified to learn that he is now con valescent, and steadily gaining in health and strength He has been enjoying the benefits of a brief sojours Clevedon, a charming watering-place not far from Britol, still under the hospitable care of Mr. and Ms ESTLIN. On the 2d of May, he left for Paris, (via ledon.) in company with his friend, Mr. CHARLES Hover, of this city, who kindly came across the chan nel to take him under his guidance, where he is 25 examining whatever is most note-worthy in the French capital. He has had a narrow escape from the tool and the preservation of his life is largely owing to be unceasing watchfulness of his Bristol friends, to what the most grateful acknowledgments from the friends the anti-slavery cause in this country are doe. It shall no doubt soon be favored with letters from his for THE LIBERATOR.

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A DIVINELY APPOINTED CLERGY. CLEVELAND, O., May 3, 1854.

t have been in Ohio the past three weeks. Great forts have been made to get the Legislature of this arts have occur among the same beginning of this union against the Nebraka Bill. Repeatedly, during yesion, has the subject been called up; but the session, has the surject well carried up; out the preventing any expression being given. So they are separated, and gone to their constituents, to be many cases, allowed to stay at home for the future : be the feeling among the people is deep and stron grint that Bill. Scarcely more than one opinion is gard on the Reserve and in adjoining counties. In his place, the feeling is very strong.

his place, the recting is very strong.

The most pro-slavery religious papers of the West are oconding the movement to get all the ministers of all econding the movement of get all the ministers of all he religious sects of Ohio, Indiana, Illinois, Wisconsin, he rengious seek up a clerical protest against the mil Michigan, or Both Observer, one of the most invetrate opponents of anti-slavery, and to all change in he opinions or practices of the people, respecting their clations and duties, calls on all ministers to come visitions and duties, calls on all ininisters to come sromptly forward and join in the protest started by the ninisters of Chicago. It would be a grand movement sere it not rendered contemptible by the manner of its sere it not reached by the puerile assumption of priestly retting up, and divine authority which pervades the enare effort. It is difficult to say whether these minister are enort. It is dimented to any whether these ministers are more concerned to prevent the extension of slavery, or the rapidly spreading diminution of respect for their reder. Their protest seems equally strong against not. They seem to regard the extension of slavery nd disrespect for the priestly office as equally sinful. 50, in their first resolution, they are careful to assert-

That the ministry is the divinely appointed institu-That the ministry is the decinety appointed institu-lion for the declaration and enforcement of God's will appen all points of moral and religious truth; and that, as such, it is their duty to reprove, rebuke and exhort, with all authority and doctrine.

They also assert that all men 'owe the profoundest bonor and reverence ' to this ' divinely appointed institation.' They complain loudly of the want of reverence towards God manifested by Douglas, and others in their remarks upon the clergy. They base their claim to the respect and reverence of Congress on the ground of their being 'ministers, disinely appointed by God to declare and enforce God's will upon all points of moral and refigious truth.' They remonstrate as priests, and think t a much greater sin to disregard their rebukes, than those of farmers, mechanics and merchants. Douglas's reply to their clerical memorial is being widely circuated at the West. He justly rebukes them for coming before Congress as priests, and basing their claim to a respectful hearing on their priestly character and

A number of farmers begin their remonstrance by resolving, that farmers are a divinely-appointed institution to declare and enforce God's will upon all points of tilling the land, of growing grain, fruits, tock, &c.' Or suppose the shoemakers of the North were to begin a remonstrance against the Nebraska Bill by asserting ' that shoemakers are the divinely-appointed institution to declare God's will on all points of shoemaking.' Both classes come before Congress as farmers and shoemakers, and base their claim to a respeciful hearing on the fact of their calling, and conemn all disrespect and irreverence shown to them as an insult to God. How would this seem? Would not all laugh them to scorn ?

What is the difference? Farmers and shoemaker are as truly ' divinely-appointed institutions' as is the ministry. They have as good a right to be heard for their professions' sake as ministers have for theirs. They are entitled to more respect, as farmers and shoemakers, than ministers are for their office, because they more truly fulfil the duties of their office. I do not be liere God ever called a man or woman to be a priest any more than he has called men to be warriors, slave holders, or bings and queens. But, taking them at their word, and admitting that priests are a divinely appointed institution to declare and enforce God's will on all points of moral and religious truth,' no class of men have been so recreant to their trust. All priesthoods, of all religions, have made the sam

claim to divine authority. The Jewish priesthood claimed to be appointed by God 'to declare and enforce God's will,' when they decided that Jesus was a drunkard, a blasphemer, an associate of prostitutes, swin dlers and debauchees, and decreed that he was not fit to live, and that he must die. The Catholic priesthood claimed to be ' divinely-appointed to declare and enforce Ged's will upon all points of moral and religious truth,' when they invented the rack, the dungeon and the Inquisition, to torture heretics. The same claim was made by the Pagan priesthood, when they tortured and slaughtered the Christians of the first and second centuries. The same claim was made by the Moham medan ministry, when they presented to all as the only alternative, Moslemism or death. When the priests consigned more than two hundred thousand poor, helpless old men and women to the flames or the gibbet, i one century, for witcheraft, they claimed to be 'divine ly-appointed to declare and enforce God's will on all points of morals and religion. So the Protestant priests, when they hung men and women for witcheraft and Quakerism, in Boston and Salem, and when, at the present day, they advocate slavery and practise it, claim be God's appointed institution to 'declare and enferce the truth on all points of morals and religion."

What has this ' divinely-appointed institution ' done in this nation, to declare the truth in regard to slavery Nothing. They were silent as death touching the wrongs of the slave, until they were forced to say some thing by the presence of an anti-slavery sentimen around them, -created solely by those whom this 'divinely-appointed institution ' denounce as the priests of old did Jesus, as ' blasphemers, Sabbath-breakers, and friends of publicans and sinners.' I marvel that thes ministers of God,' as they style themselves, should, under the circumstances in which they stand in reference to the great movement for liberty and against slavery, have the hardihood to make this arrogant claim. It cannot but excite the ridicule and contempt of all who may hear of it. How much more noble, had they come before Congress as MEN, and based their claim to hearing on their manhood ! But, with them, the priest is above the man. Their office is more sacred and honerable than their humanity. The man is merged in the priest. It will not always be so.

I am in the Forest City. It is very bright and beautiful here. No place can be more desirable for a home than the vicinity of this city. I have just returned from a visit to a Water Cure Establishment, two miles out; another, on a very large scale, is being erected here. I have just visited some green-houses, made beautiful and enchanting by the presence, the beauty, delicacy and perfume of all sorts of foreign and domestic fruits and flowers. I love the beautiful rece-bud I love the sweet, delicate, beautiful rose. Its honeydew I would ever sip, as an elixir of life. How can a man help loving flowers, and desiring to dwell amid their surroundings? I have been trying to discover the difference between the much-extelled Augusta rose and the Salfatare. The Salfatare is my rose; though I think it would puzzle even our florist friend, James Jackson, to discover the difference between the two. At any rate, I am perfectly satisfied with the beauty

Spring has been slow in coming to Ohio; but she is here at last, in all her beauty and fragrance. I feel like making this third day of May a glorious anniversa-7,-a kind of holy jubilee, rich in all that can make happy, both in memory and in hope. I wish you were here to enjoy the beauty and freshness of the torne; the lake - the shore - the busy throng - the grand old woods in the distance — the heavens above,

But, Wheat! Wheat!! what of it? This is the one great idea and word of Ohio, at this hour. It ranges from one dollar fifty to one seventy-five per bushel, at

this time. Flour seven and eight dellars per barrel in Ohio! Never, since the State was a State, has the like been known. The wheat crop looks poorly. It will fall short from one third to one half—so they say. One man said he was offered two dollars per bushel, and the last war, not to submit to our dominancy, would not take it; he looks for a higher price. I fervently hope he will be disappointed, and will be obliged to accept one dollar and a quarter less before autumn. But of this there is no probability. The failure of the wheat crop will not essentially affect this country. But what will the toiling millions of England do? The price of food there is materially regulated by the quantity and price of wheat in Ohio and the other Western States. And those starving millions obliged, at the same time, to support a general European war! A dark day hangs over the toiling masses of Europe, un-less they take advantage of the war between their kings sept Barken's efforts have taken since he arrived in and sovereigns to rise in their might, and hurl them all your country. He has enlarged the sphere of his effrom their thrones, and trample their crowns and scep- forts, and shown that he has grown wiser as he has

tres in the dust.

Dear Garrison! A man must be a rock or an iceberg Europe and America without tears of deepest pity. The Graham, through your active and zealous friend, B. D. American slave must be freed; his bonds must all be broken. The European serf, peasant and tradesman must be redeemed from the ecclesiastical and political minds that were then brought into discussion. This is despotisms that now crush them. By what process will really the way to break down so strong a prejudice as pressed and the oppressor recognize no higher law of life than violence, as a means to prevent wrong and enforce right. The hostile powers of Europe are gatherthis work be achieved? Blood must flow, for the oping around the Black Sea and on the banks of the Danube, to decide the destiny of kingdoms by pouring out blood like a river. How long ere the North and South of these lakes of the West, to decide the question of slavery or liberty by dyeing these pure waters red with must come; that battle must be fought. This republic took the sword, and must perish by the sword, because Church and State, the oppressor and the oppressed, mented by blood. Would that the nation could be aroused, by moral power, to crush the monster Slavery, that now rides triumphant through the land, crushing out the hearts of millions !

One thing more. It is thought Benton's speech on the Nebraska Bill will have a powerful effect on the Hunker Democracy of the West, to show them their baseness and meanness in consenting, unasked, to give up the only compromise ever made, avowedly, to favor

HENRY C. WRIGHT.

THE WAR IN EUROPE.

LONDON, 28th April, 1854.

We English are entering upon a war; indeed, we have declared it; but, unfortunately, we begin with loubts on the part of the people whether the aristocracy, although certain anonymous communications, signed who have the government in their own hands, intend rewho have the government in their own hands, intend really to prosecute it with the zeal and earnestness which the people, from their abhorrence of the slavery and ties, to the Council of Ministers, and to the Emperor They do not see, neither the aristocracy nor the people, the fifth deducted on coffees, asking the reason why them. We have had no war during the lives of the Haitian women, married to foreigners, are allowed to greater part of the acting generation; we are all con- hold real estate in Haiti.' As you will see by the scions of the new elements of war, and begin to fear the Moniteur Hailien, here enclosed, the Court of Rome power with which we find ourselves, by the aid of steam, has recently sent M. Vincent Spaceapietra, Bishop of thought of. The English people are suspicious of their authority of the Pope, separate religion from the State, government, and the aristocracy,-the government,- and transfer all regulation of the same from the Minis the result may throw up in their favor. The aristoc- Holy Father, before undertaking any of these measures racy see that the tendency of knowledge is to level dis- should be well assured that the Haitian Government apwards—their love for progress is not so perfect that close of his mission, took leave of the Haitians, to go selves, and are influenced by the same variety of motive Prince on the 31st of July. in the steamer Chimera that impels us all to action; and many of them, indeed It appeared that, in departing, he anothematized Haimany of the very rich, are held back in their social efforts, as old George III. was with reference to the American Colonies; and they could not get their political liberty till they rebelled and took it-while others are o far convinced as not to oppose the younger, or more generously active, and are content to go on levelling since the introduction of Bibles. In the hope of very upwards, assured, or willing to hope, that the true way soon receiving tidings from you, I salute you most af-of avoiding revolutions is to grant timely expressions, fectionately, (Signed,) DORVELAS DORVAL. and allow the people to share in the administration of power, and in social advancement, by admitting them establishes or refutes its own practicability.

We are just at this time in doubt of the sincerity of government, from the fact, that though the troops are sent off to do nothing but create expense, the officers are kept here; that whereas the cavalry were talked of as the great arm which would be of most service at the kind." opening of the campaign, the Brigadier who is to be their commander, has not yet left England ; and in a ing Mr. Parker with any mistake on a point of factletter which he has written, in consequence of a criticism upon what the writer in the Times newspaper con- himself. Yet, as at present informed, I hope and partsidered the absurd dress of his troops, has declared he ly believe, that he has attributed to Prof. Agassiz a has had no orders, and does not know by what vessel he

We are now induced to look, and are better enabled rope, that is of the people, in their own hands, sacrificed them to the dynasties who were then in the ascendant, and their aristocracy.

The people had fought themselves out of heart and out 1812, to vindicate the important principle that free botcover, all that sails. That principle, which our govern- many flings at the 'unity doctrine' one might count ment was made to concede, is now becoming greatly popular, and the further we go into this war, the more we the physical unity of the race, its derivation from shall love it, because the wiser we shall find it.

The aristocracy were anxious to get the people into a war, but they are now fearful, many of them, of the scoffs reach further than this, and aim at somewha quences that will follow; for they are conscious of the state of your Treasury; that they have not administered our finances, since Waterloo, in the way they ought to have done, and they are obliged to commence this war by borrowing heavily, and there is good reason for believing that our government have engaged to induce Austria to join us to grant them a facility for a loan which there is no doubt we shall be called upon to secure if they do not pay, which they certainly

England before the first campaign is over; for bad and wicked as we think you as a people, as it regards slavery, we nevertheless see how important is the political liberty you have, and how directly and readily the of mankind. people are ready to make themselves heard upon politi-

for years engaged in seeking an Ocean Penny Postage, you have at once resolved upon establishing one, and re shall be ultimately resolved to copy you from commercial necessity, in order to prevent your running away with the greatest proportion of the trade of the

have enlisted our interests in aid of what our government should have desired to promote, this great and important social reform ; but the truth is, that all old governments have been antagonistic to sociology; they have supposed themselves interested to keep back instead of to carry forward the world, to fight against instead of promoting progress. Government has really been in the hands of those who had the power, and were well off, and were influenced by the feeling to let well alone—that is, for themselves. They have generally been amongst the easy classes, and that is a maxim for the easy clusse .

I have just received a copy of the proceedings of the who can contemplate the coming twenty-five years in Hartford Bible Convention, reported by Andrew J. minds that were then brought into discussion. This is we have in favor of theology, and what may be termed do, and therefore it ought to be allowed.

Yours truly, EDWARD SEARCH.

LETTER PROM A HAYTIEN.

The writer of the following letter is an accomplished nd well-educated young Haytien, Donvelas Donval, blood, shed in a civil and a hostile war? That day to whom we have been indebted for several interesting communications, at various times, and for whom we enwas founded in blood; it must go down in blood. It tertain a high regard. We shall duly appreciate additional favors of this kind. We owe him an apology for Church and State, the oppressor and the oppressed, the publication of his letter at so late a period; but it worship a God of battles, at an altar reared and ce-

> GONAIVES, Haiti, August 25, 1853. DEAR SIR AND FRIEND :

It is very trying to my feelings, that my almost tire ignorance of the English language does not permit me to have more full and frequent intercourse with you still, if you had, on your side, a translator, I could sometimes give you communications about my own country, which, I incline to believe, would be of considerable benefit to the cause which we are mutually watch-Briefly, this is where we stand politically:-Hostili-

ties between the Haitians and Dominicans are suspended, and at this moment the advanced sentinels of the two camps salute each other only with 'Qui vive!'-(' Who goes there?') The empire is quite tranquil, come often into the Senate, into the Chamber of Depu potism which exist in Russia, are anxious to wage. himself, demanding 'account of the administration fo issues nor the extent to which that war may lead only foreigners are appointed Consuls abroad, and why rifted. Science has brought into existence powers Arcadiopolis, to treat with our government. His conwhich we are really afraid to use, and shudder at the ditions were, 'that we should recognize the absolute are fearful of the people, and of the consequences that ter of Worship to the Clergy; but, especially, that the tinctions, and they fear that the levelling will not be would not resist them. Monsieur Spaccapietra, at the or cast out fear. It is true that they are men them- it was said, to visit the Dominicans. He left Port-auremaining there; for the curate of Jeremie, in order to save himself from the malediction, was soon about to quit his post. It is well that it should be generally known, that Catholicism decreases here more and more

MR. PARKER AND PROP. AGASSIZ.

Mr. Parker reported as saying, at the New York Anniversary, that 'Prof. Agassiz, by his recent treatise of races, has sold himself to the support of slavery.' The treatise referred to I suppose to be the ' Types of Man-

Now, Sir, no one need covet the opportunity of chargresponsibility, for the character of that treatise, which the facts do not justify. Prof. Agassiz contributes to the book of Messrs. Nott and Gliddon a preliminary than we were to look at, what has been done for us since essay on the distribution of the various types of man, is Waterloo, and to see how the interests of the people its relation to zoological distributions generally. Hi were sacrificed to dynasties by the crowned heads who object, as I understand it, is to show that a character there assembled, and having the parcelling out of Eu- istic fauna accompanies and is coextensive with each principal type of man in its natural location. I see nothing in his essay to implicate him, in any way, in the pro-slavery aims and proclivities of the book. He expressly affirms that his conclusions in no way conof means, and you, the United States, just came in, in dict with the idea of the unity of mankind ': while the responsible authors of the work make this same idea of oms made free goods, and that the flag covers, or should unity a perpetual mark for scorn. I know not how on their pages. Doubtless, they might say that it was single pair, and consequent inclusion in a single species which they derided. But it is quite apparent that their beyond it; that, in reality, the moral unity of manking is precisely what they wish to deny, and that they moo at the other only for the sake of impugning this.

I see nothing to convince me that Prof. Agassiz kne Negro Slavery would be propounded in this book as the vital question.' He knew a work was to be prepared embodying the inedited manuscripts of Dr. Morton while extending and enforcing his views, which are substantially the Professor's own. To this work he was invited to contribute a preliminary essay, and he com plied with the request. But while maintaining the diversity of human origins and types, he took care to preserve the integrity of his position and prevent mistake by affirming, in strong terms, the moral oneness

Dr. Nott, who, as I have elsewhere observed, with his It is gratifying to us to see, that whilst we have been loose informations, his pot-house style, his palpable partialities and paltry tricks of argumentation, is no nan of science, and neither has written, nor can write a scientific work. But, without attempting a perempto ry decision of the matter, I must at present decline s applying the proverb, 'A man is known by the con pany he keeps,' as to make the Professor respon the practical aims of this book. If in error, I shall be willing, though sorry, to know it. GROVELAND, May 20th.

> Our acknowledgments to the Hon. Gerrit Smit or a pamphlet copy of his great speech on the Nebraska bill, and for a daily Congressional Globe.
>
> Also, to the Hon. Charles Sumner, for important and

valuable public documents. The State Committee of the Free Soil party have called a Mass Convention at Boston, on Wednesday next, 31st inst. Messra. Giddings and Hale will be present.

Resignation of Mr. Everett.-The Hon.

Resignation of Mr. Everett.—The Hon. Edward Everett has sent a letter to Gov. Washburn, of this State, resigning his sent in the U. S. Senate, or account of ill-health—the resignation to take effect of the 1st of June. We think he has done one act which will give very general satisfaction.

The Springfield Republican makes the following remarks on the occasion of Mr. Everett's resignation:—"With the highest respect for Mr. Everett as a man and a scholar, and with the fullest confidence in the sincer ity and conscientiousness of his motives,—which we certainly feel,—we cannot conceal the expression of the well appreciated fact that Mr. Everett's brief senatorial carreer has been equally unfortunate for himself and in friends. It is deeply to be regretted that a gentlema so illy fitted to succeed in political life to the degree which his capabilities otherwise marked out, and so we calculated to reach the highest and most enduring glo ries in other fields, had not more persistently avoide the former, and more unselfably devoted himself to the latter. But it is not given to man to know himself."

Rare Eclipse of the Sun .- There will be Rare Eclipse of the Sun.—There will be an eclipse of the sun on Friday, 26th inst., (this day,) which will be visible throughout the whole of the United States. The moon at this time of the month being smaller than the sun, it will not obscure it completely, but in the most favorable positions, a narrow ring of light will be seen. It will continue on the whole of the United States nearly an hour and a half, when, first ending on the Pacific coast, it will pass from the whole country in less than fifty minutes. It will commence in Boston about half past 4, P. M.

Underground Railroad Agents Captured Some weeks ago, we copied from the Sandwich, (Mass.)
Advocate, the announcement that a schooner had arrived at Wareham from this port, with two slaves, who succeeded in making their escape, and that it was supposed that the steward of the vessel assisted in getting them clear. The schooner was ascertained to be the Ellen Barnes. She put into this port a few days since in distress, with a cargo of ice, bound to Elizabeth City. North Carolina. The schooner had changed owners, and sailed under a new captain. No doubt the former captain (Russell) was ashamed to show his face in these waters again. Officer Cox arrested the present mate, Thomas Murray, who was one of the crew when the vessel sailed under Captain Russell, and a negro sailor. They admitted that the negroes were stowed away, and were taken charge of by some men when they arrived at Wareham. The evidence appearing sufficiently strong against them, they were remanded for trial at the next term of the Hustings Court, which meets on Monday next. The slaves were the property of Mrs. Berkley, of Portsmouth.—Norfolk Beacon, 16th.

Excitement in Clereland —There was a mineral content of the co Some weeks ago, we copied from the Sandwich, (Mass.)

Advocate, the announcement that a schooner had ar

Excitement in Cleveland .- There was a rumor in town yesterday, that some Southerners were here in pursuit of fugitive slaves. Whether there was any although there is strong ground for the belief that some hunters of alave property are in town. At all events, the colored population are in a state of considerable excitement, and last night a numerous body, armed for any emergency, met, and a sharp look-out was kept till 2 o'clock this morning. The following is a copy of a handbill which was extensively circulated through the city, not posted, but placed in front yards and under doors:—'Men of Cleveland! look out for kidnappers and slave-catchers! They are here! Eternal vigilance is the price of Liberty!' Some of the more prominent colored men say that five men are certainly here after funtities, who have resided here for some time, but that fugitives, who have resided here for some time, but that they shall never be taken. Should it be true, and those in search get their eyes upon the person or persons sought after, we may expect a demonstration such as was sever witnessed in Cleveland before. We await what time will develop.—Cleveland Plaindealer, 10th.

under pretence of a charge for counterfeiting. The cit-zens soon learned that he was in reality arrested as a fugitive slave, and that it was the intention of his cap-

in Rev. Ward Beecher's church, for the payment of a mortgage upon seven slaves, owned in Baltimore. The collections amounted to about \$500, of which one We learn, from the Colonization Herald,

Diabolical Outrage.-It seldom falls to our

lot to record an act more perfectly fiendish than the

On Saturday evening, at about 10 o'clock, two men called at the shop of Mr. Pollard, a currier, in Charlestown, and, after knocking him down, gagged him with a plaster of tar, and robbed him of six hundred dollars which were in his pocket. They then covered him with shavings, and, setting fige to them, decamped, locking the shop door. The fiames bursting out, caused an alarm of fire, when Mr. P. was rescued by the firemen, having been badly burnt. The city of Charlestown has offered a reward of \$500 for information which shall lead to the discovery and conviction of the perpetrators of this fiendish outrage.

from Spain, that the Spanish government approves of the conduct of the Captain General in the Black War-rior affair. Puezela had published new regulations, making it lawful to search for negroes on estates. He pate the slaves on the island. He also makes very se-Cuba. Artisans are forbidden to carry knives, or any pointed instrument of their trade, upon their persons.

A New Gold Coin was issued from the Mint last week. It is of the value of three dollars; the from has an Indian head with a feathered crown, and the 'United States of America' around it; the reverse has the words 'Three Dollars-1854,' encircled in a wreath of wheat, corn, oak leaves, tobacco, and acorns.

Cuban Celebration .- The fourth anniversary of the landing of Lopez at Cuba was celebrated at New York on Friday evening, by a torch light procession and other entertainments, among which were speeches delivered in the French, German and Polish languages.

Journal remarks, that the extraordinary spectacle is presented at Washington at the present time, of 'a representative government forcing a measure upon the people which none of the people ask for, few of the people approve, and the majority of the people have, from its

Connecticut U. S. Senators .- The Legislature of Connecticut has confirmed the nominations of renewed and more vigorous efforts on its part are dethe Whig caucus, and elected Francis Gillette, Free manded. We do therefore most earnestly invite all 
Soiler, for the short term, and Fafayette S. Foster, friends of Temperance, all who desire level architicism.

from St. Louis, for Louisville, was snagged 100 miles below St. Louis, and sunk nearly to her hurricane deck. The officers and cabin passengers were all saved. The St. Louis Republican reports a probable loss of 40 or 50 lives, on the authority of a passenger. The accident occurred when the boat was within some forty or affty feet of the shore.

John S. Sleeper, for twenty years editor John P. Hale has agreed to attend at an

anti-slavery gathering at Peru, Me., on the ath of July, if nothing unforeseen prevents. A terrible explosion occurred at the English Coal Pits, fourteen miles from Richmond, Va., on Monday. Out of twenty men who were in the pit at the time, all were killed but one, and he was taken up dreadfully injured. The bodies were terribly mutilated. The accident was caused by leaks from old lamps.

The Connecticut Legislature has passed by a vote of 16 to 1 in the Senate, and 148 to 57 in the House, a series of resolves, strongly protesting against the Nebraska bill.

inst., the Senate took up Mr. Case's resolution in favor of religious toleration abroad, when Mr. Cass addressed the Senate at length, principally in a review of Arch-bishop Hughes' letter defending the prosecution of the

bishop Hughes' letter defending the prosecution of the Madiai family in Tuscany.

Archbishop Hughes, in a letter to the N. Y. Courier and Enquirer, announces his intention of replying to the speech made by General Cass. It will be published in ten or fifteen days.

26th ult. partially destroyed several stores and dwellings. One man was killed, and another had his thigh broken. The Republican speaks of hailstones an inch and a half in diameter.

York on Thursday, with 757 passengers, had forty-two deaths on the passage. The Progress encountered large bodies of ice in lat. 43, lon. 47 49.

A CREW ENGLAND TOTAL WOMAN'S RIGHTS CONVENTION.

The undersigned respectfully invite

All citizens of New England who believe in the right f laborers to control their own earnings;

All who believe in a fair day's wages for a fair day'

the community to all public provisions for education;
All who believe in the right of human beings to de termine their own 'proper sphere' of action;
All who believe in the right of all to a trial by a ju

is tyranny';
All who believe in the right of adult Americans have a voice in electing the Government whose laws

ontrol them : To meet in Convention, at Bosrow, on FRIDAY, th 2d of June next, to consider whether these rights shall continue to be limited to one half the members of this

Community. The meeting will be held in Cochiruate Hall, com encing at 10 o'clock, A. M.

Paulina W. Davis, Samuel W. Wheeler, Sarah H. Earle, David A. Wasson, Asa Fairbanks, S. Crosby Hewitt,
Anna Talbot Fairbanks, Harrietta C. Ingersoll, Tho. Wentworth Higginson, Joseph Henry Allen, James Freeman Clarke, Amory Battles, Mary Ann Laughton Lucy Stone, B. P. Dearne, Harriot K. Hunt, Mary F. Dearne, Anna Q. T. Parsons, Sarah H. Pillabury, Wendell Phillips, P. B. Cogswell, Ann G. Phillips, William I. Bowditch, Gertrude H. Burleigh, Paulina Gerry, Wm. Lloyd Garrison, Theodore Parker,

Adin Ballou, Lucy H. Ballou,

CONGREGATIONAL OR PROGRESSIVE FRIENDS. The Waterloo Yearly Meeting of this body will con

vene in the Friends' Meeting-house, three miles from the village of Waterloo, Seneca county, New York, on First day, (Sunday,) the 4th of the Sixth month, (June,) 1854, at 11 o'clock, A. M., and continue its sessions during several days, or as long as may be deemed ex-The object of this Society is the promotion of truth

and practical goodness. Convinced that in the development of his powers, both intellectual and religious, man is, and has been in all ages, a progressive being and recognizing also the inherent adaptedness of the elements of the human mind to the perception and practice of truth and all righteousness, the aim has been to organize a religious association which will perfectly ad mit and encourage the unperverted action of man's divinely endowed faculties in his efforts to attain the true, the good, and the beautiful. The platform is accordingly broad and comprehensive, admitting the most per fect liberty of conscience; -a platform on which every member of the human family, that has at heart the adon, was arrested at Akron, (Ohio,) on the 18th inst., vancement and elevation of the race, may step, and find unrestricted exercise for the highest promptings of a benevolent nature, and the normal expansion of his reason, conscience, and spiritual powers ;—an assembly in which Christian, Jew, Mohammedan, and Pagan—men and women of all names and no name-may mingle the Two collections were recently taken up sympathies and feelings of a common nature, and labor together for the promotion of human welfare; with no other law to bind them in their associate capacity but the Law or Love, and the affinities and courtesies which are the natural concomitants of earnest minds, in quest of truth and good for themselves, and equally for their that the colony planted by the Maryland Colonization Society, has second from all connection with the Liberian Government; so that hereafter there will be two Love gives a priori assurance of the adequacy of this principle for the maintenance of order and harmony in associated bodies, and several years' experience has furnished strong and beautiful confirmation of it.

Such an association, it will be seen, is strictly un-sectarian, the bond of union consisting, not in unnat-ural creeds of man's device, but in principles which find a response in universal human nature, and hence af-fording a basis for a true Universal Church; emphatically the Church of Humanity, whose mission and privilege will ever be to do good and receive good.

All sincere inquirers after Truth, who may be attracted by the principles of our organization, and who, weary of the strifes of sect, are looking for higher and purer manifestations of the religious sentiment,' are From Havana .- News has reached Havana affectionately invited to meet with us at the time above At our last Yearly Meeting, the following were ap

pointed a Committee of Arrangements, to have in charge the procuring of accommodations for strangers who may feel inclined to attend-viz. William S. Dell, Margaret Schooley, Phebe Dean-all in the vicinity of the meet ing-house; Rhoda Palmer, two miles from Geneva, in the direction of the place of meeting; George Prior, vil-

WOMEN'S NEW YORK STATE TEMPERANCE SO-

This Society will hold its second Annual Meeting at Utica, on the 7th and 8th of June, 1854.

The opening session will commence at 10 o'clock, A M., on the 7th, when it is hoped that members of th Society generally will be present, as the annual report of the Executive Committee and of the Treasurer will The Nebraska Bill .- The Albany Ecening be presented, and other business of importance trans-In view of our disappointment in not obtaining a pro-

hibitory law, to take effect in May of the current year and of the recent act of Governor Seymour in vetoing the Temperance bill passed by so large a majority o both branches of the Legislature, the Society feels that of the Liquor Traffic, all who are in favor of the effort Steamboat Disaster .- The steamboat Pike, of woman in the cause, all Societies, Divisions, Unions

Mrs. C. I. H. Nichols, of Brattleboro', Vt.; Mrs of the Boston Evening Journal, has resigned his con-nection with it, on account of falling health.

Amelia Bloomer, of Mt. Vernon, Ohio; Mrs. Harris, of Elmira; Mrs. Lord, of Towanda; Mrs. L. N. Fowler, of New York, and other women of well-known ability, are expected to attend as speakers. Hon. Neal Dow, the Rev. Samuel J. May, and other distinguished champion of the cause, are also expected to be present, and lene their aid as epeakers on the occasio MARY C. VAUGHAN, President.

ANGELINA FISH, Cor. Sec'y.

NOTICE

The address of LUCY STONE, during the ensu summer, will be at Gardner, Mass., care of Mr. Lau rence. Friends will be careful to make the addition as there is another Lucy Stone in the place.

EF REV. ANDREW T. FOSS, an Agent of the fass. Anti-Slavery Society, will lecture as follows: 

PRISON DISCIPLINE.—A meeting on Prison Discipline will be held in Chapman Hall, (entrance School street,) on Thursday evening, June 1, at o'clock. Addresses by several distinguished friends

MARRIED-In Cambridgeport, 20th inst., by Rev Mr. Collier, John Franklin, of Nantucket, to Con

DIED-In Charlestown, 20th instant, Lucy Axis GERENOUGH, aged 34.

DIED-In Lynn, May 8, of consumption, Many E. B. Nawell, aged 20 years, only child of the late Wm. M. Newell.

B. Newell.

M. Newell.

This young person was eas of these instances of pure life and beautiful death, which not only reflect the heavenly grace of Christianity, but charm the beholder, and encourage all. Her mind was of that character not easily adulterated; her heart, also, was repulsive of impurity; and her life being cast beyond that false phase which so largely obtains in the social relations of human society, the grew up virtue's child, and became most naturally religion's daughter—and most faithfully did her spiritual parent instruct her, opening to her young, though mature mind, beautiful visions of 'that which is spiritual.'

Always bearing about with her the seeds of a fatal disease, for a year she was confined, and carried through its flattering stages till the end came. During her sickly ness, ever patient, always cheerful, calm and strong, when the hope of life here was proved groundless, her sickness became a lesson to others, and her death a theme of happy reflection. She was translated early, but fragrance unfailing is left in her memory, and to those mourning her loss, great consolation in her character, and the belief that though absent from the flesh, she is present in the spirit, not only with those gone before, but with those left behind.—Com.

# To Young Mothers!

Has at last permitted the compiling and publishing of his celebrated and valuable Letters to YOUNG MOTHERS. The volume is edited by Mrs. Ann E Porter. It is a book of most excellent counsels, which f heeded by all young mothers, would save fafinite trouble and sadness, and innumerable family discomforts. Its contents are as follows :

1. Trials of Young Mothers.
2. Bathing and Dressing of Infants.
3. Physical Training of Children.
4. Food best adapted to their Growth.
5. Fresh Air, why necessary.
6. Treatment of Diseased Infants.
7. Moral Treatment.
8. Importance of forming the Habit of Obedience Early.

8. Importance of forming the Habit of Obelivence Carly.
9. Punishments—what kinds should be avoided.
10. Danger of Frightening Young Children.
11. Going to School.
12. Intellectual Training of Children.

13. How to Enforce Habits of Order, &c. 14. Religious Instruction of Children. 15. Letter from an Aged Lady on Training Little

Ones. 16. Little Carvin, his Life and Death.

17. A Few Days in Uncle Jerry's Family.

18. A Few Thoughts for Husbands and Wives.

19. Neglect of Wife and Family.

20. Self-Reproach.

21. Reunion.

Price, 38 cents.

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Despotism in America. AUTHOR OF 'HISTORY OF THE UNITED STATES,'

. THE WHITE SLAVE,' &c. &c. This is a new edition, very much enlarged, and brought down to the present time, of a work published ten since. It is a most timely publication, showing, as it does, in a manner not to be gainsaid, the regular, sys tematic and constant encroachment of

THE SLAVE POWER, From the adoption of the Constitution to the

NEBRASKA INIQUITY. Reader, would you know what despotism may exist under the stars and stripes of a Republic, peruse with care this masterly work.

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near Cornhill. 4m.

PORTRAIT OF MR. GARRISON. THOSE who would secure early and good impress should engage them without delay. A few p copies remain, at \$1 25 each. The others are off at \$1.

Persons at a distance can have them safely enveloped and mailed for eight cents, if pre-paid.

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rames can be furnished to order, including avaluand square. Gilt and dark wood at prices varying from \$1 25 to \$5 00, and upwards.

The approaching New England Anti-Slavery Convention will afford the friends a fitting opportunity to avail themselves of the long-hoped-for faithful portrait of the great anti-slavery Pioneer.

Apply to

May 20.

VALUABLE PAMPHLET.

VALUABLE PAMPHLET.

FOR sale at the Anti-Slavery Office, 21 Cornbill, the 'Proceedings of the National Women's Rights Convention, held at Cleveland, Ohio, on Wednesday, Thursday and Friday, Oct. 5th, 6th, and 7th, 1853. Phonographically reported by T. C. Leland, of New York City.' It is a handsomely printed pamphlet, making 174 large octavo pages; and contains the speeches of Lucretia Mott, Lucy Stone, Antoinette L. Brown, Ernestine L. Rose, Caroline M. Severance, Abby Kelley Foster, Emms R. Coe, Frances D. Gage, Wm. Lloyd Garrison, Joseph Barker, Charles C. Burleigh, Stephen S. Foster, H. B. Blackwell, Pres. Mahan, Rev. Mr. Nevin, &c. &c.

MARRIAGE AND PARENTAGE: or, the Reproductive Element in Man, as a means to his elevation and happiness. By Henry C. Wright. The Preent is the Child of the Past, and the Parent of the Future. Price, 50 cents. Just published and for sale by BELA MARSH, No. 15 Franklin street.

AYS OF LIBERTY; or, VERSES FOR THE TIMES.

Just published, and for sale by BELA MARSH,

No. 15 ranklin street. Price 17 cents. May 26.

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A DREAM ABOUT LIBERTY. I dreamed I sought for Liberty, that I might as

A free-born Senate dare to pass that black Nebrask PIII 5 If o'er that levely country the bloody stripes shall wave And her free soil be made to hold the crushed, heart-

broken slave?" But to my great astonishment, I could not find her whe I sought among the markets and daily haunts of men For no one seemed to know her, save by the empty

And that she changed so often, it never was the same

I went back to the ancient days of 1775, But of spirits that had cherished her, there was n one alive :

To Concord and to Bunker Hill, and to its ris a vis, I looked into her cradle, in brave old Fanenil Hall,

Where, when she used to cry aloud, Europe gave back the basel; But on the very platform just where she used to stand A wise man preached against her, with the Bible in his

She was not in the churches, for there I heard the views Of those exalted highest, who slept in the richest pews;

And seeking her on Plymouth Rock, where the fathers fled from sin, I found the iron entered there, for they had fer

In the halls of legislation, when I asked the gifted

If he could tell me where she was, or where to go

He didn't even seem to know, and, what's more, didn' For if such a person ever lived, she never had be there.

I travelled to the sunny South, that I might el The whole of our so truly named ' Home of the brav

And in our country's history might read the truthful sequel

and free':

Of that remance we all believe, ' All are born free and equal.'

'Twas there I found poor Liberty, in sad distress and want. Beneath the scorching sun and whip, hoeing cotton plant;

Her laurel wreath all failed, her glories all laid low, And in the place of her proud staff she grasped a heavy hoe.

Trembling with fear, I woke, And loud my conscience spoke, How long shall these things be? And Faith thus answering me, Returned this message back : There is a power above, That rules us all in love; He hears the ravens when they cry, And shall the helpless negro die, Because he too is black?

Concord, Mass. ALICE BAILEY. For the Liberator. ISAAC T. HOPPER. The friend of Man ! Oppression's foe !

In him a virtuous man we see; His lengthy pilgrimage below, From guilt and sin seemed nearly free. To whisper hope, and comfort bring, From wealth's proud halls to cottage hearth,

And all around contentment fling-This was his mission here on earth. Where vice and misery were found, And virtue shed no friendly ray, There you could hear his footsteps sound,

There you could trace his glorious way. The prisoner, in his grated cell, New courage took, when he sppeared And his kind words like dew-drops fell

On hearts which guilt and sin had seared. And men,-by fellow-men oppressed, Felt safe, if they his care could gain;

And fugitives around him pressed, To learn the way to Freedom's plain. No worldly honors did be seek,

But strove to do his Maker's will ; He spent his strength to help the weak, And thus his Lord's commands fulfil. No buildings grand in crape were hung.

When his eyes closed in their last sleep; No bells with solemn pace were rung. But all the poor did mourn and weep. Then let us his example heed,

And let our strength to good be given; And when from earth we shall be freed, Be worthy to meet him in heaven. Hubbardston, Mass.

THE LITTLE GIANT OF THE WEST. From an unpublished poem, entitled, 'The Nebras kiad : or, Young America unhorsed in the Presidential

When Illinois' little giant Sought to bear the prize away, With airs tremendously defiant, At all times bold and uncompliant, He shook his locks in awful majesty, And seemed to fill immensity, And raised his voice to notes so loud and dread. That he himself was filled with emotion. And he raved, and foamed, and dashed like the oce And so clenched his fists, and so shook his head, That Jove on Olympus shrunk back in dismay.

But when in thunder tones the people spoke, In stern rebuke and withering scorn, The little giant felt the fatal stroke, And cursed his natal morn. He saw in Kansas' wild domain The grave of his ambition;

He read on vast Nebraska's plain The fate of little giants slain-The type of his perdition. "He heard a shout borne on the breeze, And felt a burning shame; An image dangling from the trees,

Or crackling in the flame, His soul affrights, while little sprites Dance attendance wild around him, And with fantasies confound him; Like shadows from the spirit world.

Judas and Arnold,-base traitors of old,-Who sold cause and country for office and gold, The black flag of treason unfurled-Claiming kindred with all traitors, Foes of God, and freedom haters.

In dire dismay, the little giant tore his flowing hair, And smote his breast like one distressed; With pitcous moans and doleful groans

Alas! be cried, 'I've missed the daraling prize, And nought but misfortunes await me; With heart-felt contempt all patriots despise And even the demagogues hate me. How hard is my lot! What a terrible fate! But still I have one consolation; If I cannot repose in the chair of the State And gather up laure's, and make myself great;

Why, then, I will rule my plantation.'

## SELECTIONS

MARRIAGE AND PARENTAGE What subject is of more importance to the well-bei of the human race than that of MARRIAGE and PARTY AGE? Yet how few there are who give it any serior consideration! But the time for its universal in gation, and its strict personal application, has com The work recently published in Boston, entitled, ' Man. RIAGE AND PARENTAGE, or, The Reproductive Elemen in Man, as a Means to his Elevation and Happiness, by HENRY C. WRIGHT,' is worthy of the widest circulation and the most attentive perusal. It may be obtained of

tion, is to answer it. The agency that gives ex-istence to a child is as obvious as that which

istence to a child is as obvious as that which ploughs the field, plants the seed, tends the crop, and gathers in the harvest. We know the child is

the result of an act of the parents.

Yet, through some strange perversion of their moral nature, parents feel no more responsibility

for the existence of their children, then for that o

the sun. The first earnest inquiry of the child is, 'Who made ms?' Over nothing do children pon-

answer is generally given in children's Catechisms The first question is, 'Child, who made you!

This is usually regarded as the first element of

a religious education. Those who have not been taught this are counted Heathen and Atheists. Why! Not because they have not been taught to tell the truth, to be sincere, honest, faithful, lov-

ing and kind, but because they are not taught to

utter what every man and woman must know to be untrue. Parents who have not taught their chil-

dren this untruth, are considered cruel to their of-spring. Many an exclamation of surprise and pity have I heard over children, who, when asked who

I heard a little boy hold the following conversa-

Teacher. Do you know any thing about God!

T. Did your father and mother never tell you

C. No; they don't know him. I never saw

T. Poor child! Did they never tell you who

C. Yes, many times. They say I grew in the

The child was puzzled at this solution of the mystery of his being, no less than by that of his

Child. Who is God! Where is he! I want to

Teacher. What do you want to see him for?
C. Did God make little sister, too?
T. Yes; God made all children. Why do you

eyes like mine. She never could see any thing. Did God make her blind?

you, to see all the pretty things.

C. Then I don't like him. Where is he?

want to see him, and tell him I don't like him.

Poor, lost child! How neglected!

made you !'

Child. I grew on a rose bush.

In the same school was a little girl, some three years old, of whom the teacher asked—' Jane, who

Teacher. No, my child, you did not grow on a rose bush. Rose bushes bear roses, not chil-

Yes, I did; for mother calls me her rose

No, he did n't; mother says I grew on

T. Dreadful! Shocking cruelty!
'Why,' said a visitor, 'what have they done!'
T. Nothing; not even taught her who made

her.

Visitor. They feed and clothe her well, and evi-

dently inculcate kind and loving feelings and principles; and the child looks very happy and

made her! She has no idea whence she came.

V. But she has; she thinks she came from a

V. What would you tell her?
T. The truth, at once: that God made her.
V. But do you not know that is not the truth, and that God had no more to do in the creation of

that child, than he would have in its death, if its

parents were to give it poison!

T. I admit that what you say is according to the facts of Reproduction. Children do derive ex-

But all know that is not true.

istence from their parents.

have not even taught her that God

C. Yes, I did; for mother cause bush, bud, and says she found me on a rose bush.

T. Poor child! God made you.

The did not: mother says I greater than the says I greater tha

T. Yes; God never gave her eyes, as he did

I want to ask him why he did n't give her

made them, have answered, 'I don't know,'

Who is he?

garden, and that they found me there.

T. I must tell you that God made you.

tion with bis school-teacher:-

Child.

about God!

parents, and asked-

want to see him !

see him, if he made me.

M. But would they understand it?

L. As well as they do the laws of reproduction among animals and flowers; as well as adults BELL MARSH, 9 Franklin street. Rend the following extract, as a specimen of the work.

can.

M. But adults can understand the distinction of sex, and its use.

L. Children can understand this as soon and as well as they can any facts respecting their physical nature. The process of reproduction is ever going on in their presence. It is much more satisfactory and beneficial to children to be instructed in the facts of this process, than to cast a mist about this most important but most common of human functions, and attempt to satisfy their curiosity by falsehood.

M. But, in doing this, we must call their attention to the distinction between male and female, and its object. EXISTENCE OF CHILDREN: RESPONSIBLE FOR IT? - A PATAL POPULAR PREOR Three topics present themselves in all inquiries into human life and destiny, i. c., Existence, On into human life and destiny, i. e., EXISTENCE, OR-GANIZATION, DEVELOPMENT. Whose agency con-trols these, in regard to children! The preceding pages show that the responsibility for their organ-ization and development, previous to birth, rests on the parents. The question arises, Who is respon-sible for the child's EXISTENCE! To ask the ques-

on God the consequence of a human act, your teachings are untrue and most injurious. Better teach nothing, than a falsehood. There is more piety in leaving a child in ignorance of the au-thors of his being, till his own soul shall render the true answer, than to tell him God is responsi-

ble for his existence.

M. But would you have parents explain to their child en the laws of reproduction!

L. If you tell them any thing, tell them the

tion to the distinction between male and female, and its object.

L. True. What then! This distinction is known to children early in life. All animated nature teaches them on this subject. Unconscious of impropriety, they freely and innocently speak of it, till chieded by parents and others, and made to feel and think this most common of all Nature's works, and more intimately connected with the elevation or destruction of the human race than any other, must never be spoken of by parents or by other, must never be spoken of by parents, or by brothers and sisters, except in secret, and then brothers and sisters, except in secret, and then, only in a whisper; and even then, only by males to males, and females to females. They are told it is something to be ashamed of, to be able to think, speak or write about it, as they do about other natural phenomena. So the distinction of sex, with its uses and abuses, must be wrapt in mysteder with more seriousness and wonderment. The answer is generally evasive and untrue. A direct n on this, were true and elevating brought to bear upon them. But now, the man ner in which parents, and others, generally think and speak on this subbject, is so false and debas-ing, that it seems a miracle that any child can escape the wreck of his moral nature in reference to Of all relations, this is the most absorbing, and designed to be the most happy and enobling; yet, it is looked upon as almost the only forbidden topic between parents and children. How many children are taught by parents to know the nature of the sexual distinction and its object! Not one

in a hundred. M. But would it not tend to excite the par sions of children, and to ruin the moral purity of their hearts and lives! Even without such instruction, we see how soon they take to practices, both solitary and social, that ruin their bodies as well as their minds. How ruinous, then, to teach

them on these matters!

L. Precisely in proportion to their ignorance on this matter will be their sensualism. It is certain they will, early in life, have their attention called to this distinction, and they will ask what it means. They will, generally, from some source early learn to make some distinction a source of sen sual indulgence. The question is not, then, shall they know it! but, from whom shall they get their knowledge - from those who would keep their hearts pure, and have them associate the distinction of sex and its great purposes with all that is pure and noble in manhood, or from those who will teach them to associate it with all that is mean shameful and degrading! There is no other alternative. The knowledge they will have. Shall i be of that kind which shall purify and elevate, or pollute and degrade them! The only way to save human beings from solitary and social abuses of the sexual nature is, to instruct them as early and fully as possible, as soon as they are capable of learning anything respecting their physical and social nature, what is the nature and true design of this distinction of sex. Let them be taught,

of this distinction of sex. Let them be taught, openly and promiscuously, in a way that shall beget in them a feeling of respect for a distinction so identified with the perpetuity and perfection of the race, and with all reasonable hopes of the triumph of truth over error, of right over wrong. My only hope of salvation from the physical, mental and moral diseases and pollutions that now afflict human beings, is in the distinction of sex, and the gradaring relations the purifying and elevating endearing relations, the purifying and elevating influences, that grow out of them. From the outset of life, let children be taught, in the family, in the school, in the church, and through the press, to regard the marriage and parental relations that are based on this distinction as the most sacred, potential and enduring of all human relations.— Let them be taught to reverence the natural laws that govern it, as the most sacred and binding of all the laws of God, inasmuch as on obedience to them depend the organization, character and des-tiny of man now, and in the great future. Let boys and girls understand their natures, as males and females, and the relations which, by reason of the distinction, they are in after life to assume to each other, as husbands and wives, and to all fu

ture generations, as fathers and mothers. Then their curiosity ceases. They will understand the process by which they are created, so far us it can process by which they are created, so far us it can be known. Their thoughts will not dwell upon it anxiously: they will feel no excitement about it; they will be accustomed to hear it spoken of openly, and as associated with truth, with purity and delicacy, with all manly and womanly feeling, and never with shame and pollution. Then, when prompted by Nature to become husbands and wives, fathers and mothers, they will do so naturally, knowing and appreciating the beauty and sublimity knowing and appreciating the beauty and sublimit

istence from their parents.

V. Why not tell them so ! When you say to that child, 'God Made You,' your words convey to her mind an untruth, as really as do the words of her mother, when she says she grew on a rose bush.

Thus, in the first step of what is called a religious education, children, instead of being directed to known facts, are led off into the regions of romance, and a fiction is presented to them as a fact. Instead of directing their minds to realities, which would, at once, eatisfy their curiosity, and knowing and appreciating the beauty and substitute of these relations, and prepared lovingly and nobly to meet the responsibilities and discharge the duties imposed by them. Ignorance in regard to the sexual element in human nature, and its great obfact. Instead of directing their minds to realities, which would, at once, satisfy their curiosity, and set them at rest on the rock of truth, they are sent off into the world of fancy, in search of one to whom they owe existence. From this false starting-point, they are led on, step by step, into the dark, intricate ways of an infinite romance, until they lose sight of the facts of their being, and are jects and abuses, has been the source of more crime and misery, and a greater hindrance to the progress and elevation of mankind, than ignorance on any other subject. prepared to receive as literal truth, the most absurd and monstrous fictions. It is cruel thus to The Press, all over the country, regard the Ward

surd and monstrous fictions. It is cruel thus to abuse the minds of children, when they so much more readily apprehend facts than fiction, and appreciate truth than falsehood. An untruth is ever hurtful to the human soul.

The following conversation took place, in my presence, between a Minister and a Layman:

Layman. What do you regard as the essential element of a pioux education!

Minister. To know whence we came, what we are, and whither we go.

L. Is not the existence of this child the result

L. Is not the existence of this child the result of a human act, as truly as the death of him who was struck on the head!

M. It is.

L. Why, then, deceive the child, by teaching him to hold God responsible for his existence! Why not refer him to the visible authors of his being, and teach him to hold his father and mother solely responsible! In all common things, you refer natural results to natural causes: but here, you introduce an unseen, ficitious cause, to account for a most common phenomenon, the result of human arency.

man agency.

M. But God connected the existence of the M. But God connected the existence of the child with an act on the part of the parents.

L. In the same sense has he connected death with the use of poison; yet you say, the mother killed the child,—ignorantly, to be sure, but she killed it. When you teach a child to east.

The Press, all over the country, regard the Ward trial as a farce, and denounce it as such. It was brought to its conclusion by a combined monied and social influence, wherein 'big men' figured, and 'rich men' paid the piper. Alas! that it should be so! But it will tell its story, and teach its lesson—an end will be put yet to this foul conduct in old Kentucky; for the people there know what justice is, and will have it.

The case, simply stated, stands thus: The

THE WARD CASE

Layman. What do you regard as the essential element of a pious education?

Minister. To know whence we came, what we are, and whither we go.

L. I like that. But a child asks you, 'Who made me!' What would you say!

M. That God made him, of course.

L. A friend of mine had a child three months old. It had some pain in the stomach. The mother grave it some paregoric. It went to sleep, and never awoke. Who killed that child!

M. The mother.

L. True: but what difference in the agency of God in the creation of that child 'and its death! God established a law, by which life resulted, in one case, by an act on the part of both parents; and death, in the other, by an act of the mother.

M. True: but God did not give the poison.

L. Nor was it the act of God from which that child originated. Are men and women responsible for the intended results of their own acts!

M. Certainly. If a man strikes another, intending the result to be death, he is responsible for that result, and ought to be so regarded and treated.

L. Is not the existence of this child the result.

L. Is not the existence of this child the result.

Minister. To know whence we came, what we are, and will linve it.

The case, simply stated, stands thus: The younger Ward is punished in school, for falsehood and other misconduct. It was not pretended that the pride of the family was wounded, that one of its members was thus publicly disgraced. He repairs to his brother; tells his story. They arm; they pride of the family was wounded, that one of its members was thus publicly disgraced. He repairs to his brother; tells his story. They arm; they pride of the family was wounded, that one of its members was thus publicly disgraced. He repairs to his brother; tells his story. They arm; they pride of the family was unduly severe or crue!; but the pride of the family was unduly severe or crue!; but the pride of the family was wounded. He repairs to his brother; tells his story. They arm; they pride of the family was wounded. He repairs to his brother; tells his st

isville, as a classical teacher; a part of the time as a private tutor in the family of the Wards, with whom he had continued to hold the most friendly relations. By his private virtues and worth, added to his accomplishments as a scholar and teacher, his general intelligence and gentlemanly manners, he had won a large circle of warm friends among the most intelligent classes at Louisville, and was generally popular.

EXCITEMENT AT LOUISVILLE Excitement was high in Louisville on Saturday. Lawyer Wolfe's house was assailed, and, as one of the attorneys for the prisoner, he was burnt in

effigy.

The indignation against Mr. Crittenden was ver strong. It broke out in every place, public and private. A letter from an old friend of his says. 'He has done himself immense injury by defending the Wards—he cannot recover.'

If the accounts received are true, the People are resolved to pay all the expenses of the prosecution, and to punish those who have labored to shield the guilty. 'Money has done it,' is the general cry. Mammon bought up the big men, and they combined, with the men of wealth, to screen the murderer. Both the Courier and Democrat of Louisville are bitter in their denunciation of the escape of Ward

The family influence of the Wards is said to be extended; their wealth, great. From the first, the public supposed they would buy off justice, and shield the criminal. But his acquittal was not dreamed of—all said, it will be manslaughter, or the jury will disagree. Either of these results would not have startled the people of Louisville. But when the news came that Ward had been acquitted—that the murderer had been whitewashed by the Jury, their indignation knew no bounds. Money has done it. 'It is the work of family influence.' 'There is no such thing as justice when wealth and social influence combine in Ken. influence.' 'There is no such thing as justice when wealth and social influence combine in Kentucky.' These were the declarations made in Louisville, and the belief of the people was in accordance with them. Hence, violence was threatened even against those who defended Ward, and against the family of Ward.

the family of Ward.

A correspondent writes us, 'You can have no idea of the excitement here—it would not do for Matt. Ward to show himself to the crowd.' On Friday a handbill was published, addressed to the 'Wolfe Bloodhounds of Louisville'—the same day, a meeting was called by citizens, 'to erect a monument to the lamented Butler'—and Barton, who was ready to testify for the Wards, was ejected from Brown's Hotel, and could not remain in the city.

city.

The Louisville Courier of Saturday gives the following account of the egging of Mr. Wolfe's house: Yesterday morning a number of small boys made demonstration against Senator Wolfe, one of the was leaving his dwelling to go to his office. They hooted at him as he passed along, and a few light missiles were thrown, but no damage done.

At a late hour last night, the scholars of one or

more of the schools in the city procured about 40 dozen eggs, good and bad, and with a miscellaneous dozen eggs, good and bad, and with a miscentaneous assortment of stones, chunks and eggs, discharged several volleys at the house, greatly to the building's disfigurement, and the smashing of the eggs. Several squads of the police appeared, and commanded peace, but there was nothing broken but

the eggs, and perhaps a pane or two of glass.

Mr. Wolfe published a card in the Courier, deny ing flatly having used the obnoxious language at-tributed to him. The Courier is, however, assured by several persons who heard the speech, that Mr. Wolfe used the exact language, which caused the demonstrations of excitement against him. The course of the Hon. J. J. Crittenden in volunteering in defence of Ward, and exerting his influence and talents powerfully in that direction, is bitterly

es. The New Albany Ledger publishes the names of the jurymen in the Ward case, surrounded by black lines, with the remark, 'The following are the jurymen who have rendered their names forever infamous by this verdict. Money and perjury have done the deed.'

d on by many of our Kentucky exchang-

LOUISVILLE, April 29. Excitement at the result of the Ward trial runs at its highest stage. It is not produced so much by the result itself, as by the means used to bring about that result, and some attending circumstan-Old men say they have seen nothing like the

present feeling for twenty years.

In addition to the above, we give the following facts from the papers of Louisville. An immense meeting was held in Louisville on Saturday night. The following was the call, as published in the Louisville Courier, with a large display of big type NOTICE

A meeting of the citizens of Louisville, favorable to the erection of a monument to the memory of the PROFESSOR BUTLER,

is requested at the Court House, April 29th, at early

and advocate—one whose talents and acquirements placed him in front of his useful and honorable profession, and that society has lost one of its purest and best members, whose life is uncommunity, was the killing of Mr. W. H. G. Butler, by Matt. F. Ward. It is a sacred and solemn duty due to the dead, and to the more blackened and dishonored name of Kentucky, from whence truth has fled, and justice has been disregarded, to call a meeting of the 'Wolfe Blood Hounds of Louisville,' that we may give expression to our feelings in reference to this most outrageous verdict of Hardin county jury, and the man who dared stigmatize American citizens as

'BLOOD HOUNDS'

April 28, 1854. It appears that Mr. Wolfe, who is the Senator

from the Louisville district, in his speech to the jury spoke of the people of Louisville as 'blood hounds.' This, however, he denies.

Addresses were delivered by several persons. The front door of Robert J. Ward's house was set on fire, by the burning effigy of Matt. Ward being

INDIGNATION MEETING AT ELIZABETHTOWN. understand that not long subsequent to the return of the verdict of acquittal in the Ward case, the people of Elizabethtown held a public meeting.— Resolutions were passed, execrating the jurors and holding their actions up to public scorn. Great excitement prevailed in the village, and was rapid-

ly spreading throughout the county.

At Cynthiana, on Saturday last, a popular mass meeting was held, at which effigies of the Judge. jurors, counsel, the Wards, etc., were hung on a pole, carried in procession through the town, and then formally set up and hurned in front of the Court House. In Ghent, Ky., as soon as the verdict became known, great excitement prevailed, and an indignation meeting was immediately call-ed to give expression to the feelings of the community. At this meeting, a series of the com-resolutions was adopted, expressing sorrow and dismay that such a jury could be found in the Commonwealth, declaring their intention to burn the jurors in effigy, branding with contempt 'the part played in this drama by certain official digni-taries,' and 'the reluntages in leading the influ taries.' and the volunteers in lending the influ carees, and 'the volunteers in lending the influence of their names and places to rescue from offended justice a culprit stained with blood, and entering a solemn protest against the course pursued by the Judge in the case. Matt. Ward, accompanied by his wife and brother, has left Louisville, and taken passage on the steamer James Park. He went to Cannelton, Indiana, but when the fact of his presence became known there, considerable excitement was manifested, and it was proposed to address the murderer a letter, requesting him to leave the town. It seems that he had to leave New Albany previous to this, as prepara-tions were making to turn him out. Committees have been appointed in Louisville to collect funds for the erection of a monument to Professor Butler.

THE WARD CASE.

The Cincinnati Gazette, of Tuesday, copies from The Cincinnati Gazette, of Tuesday, copies from the Louisville Courier and Democrat of the previous day, a full account of the great meeting held in that city on Saturday evening, to express the indignation of the people at the extraordinary verdict of the Hardin county jury, in the case of Matt. F. Ward. Towards noon on Saturday, a mysterious placard was posted at the corners of the streets, surmounted with a death's head, and having certain cabalistic signs, and rumors were circulated that violence was to be committed upon the houses of Ward and Senator Wolfe. A rudely painted sign was erected on a high fence opposite Mr. Wolfe's house, having upon it the words— Matt. Ward, the Murderer. The rumors gained strength that violence would be committed, which induced the brother of the murdered man to issue the following card, which was widely circulated during the afternoon, all over the city:

'To the People of Louisville:—

is aw my mother and sister distracted over my brother's dead body. If I could call my brother from the grave, I know he would unite with me in imploring you to abstain from violence. I beg each of you, from regard to his memory, to do everything in your power to prevent the anger of the community from breaking out into violence. I beg you, if you have any regard for me, to act calmly and prudently. Remember, that if violence is committed, the wives and children of the guilty persons must suffer as well as the individuals themselves; let us wage no war against women and children. I appeal to your magnanimity and chivalry.

NOBLE BUTLER.

Saturday Evening, April 29, 1854.2

The above card had a beneficial effect, and pr

The above card had a beneficial effect, and probably prevented any serious outbreak of popular misrule. A report also prevailed that the Ward family had left town, which also contributed to the prevention of mob violence.

By sundown the court-yard fence was pretty well lined with expectants, and ere it was fairly dark, squads of persons began to gather within the yard. Soon after this, people came pouring towards court square by hundreds; they then began to press up stairs, and within a few minutes, the large room was filled. Several old, universally known, and generally esteemed citizens had been requested to act as officers, but the press was so great that the principal of them could not effect an entrance to join those who were earlier in their attendance.—Some delay in effecting the organization was thus induced, and during its continuance, Sherrod Williams, on request, addressed the meeting. Mr. W. fully recognized the justice of the indignant feeling that had moved, as it were, a whole community, and expressed his own deep sympathy with it, but deprecated violence against person or property, and besought the people to content themselves with a warm and decided expression of their sentiments with reference to the crime that had been committed, and the mockery of a trial that had been committed, and the mockery of a trial that had been commitwith reference to the crime that had been commit-ted, and the mockery of a trial that had been had

ted, and the mockery of a trial that had been had of its guilty perpetrator.

Mr. Williams was listened to with the most respectful attention; but the crowd outside, which was continually augmented by fresh arrivals, became impatient to know what was going on within. It was therefore agreed to go below; but when most of those that were up stairs had got down, anything like a satisfactory organization there was most of those that were up stairs had got down, anything like a satisfactory organization there was found to be impossible. It was therefore proclaimed that the regular meeting would organize above, and that after resolutions should be reported and passed, they would be sent down for ratification. On returning to the large room above, Gen. Thos. Strange was chosen President, and Mr. George Andreas Sanatana Can Sanada a brief but Anderson, Secretary. Gen. S. made a brief but appropriate and forcible address on taking the chair at the close of which, on motion, a committee was an pointed to draft resolutions. While this comap pointed to draft resolutions. While this committee was absent, the Rev. J. H. Heywood was requested to address the meeting, which he did with his accustomed heauty and effectiveness. Up-on the return of the committee, Bland Ballard read a list of resolutions, which were received with the most decided approbation, and carried by a unani-mous vote of the large assemblage.

We have room for only a few of them:

1. Resolved, That the verdict of the jury, recen y rendered in the Hardin County Circuit Court, which Matthew F. Ward was declared inno cent of any crime in the killing of William H. G. Butler, is in opposition to all the evidence in the case, contrary to our ideas of public justice, and subversive of the fundamental principles of personal security, guaranteed to us by the constitution of the State. 3. Resolved, That the published evidence give

on the trial of Matthew F. Ward, shows beyond all question, that a most estimable citizen and a most amiable, moral and peaceful man has been wantonly and cruelly killed, while in the performance of his regular and responsible duties as a teacher of youth; and notwithstanding the verdict of a corrupt and venal jury, the deliberate judgment of the heart and conscience of this community proounces that killing to be murder.

6. Resolved, That in the death of Wm. H. G.

Butler, his family have lost a most devoted, affectionate, faithful son, brother, husband and father—the cause of education a most accomplished

because they desire justice to be done the murderers of the lamented Builer. We propose this (Saturday) night at the Court House, the time and place for meeting. Come one, come all, and let Kentucky give evidence that there are men that money cannot buy. Turn out, fellow requesting above, resolutions were moved and carried, there are men that money cannot buy. Turn out, fellow requesting the two Wards to leave the city, invitable speeches and resolutions expressive of the just indignation of our citizens.

THE PEOPLE.

April 28, 1854 tenden to resign his place in the Senate of the United States, to which he was elected by the Legislature of Kentucky last winter.

thrown against it.

thrown against it.

The damage done by the flames was not very great, and they were soon extinguished. Much more serious damage had been done before by rocks, which had broken in several window shutters, and demolished most of the window glass of the lower story. The conservatory had also been stoned by boys, and a good deal of damage done. We made diligent inquiry, and satisfied ourselves that the men at work in this part of the city had no connection, either in person or spirit, with the large. nection, either in person or spirit, with the large, respectable and orderly assemblage at the Court The Gazette says : We learn that there were be-

tween 7,000 and 10,000 persons present, many of them from New Albany and Jeffersonville, on the other side of the river.

other side of the river.

The twelve jurymen, Mr. Wolfe, Matt. Ward and the witness Barlow, were burnt in effigy. After this, the crowd proceeded to the house of Senator Wolfe on Cheatnut street. The house was darkened, and demonstrations of violence were about being made, when Colonel Preston arose, and asked to be heard. The multitude immediately demand to be heard. The multitude immediately demanded: 'What are you doing away from Washington! The Colonel made various ineffectual efforts to be heard, but the crowd was impatient, and as a dernier resort, he said he would resign his seat in Congress, if the present assembly (about 2,000 persons) requested him so to do. There was a universal response, 'Resign, resign!' Col. Thomasson and Capt. Gibson then addressed the crowd and after the request of the ladies of the neighborhood was made known, the people dispersed with three dismal groans for Wolfe.

JUSTICE AMONG THE CHIVALRY. Last Friday, Matthew F. Ward, who had, fo what he conceived an insult to his brother, a school-boy, armed himself to the teeth, sought the school-room of Professor Butler, called him 'a scoundrel and a coward,' and shot him dead, was scoundrel and a coward, and shot him dead, was acquitted by a Kentucky Jury. He was rich, belonged to a powerful family, and, according to the morality of Kentucky society, was not to be blamed for taking the life of a schoolmuster. What! hang a Kentucky gentleman for killing a pedagogue! Ridiculous!

Last Monday, a man, the property of a Mr. Street, of Charleston, South Carolina, was strung up by the neck, and hone with as little corespond.

up by the neck, and hung with as little cereme as boys would string up a trapped rat. His crim was having struck a white woman! He had been duly convicted of it by a jury composed of magis trates and freeholders!

In view of these facts, we ask what the life of a

Ward, the Marderer! The rumors gained strength that violence would be committed, which induced the brother of the murdered man to issue the following card, which was widely circulated during the afternoon, all over the city:

'To the People of Louisville:—

I have heard it stated that fears are entertained that some deeds of violence will be committed in this community, which is so justly incensed on account of the infamous verdict of a Hardin County Court. Hoping that, on account of my connection with the dead, I may have some influence in this matter, I take the liberty of addressing you. In addition to the injury which has been done to all, I have lost a brother who was dear to me as the spoke of my eye—a brother in whom I never saw a fault from childhood to death.

In view of these facts, we ask what the life of a poor man is worth in those States t Free, a rich man shoots him down as he would a squirrel, and there is no punishment; cuslaved, he is hung up if he dare resent a blow. Life is hardly worth having there, unless accompanied by a good income and an aristocratic position. An improvement in the Kentucky code would be a law of the dark ages, which affixed a fine for murder in proportion to the rank of the victim. The Kentuckians should canact that any chivalrous gentleman may kill a white laborer for fifteen, a mechanic for fifty, and a schoolmaster for one hundred. We should then have some hope of progress in the dark and bloody ground.—Phil. Reg.

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