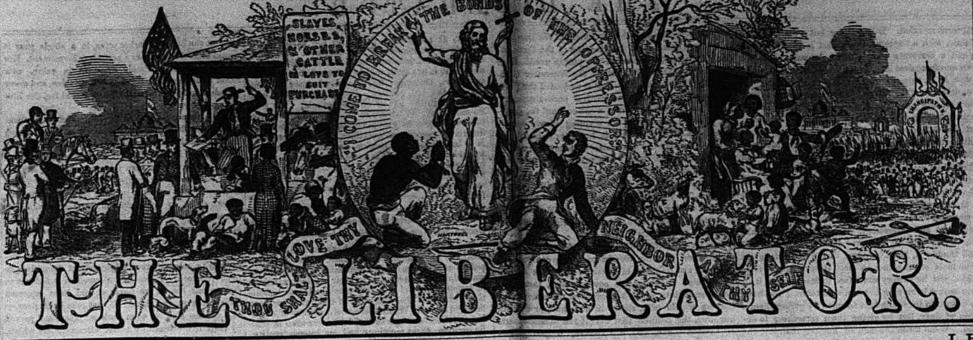
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& All remittances are to be made, and all letters isting to the pecuniary concerns of the paper are to streeted, (POST PAID,) to the General Agent. B' Advertisements making less than one square inthree times for 75 cents - one square for \$1.00.

The Agents of the American, Massachusetts, Pennsylvania, Ohio and Michigan Anti-Slavery Soties are authorised to receive subscriptions for This The following gentlemen constitute the Finan

a Committee, but are not responsible for any of the hits of the paper, viz: - FRANCIS JACKSON, ELLIS GEAT LORING, EDMUND QUINCY, SAMUEL PHILBRICK. od WENDELL PRESLIPS.



J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS

death, and an agreement with hell.

tial supports of slavery. We are the jailers and constables of the institution. . . . There is some excusa for communities, when, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but they are without

excuse in aiding other States in binding on men an unrighteous yoke. On this subject, our pathens, in

PRAMING THE CONSTITUTION, SWEEVED FROM THE

tury, see the path of duty more clearly than they,

and must walk in it. To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union can be a compensation for taking part in the enalsying

of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong doing. To this conviction the free States are tending.

The free States are the guardians and es

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

VOL. XXVII. NO. 24.

WM. LLOYD GARRISON, Editor.

BOSTON, FRIDAY, JUNE 12, 1857.

WHOLE NUMBER, 1379.

- WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

BOLITION RAMPANT-BEDLAM BROKE LOOSE.

The anniversary proceedings of the last few days, is this city, of the American Anti-Slavery Society, healed by Lloyd Garrison, and the New York Abolitica Society, of which Gerrit Smith is the Chief, ison Society, of which Gerrit Smith is the Chief, as perfectly astounding. Garrison's Society goes as perfectly astounding. Garrison's Society goes are stated of everything. Its platform—that the Federal Constitution is 'a league with death and a orenat with hell '—has been illustrated this time with a sort of fanatical frenzy usually to be fund only in lunatic asylums. John P. Hale and General Wilson, yea, even Horace Greeley, are too une and lukewarm in the cause for such as Garrison, Phillips, Pillsbury, Lucy Stone and Abby Kelley Foster. As for Fremont, they pronounce him i Palmetto man,' and they utterly repudiate him. They will have nothing but disunion, revolution, and equal rights of all sorts to all colors and sexes. Bey are wild and furious for the French Jacobin ire wild and furious for the French Jacobin ides of Reason and all her accessories. Massa chusetts should send a police force for the capture of the horrid lunatics thus running at large, and the should be locked up in some humane asylum, and reduced, if possible, by a soothing system and by mild purgatives to their sober senses. The Abolition Society of Gerrit Smith is a differ-

The Abolition Society of Gerrit Smith is a different concern. They believe in God, and negro slavey to be a sin against God; they believe in Mek rebellion, incendiarism and murder, and the interground railroad, &c.; but they stand by the Federal Constitution as an anti-slavery document; and they are in for war against the Dred Scott defeated they are in for war against the Dred Scott defeated. and they are in for war against the Dred Scott de-cison. Fred. Douglass, (black man,) who can't stallow the shocking atrocities, blasphemies and hause ravings of Lloyd Garrison (white man), be-logs to the Gerrit Smith society. Fred. sticks to the Constitution, but goes in for negro insurrections with peculiar unction, and his white brethren seem is like it. In a word, Abolitionism is rampant mong us in these terrible orgies of knaves, fanat-is lunatics and traitors, of all sexes and colors, and bedlam is broke loose. If they were to go on sother day at this rate, it would be impossible to hold Captain Rynders. Thus far, we dare say, in ratching the slave-traders, he has forgotten these abminable Abolition interlopers, and hence their scape.—New York Herald.

DON'T BE ALARMED, THERE IS NO DANGER. We far our friends of Virginia and the South may be samed for the Safety of the Union when they hear of the threats recently put forth by the Abolitionist and negro worshippers at their meetings in this cit. We refer to the inflammatory and incendiary speches of Wendell Phillips, Lloyd Garrison, Douglast the players, and other leaders of the resty on less the nigger, and other leaders of the party op-ped to the Union. These threats are no doubt erralarming to our Southern fellow-citizens, but there is no further need to disturb themseves. Whenever Garrison, Phillips and the others take the field, we will summon together 10,000 men in this city at 16w minutes' notice—we will put at their head Cheralier Webb, and at their tail Marshal Rynders, will reverse the order, and put Captain Rynders at their head, and the Chevalier Webbat their tail,) and shall put down the whole of them in six hours The Union is still safe. We assure our friends the South it is perfectly safe.—N. Y. Herald.

THE ANTI-SLAVERY-ITES.

If the Union was dissolved to-day—if there were to Constitution to curse—no Church to denounce—no 'slaveholders' to refuse 'fellowship' with—who believes that the amiable white and black gentlemen Assembly Rooms would not be just as miserable, just as fanatical, and, we may add, just as treasonable, as they are now? It is not in the nature of such spirits to be contented or satisfied with any thing or anybody. They are grumblers by nature, by habit, by education. They cannot help it. There is not one among them that has not as much liberty prisonally, practically and socially as he can enjoy. There is not one of them who would be permitted in any other land to rail out against the Government, in anniversary fashion; yet, for all that, they are dying for 'freedom,' in an atmosphere where territing and everybody are free, free as the air we breathe. Why do not these gentlemen emigrate to Canada—if Uncle Sam is so horrible a despot or, if they intend to live up to their doctrine, why don't they emigrate South, and preach freedom there, where slavery is? 'Ah, dear friend,' the asser will be, 'don't you know that there is no librity of speech there? Don't you know that we should be tarred and feathered, and driven pell-mell out of the country?' Well, we dare say all that would come to pass, Messrs. Phillips, Garrison and Bemond. We are not inclined to challenge your assistions in that particular; but, then, what is Remond. We are not inclined to challenge your aspicions in that particular; but, then, what is the use of having a 'faith' or a 'religion' that is not worth while dying for, or, at least, worth an application, if need be, of tar and feathers? The Apostles of old, you know, sealed their faith with their blood; they practised what they preached; hard cowardice was a thing they were entire strangers to; but the principles you profess, we appresed, are not the stuff to make martyrs of. Bold sam you are on 'the boards' here in New York men you are on ' the boards' here in New Yorkof the martyrs, 'you say, ' is the seed of the Church,' and so it is; but if the Church you belong to waits fill you sow the seed, we think it is a warrantable enclusion that the present generation will pass away before the harvest begins,—N. Y. Express.

The Abolition madcaps, though quite as mad as wal, have not been given the opportunity to go hek to their rural homes, to tell there that 'free speech' was denied them in the city of New York. No doubt it would have much obliged Mr. Garrison, and Mr. V. the interruptions and 'scenes' which used to mark their proceedings long ago, before Captain Rynders beams U. S. Marshal, had been renewed on this occasion. It would have helped to make martyrs of them. As it is, they have been permitted, in a good degree.

And waste their fragrance on the desert air.

Then, again, it is equally gratifying to know that and been scandalized this year by any gamation Breakfast, or Fourier Conven-The omission of the former. the programme would seem to indicate a recogni-tion, at last, of some of the proprieties of life, on the part of the chief engineers of the 'friends of freedom,' while the total eclipse of the latter, it is reasonable to infer, is "good evidence that it has quite died out.—Express.

The saddest feature of the whole was, to see men lending themselves to a cause which would love their sex to a depth of degradation which woul render a thousand deaths infinitely preferable (!!)—New York Day Book.

MR. GARRISON IN DELAWARE. WILLIAM LICYD GARRISON IN WILMINGTON. On

William Lloyd Garrison in Williams. On Wednesday night last, William Lloyd Garrison, the notorious nigger-worshipper, blasphemer and disunionist, lectured at the Odd Fellows' Hall in this city, on his old hobby—negro slavery. The audience was not large, and consisted of broken-down Abolitionists, with a sparse sprinkling of women, boys and niggers. Price of admittance ten cents. Arising from his chair, and gazing around upon his audience with the self-satisfied air of one who looks but to conquer, the self-satisfied air of one who looks but to conquer, the self-satisfied air of one who looks but to conquer, the self-satisfied air of one who looks arguments and anathemas which for years have been going the rounds of the Abolition press. The cowardly inconsistencies of this national traitor and anglo-ethiopian amalgamation champion was the ardly inconsistencies of this national traitor and anglo-ethiopian amalgamation champion was the the courtesy and patience that could possibly be de-only remarkable feature of his discourse. In one sired under any circumstances. But, while declaring breath, he would hold up the Bible as a guide for to them 'the whole counsel of God' in relation to breath, he would hold up the Bible as a guide for doctrine and instruction—a monitor for reproof and correction—and in the next, would denounce the profession of Christianity as dangerous to the safety of the country, and as leading to inevitable damnation. In illustration of his hatred of Christianity and the gospel, he related an anecdote of Mrs. Partington and her hopeful son Issac, in which the old lady, pointing to a church, remarked, 'That, my son, is the place where the gospel is dispensed with.'
This so pleased many of his nigger-worshipping satellites as to bring from their breasts a very audi-This so pleased many of his nigger-worshipping satellites as to bring from their breasts a very audible titter of exultation. But this puppy is scarcely worth our notice; we will therefore give him a kick, and let him go.—Delaware Democrat.

WILLIAM LLOYD GARRISON. This person, whose vanity it seems induces him to place himself before the South; for she will to let the oppressed go free.

This is our appropriate wor school, delivered a tirade of invective and sarcasm. on his favorite themes—slavery and disunion—in the Odd Fellows' Hall, in this city, on Wednesday

evening.

His coming here and intended lecture had been heralded abroad by the Abelition presses for two or three weeks in advance, and the stormy weather of the morning had subsided or cleared away; but, nevertheless, we are proud to say, the good people of our city preferred to remain by their own fire-sides, and keep their dimes for a better use than apply them toward the support of a man whom they had been given to understand delighted in his de-nunciation of the Church, as well as of the slaveholder and the happy and glorious union of States which form our great Republic. There were, perwhich follows the state of the women. Thomas Garrett was upon the platform, and presided.

It would be vain for us to attempt a verbatim re-

port of this Abolition distribe; nor have we the me or space to devote to it.

time or space to devote to it.

Mr. Garrison was opposed to slavery, because it degraded labor. In the South, he said, labor was an example, by laboring himself for an honest liv-ing, instead of prowling about and subsisting upon 'contribution boxes,' while he endeavors to lead men astray from Christianity, and alienate their eve from the union of these States?

Mr. Garrison is not an eloquent man; his language is only calculated to deceive the weak and unthinking. No intelligent audience could listen to him an hour without being disgusted with his utter im an hour without being disgusted with his utter vasion of the truth, and his glaring attempts to slur over every mitigating circumstance connected with Southern slavery. It is impossible to come to any other conclusion than that he, like Paine and Voltaire, possesses a mind schooled to calmness, and a heart purposely steeled for the work he is doing. Thus armed and swelling with malice and he to like hus armed, and swelling with malice and hate, lik Thus armed, and swelling with malice and hate, like the rebellious angel, he goes flying about, seeking to inspire revenge in the Northern people against their brethren of the South. He openly declares that the union of these States should exist no longer, and, like Lucifer, prides himself in his rebellious attitude. So wicked, calm and callous does this man seem, while delivering his harangues, that John Milton's figures are at once recalled to the mind of the listener. To save us we could not help thinkthe listener. To save us, we could not help think-ing, on Wednesday night, of the meeting of Satan, Sin, and Death, in 'Paradise Lost.' The platform only lacked another figure—that 'execrable shape 'to complete the imaginary groupe.—Delaware Ga-

A NEW SCHEME.

Not content with the splendid and magnificen scheme suggested by Eli Thayer the great, of colo-nizing Virginia, the Abolitionists have concected nizing Virginia, the Abolitionists have concected another equally as grand and noble, for the benefit of the woolly heads. It is really wonderful, and is calculated to strike the Imagination upon its first perusal. Think of it! The idea of opening an institution of learning, for the purpose of educating free negroes in the District of Columbia, so that they may be able to read the debates in Contract. hey may be able to read the debates in Congress Heretofore, it has been urged to educate the negro, so that he might read the Bible; now the system is

hanged.

Monstrous scheme! Magnificent conception! Nig Monstrous scheme! Magnificent conception! Niggers reading the debates in Congress! Think of it!
Let us, for a moment, picture some thick lipped
cuffec, with his legs cocked upon a table, cigar in
mouth, and a copy of the Congressional Globe in
his hand, poring over an abolition speech fresh from
the lips of Seward, Sumner, or Burlingame! Delightful study for a Northerm artist! Here's a subct for that old fiend Garrison, the great unburnt! Ministers of Grace, overshadow these fanatics Ministers of Grace, overs

Some of the Northern Journals have offered the

1. For James Gordon Bennett, laid down in our office, live and kicking, 100 Polecats.

2. For Horace Greeley, skinned and stuffed, 50 Polecats.

4. For Lucy Stone, Harriet Beecher Stowe and Wendell Phillips, 1 cart load of cowhides. 5. For Burlingame and Sumner, 2 Gutta percha

The above rewards will be promptly paid on the delivery of the aforesaid animals, as we wish to commence operations early in the fall.—*Ibid*. with it as we have hitherto done, it is certain

The Liberator.

SPEECH OF WM. LLOYD GARRISON, At the Melodeon, Tuesday Morning, May 26, 1857. [Phonographically reported by J. M. W. Yerrinton.]

IR. PRESIDENT: Last Wednesday evening, by special invitation, I ectured on the subject of slavery in Wilmington, Delaware—the first slave State in which I ever publicly raised my voice against that foul system of oppression. (Loud applause.) Though the audience was not large, it was highly respectable and intelligent, and I was listened to from beginning to end with all mon sense, I chose to keep my position in Boston, until the whole North had been won over to the side of freedom. When that had been accomplished, I did not care to know what might be the language or purpose of the South; for she would then be constrained

This is our appropriate work. Years ago, we were constantly taunted, by those who had no sympathy with the slave, for not going to the South ! Ay, when ninety nine out of a hundred at the North were in sworn league and fellowship with the slaveholders themselves-when every political party was steeped to its lips in blood-guiltiness-when the entire religious sentiment of the North was actively engaged in beating down every effort for emancipation, and justifying slavery in the name of God, and from the pages of the Bible! It was a murderous taunt, because those who uttered it knew full well that it was utterly impossible for any Northern man to go to the South, and speak as a freeman should, except at the peril of his life.

Sir, our work is with the North-with New Engand-with Massachusetts. Under God, we shall suc ceed at last, because, in a revolution of this kind. there is no going backward, but a constant advance in the right direction, and victory after victory attests that our march is upward and onward to the goal degraded, and this influence was beginning to be of emancipation. Still, we have a mighty work to felt at the North, where a Northern aristocracy was perform; and the object of our assembling annually arising, which despised and held the laborer and mechanic in contempt. Why don't he set his fellow-laborers in the cause of infidelity and disunion at this Convention is to find out what progress has completed.

Sir, this is Anniversary Week in the city of Boston the time when our great religious bodies come up, as the Jews went annually to Jerusalem, to hold high festival, and to tell of the things they have done for God, and for the redemption of the world. Yet I shall do them no injustice when I say, that if a vote could be taken among them, whether this Convention should now be in session, to consider the wrongs and woes of the enslaved in our land, a very large majority would be found inimical to our assembling together. We do not meet here as one of their number; we

are not deemed worthy of their recognition and countenance. We are here, in their judgment, rather as disturbers of the peace, and not well disposed toward religion, and only to bring railing accusations against the church, and to decry the ministry. So that, if the New England Convention were to be blotted out from this Anniversary Week, in vain would the slave look to any other body for any thing of sympathy, or hope, or cheer, in regard to his bondage, and his ultimate emancipation.

If this he so, then it is the religious sentiment the North which is, first of all, to be criticised, and mmoned to the bar of judgment.

Where do our great religious bodies stand, after thirty years of agitation for the abolition of slavery Stand? Why, just where they stood thirty years ago, -it may be, softened and ameliorated individually, but as respects action, decisive, uncompromisir action against slavery as a system to be abolished and alayeholding as a sin to be denounced, their position remains unaltered. Hence, the American Church, of which these bodies constitute their due proportion, is justly, in our resolutions, held up as a false and apostate Church. It is not the Church of Christ for Christ came to set men free, not to reduce them to bondage; and our voice is raised against this Church, because it assumes to be true and faithful unto him who gave himself for the redemption of the world. We have, in the American Bo of Commissioners, in the American Tract Society, in the American Bible Society, in the America Home Missionary Society, in the American Sunday School Union, the organized orthodox, evangelical and, oh! ye angels of some place, rescue them from the burnings! Hell, we believe, is inevitably their portion.—Necestry (S. C.) Rising Sun. religion of our country; and, sir, speaking generally doxy is purely exceptional, feeble, insignificant, and more or less proscribed, in all parts of the land. In the slave States there is scarcely any thing else than sum of five thousand dollars for the apprehension and conviction of the murderer or murderers of Dr. Burdell. As it evidently argues a scheme on their part to increase the notoriety and circulation of their papers, we see no particular reason why we should not endeavor to increase ours. For the furtherance of this object, as well as to get up an excitement, we offer the following rewards appended below to any person or persons who shall furnish us with the following animals, by the first of October multiplying the number of its victims, extending or slave territory, and endeavoring to subjugate this continent to the dominion of the Slave Power. Now, whoever is not totally blind, whoever is not thoroughly infatuated, must see that this experiment has tinued already too long; that with such a religion, and with such machinery as it employs, there is no possibility of the redemption of the land, or the abolition of slavery therein. Nay, if we go on

the great thing needed in America. We are a sin of drunkenness, and against the sin of slavery, just fore we take four millions of outraged bondmen, slave may not be forgotten, while all others are re-and make them our hewers of wood and drawers of membered as worthy of freedom and salvation. water, to minister to our selfishness. We need but

it had been otherwise? What if orthodoxy had been exceptional in the land, instead of heterodoxy? What f Unitarianism and Universalism had every where held mastery over the religious faith of the nation? Then it might have been plausibly said, on the side give their support to the Tract Society. of the Orthodox believer, 'This growth of slavery comes of extinguishing the fire of hell hereafter; it omes of pronouncing the devil to be merely a myth; t comes of not believing in the atonement, according to John Calvin; it comes of the rejection of the doc trine of total depravity! No marvel that, with such a lax religion-with such views of God, and Christ, and human nature-slavery has grown with the growth, and strengthened with the strength of the ation; and it will continue to do so, until this heresy e extirpated, and a sound orthodox faith substituted herefor.' This cannot now be said. We are orthodox to the backbone. We do believe in everlasting unishment, in the atonement according to John Calvin, in total depravity-and well nigh demonstrate the truth of that doctrine as a people. (Applause. We believe in all these things, and at the same time, we believe in slavery as an institution to be guarded, extended and protected, and in perpetuating a worse than heathenish caste against those whose skins are not colored like our own !

I am not speaking of orthodoxy in a sectarian pirit, on this platform, but only reminding you that it is the religion of the land; only admonishing such of you as may be laboring under the delusion, that it is that form of religious faith which will at last 'undo the heavy burden, break every yoke, and let the opthe heavy burden, break every yoke, and let the oppressed go free,' and spread salvation through the

gion of our land, we do not occupy a singular posi- It has a look of self-justification, but is simply a false in any country, in which the popular religion had not to be assailed, and which did not in turn denounce We occupy no strange position; but it is as sublime as that on which the prophets of old stood-on which Jesus and his apostles stood—on which the martyrs and confessors of old stood-on which Wesley, and Fox, and Penn, and Luther, and all the great lights of the Reformation stood. A position to be coveted for the hour, rendered odious by a church, calling itself by 'the precious name of Christ,' yet staining his religion with human blood; nevertheless, a position as exalted as truth and righteousness can make it, and wholly acceptable in the sight of God.

Sir, in these Resolutions, reference is made to the American Tract Society, as utterly unworthy of counenance and support. Those who listen to me are aware, that, at a recent meeting of that Society, in the city of New York, a large and highly influential Committee, appointed last year to look into its action with some reference to the question of slavery, made their report. You are aware that since the formation of that Society, it has never allowed a single tract to go forth to the people of this country against slavery, as a system to be abolished; that, so far from doing anything of the kind, every work which it has re-published, containing any anti-slavery allusions, any expressions of sympathy with the oppressed, has been expufgated, in order to give no offence to the South. Well, sir, the Committee made their report; and it is report which should cover them with infamy. I doubt, if Ignatius Loyola himself were now living with all his skill in making ' the worse appear the better reason, in throwing dust, in putting darkness for light, and light for darkness-I doubt whether even he could have written a report more jesuitica than the one to which I refer, and which I hold in my hand. Let me just read you their Resolutions.

Resolved, That the American Tract Society wa established for a definite purpose, namely, 'to a knowledge of our Lord Jesus Christ as the Rec ers, and to promote the interests of vital godli ad sound morality, by the circulation of reliness and sound morality, by the circulation of reli-gious tracts calculated to receive the approbation of

What was the need of that resolution? Who needed be apprised of the fact, that it was among the objects of the Tract Society to 'promote the terests of vital godliness and sound morality'? Is do with 'a knowledge of our Lord Jesus Christ'?
—that the condition of those who are held as chattels has nothing whatever to do with 'promoting the in-terests of vital godliness and sound morality'? Such

Resolved, That this Society cannot therefore, with propriety, allow itself to be made a special organ of any one system of religious or moral reform, such as temperance, peace, anti-popery, anti-slavery, &c.—while, within its proper sphere, its influence should eastain the cause of truth and righteousness in all

slave States, we shall grow to twenty-five or thirty slave States; in fact, we shall expand indefinitely in this horrible work of crushing humanity to the dust. Orthodoxy will not save us. I do not think any particular form of theology will save us. It is not theology that we want—we want honesty. That is the most think and the save the most think and the save that the save tha thoroughly selfish and dishonest people: and there- as it does against other sins. We simply ask that the

Then mark the conclusion of this Resolution :one thing to abolish slavery in the land, and that While within its proper sphere, its influence should is, to be an honest people. Honesty, therefore, is to sustain the cause of '-what? The cause of the slave, be substituted for Theology, and on all occasions to as well as that of the Hottentot? Not at all. The be made the measure of character and the test of Committee go off into generalities which mean nothing, and were intended to mean nothing, by saying, I am glad that we have had an experiment of this 'the cause of truth and righteousness, in all their dekind, with a form of religion deemed essential in its partments. What does that mean? It does not propagation, and in its universal prevalence, to the reemption of the world from all its iniquity. What if ought to be set free; it does not mean that the slaveholder is a sinner of the first rank, and ought to be called instantly to repentance. It is using language deceptively, in order that the credulous and unreflecting may be blinded, and so made willing still to The third Resolution is as follows :-

Resolved, That in endeavoring to accomplish its high and holy mission, the Society should deal even-handedly, and bear impartial testimony against all forms of fundamental doctrinal error and practical immorality, prevailing in any and every part of our

'Fundamental doctrinal error'! The Society is to be zealously watchful, first of all, in regard to the growth of 'fundamental doctrinal error.' Now, the error which this Society undertakes to hunt down is one which has made very little headway in America, namely, heterodoxy. The object, therefore, of the American Tract Society is to see to it, primarily, that only an evangelical faith shall be promulgated, and every other form condemned. Now, surely, this is carrying coals to Newcastle; for our land has always accepted this faith as essential to salvation, and the more it thrives, the worse we are off as a nation; and, therefore, the American Tract Society can do nothing so poorly as to occupy its time in looking after 'fundamental doctrinal error,' in the popular meaning of that term.

The fourth Resolution is :-

Well, sir, who asks the American Tract Society to turn itself into a political organization? Nobody. Why, then, is this introduced here? For a purpose tion, as reformers. I need not tell you, sir, what has issue raised to mislead and propitiate those who are been the history of the past. Show me any great getting uneasy in regard to the course of that Society time, on the slavery question. But the resolution itself indicates that the Tract Society does not believe that the tranformation of four millions of human beings the assailants as those who were too wicked to live. into perishable property is a sin; for if it be a sin, then, if it be sustained and propagated politically, and perpetuated governmentally, it becomes the imperative duty of the Tract Society to follow that sin politically, and to deal with the State as a transgressor before God. The very phraseology shows that there is no willingness to recognise slavery as in itself sinful.-Why, they said of old, in regard to the crucifixion of esus, as their justification :- We have a law, and by that law he ought to die.' I dare say that the rabbis of that time deemed it purely a political question; it was the work of the government. Jesus was put to death in accordance with law, and religious nen must take care not to meddle with politics Do you think the rabbis can go up with clean hands on the day of judgment, and say, "O God! we did not raise our voice against the crucifixion of thy Son, because, as religious men, politics was entirely beyond our sphere. We had nothing to do with the Government, as religious men, and so the law had to take its course.' We are told in the Scriptures, that there are those who 'frame mischief by a law,' and wo is invoked upon them. Here is the secursed Furitive Slave Law. It is political, forsooth! It belongs to government! Though its object is to break down all the barriers between freedom and despotism, and allow slave-hunters and kidnappers to sweep over our land with impunity, the American Tract Society, being a society organized for moral and religious objects, must not meddle with that law, nor publish any tract whereby its rectitude shall be called in question !

"Rut." says the Resolution, in continuation, "that those moral duties which grow out of the existence of elavery, as well as those moral evils and vices which it is known to promote, and which are condemned in Scripture, and so much deplored by evangelical Chris-tians, [just as though other Christians do not deplore any of these things !] undoubtedly do fall within the province of this Society, and can and ought to be dis-cussed in a fraternal and Christian spirit.' What are the 'moral duties growing out of the existence of slavery'? Is any man in this audience wise enough to tell us? 'The moral duties growing out of the existence of freedom' is good sense; but out of the ex-istence of slavery'—what does it mean? 'The moral duties growing out of the existence' of piracy, highway robbery, and burglary! Why, these are sins to be exterminated at once, and the moral duty is to so, that the cause of human liberty has nothing to slay them at once. If the Committee had only reported, that it is among the moral duties of the people of this land at once and forever to annihilate sla very, the American Tract Society would have spoken the true word, and would have taken a sublime post is the inference to be drawn from the thrusting in of tion, worthy the approbation of God and of all good a resolution of this kind, as preliminary to others men. But they did no such thing. Again—they speak of those 'moral evils and vices which it [ala very] is known to promote.' This is language which aves slavery itself untouched. It is only complain ing of some of the fruits of the tree, while preserving

The last resolution, which I will not read, simply imates that the Tract Society had better not mut late any works that it may hereafter publish. The Committee cast no blame upon the Society for what it has done in that particular, though they should have faithfully rebuked it for its past truckling

I have made this brief examination of the report of the New York Committee; for we must act un standingly and intelligently, and see to it that when we condemn, we are fully justified in so doing; and when we make an impeachment, that we have all the evidence necessary to sustain it before any audience

Sir, I will not say that even this jesuitical Report is not, on the whole, an anti-slavery triumph. Unquesionably it is so, to this extent. Had it not been for our faithful rebukes in times past, no Committee of this kind would have been appointed, and no Report submitted the present year. So far, therefore, it is a gain. There was strong opposition to the appoint-ment of the Committee, by the leading men of the Tract Society; but, such was the uneasiness felt, all over the country, on the part of members and friends of the Society, that the point was carried. On this Committee we have FRANCIS WAYLAND, late President of Brown University, a man who knows better, and ought to have done better. He has sinned against great light in signing such a report as this, Ve have also on the Committee, ALBERT BARNES, of Philadelphia, who is also utterly without excuse. The Committee appear to have carefully criticised and weighed every word and every syllable of their report, so that while it should not give any countenance the Anti-Slavery movement, it should serve to lull the feeling of opposition rising in the land against the Tract Society, and at the same time give no real offence to the slaveholders and slave-breeders of the

The American Tract Society receives annually upwards of \$400,000 to carry on its operations, though t leaves four millions of slaves to perish, without a note of remonstrance. More than a thousand dollars day are put into its treasury through the whole year, notwithstanding it has been so thoroughly unnasked, and shown to be cowardly and unprincipled.

And this is American religion!

Mr. President, I intended simply to present to this udience the religious bearings of this question. In the course of our meetings, we shall have a great deal nore to say on this subject. In conclusion, let me say, I am for a religion which emancipates man from all bondage, both within and without. I am for a religion which holds to the sanctity of marriage throughout the world. I am for giving the Bible to every human being on the face of the earth, to be made use of, as far as possible, to promote his own highest and everlasting interests. I am for a church which has no stain of blood upon its garments. I am for a Christ whose every testimony is to the valu man as a child of God, and whose mission it is to destroy all the works of the devil, to emancipate those who are in bondage, and to set every captive free. I understand this to be the religion of the Anti-Slavery enterprise, and the religion of this Convention; but a religion unfashionable, proscribed and outlawed even to this day, while that which is falsely called the Christian religion bears sway every where, and the consequence of that sway is the enslavement of every eventh person in our land, to be owned, and bought, and sold, and treated as a beast of burden! Let that religion be accursed, and the religion of freedom prevail! (Loud applause.)

SPEECH OF REV. THOS. W. HIGGINSON. MR. CHAIRMAN :

As I was riding in the cars from which I have just lisembarked. I read the reports of the meetings yes terday, and I could not think why they see much duller than usual, until I remembe Anti-Slavery Convention had not begun its sess I do not know how it is with others, but ever since I began to attend Conventions, Aere has been the interest of Anniversary Week to me. Elsewhere, you get the conventionalisms; here, you get the Convent of the people. Here is where the critics get criticised, the doctors indoctrinated. Here we look the sin of the nation in the face. It is not because there is m talent here than elsewhere; it is because that talent knows its mission, and knowing, acts upon it. It is because we have got the key to unlock the moral condition of the nation, that what is said here is worth hearing. Elsewhere, the lock turns out a padlock. and it is on the lips of the speakers. (Applause.)

Mr. Chairman, I read yesterday a long list of the 'eminent' and 'eloquent' men who were to address the religious meetings, but I saw no such encomiums ronounced on those who were to speak here. I take that as evidence of the value of this meeting—that it is not an echo, but a teaching, that men look for here. Here Orville Dewey and Nehemiah Adams are bu men; elsewhere, they are Doctors of Divinity; and each is accustomed to see men endorse every thing that is said by a 'D. D.,' without even the com cial 'E. E.,' for 'errors excepted.' (Laughter and

Sir, ever since the time when the Anti-Slavery question dawned upon this nation, it has been at once its critic and its savior. Ever since the time when Garrison went to Dr. Lyman Beecher, supposing, in the innocence of his unsophisticated heart, that he and the clergy of New England would assume the mantle of the new gospel upon themselves ever since the time when the old man answered, if the story be told true, that he 'had too many irons in the fire'—I suppose he meant his own children, for they are all made of iron, and have been in the fire ever since (applause)-ever since that day, the Anti-Slavery movement has been the critic of the nation. It has taught the Church its mission. It has been more than any theological school, more than any law school. Other meetings are primary institutions; this is the University. Men complain that here are not given even the first rudiments of Anti-Slavery instruction. After every Convention, some little New York Times turns upon the men who made the public sentiment that called it into existence, and asks them why they did not come there with statistics; why they did not come and prove to the slaveholder that it was bad momy for him to hold slaves; why they did not seenomy for him to hold slaves; why they did not end their missionaries to the South, and bring them sack with reports of the nakedness of the land, so as to begin the instruction of the people at the right place. Sir, the Anti-Slavery movement, years ago, went through these preliminary phases of instruction. It does not come here with its array of petty sta

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tistics, to prove that slavery is a bad thing, for the same reason that 'Colburn's l'irst Lessons' is not the text-book at Harvard—it has got beyond that—it has something else to do. This is a University, not a school of A, B, C. In the writings of THEODORE D. WELD, of Mrs. CHILD, and others-in the accumulated 'Refuges of Oppression' in THE LIBERATORthere has been heaped up a mass of information in regard to the workings of slavery, of which the 'Key to 'Uncle Tom's Cabin' and Olmstead's 'Slav States' are but the poor and superficial reproduction But, long ago, something greater opened itself before Abolitionism as a duty. It has entered on a not course of existence; it has found a new work; and that work is seen in the pulpits and their changes, seen in the caucus and its transformations. great religious party in the land, that had a South side to split off from them, has split it off, as far as it dared to do it. Every young preacher, in any denomination, who has a reputation among his own brethrer worth having, has gained it, like my noble cousing DUDLEY TYNO, of Philadelphia, by his fidelity to this stern test. It speaks to all the clergy of the nation and tests all the religion of the nation; and, compared with it, there is nothing by which you can judge

But, sir, these tests and these workings are to r less absorbing, partly because we keep a special professor for that line of business, PARKER PILLSBURY, (applause,) who, I suppose, is here with his file of newspapers and documents—less absorbing, less startling, than the influence upon the political condition of the nation, and the public sentiment that lies behind it. I do not care what doctrine is taught by the pulpits. I have been in the pulpit, and I know what that means; but I do care fo the public sentiment that heaves and swells in caucuses, and stamps itself in legislation, (and in such legislation!) at the polls. I do care to live in a State that is true to its instincts of liberty. Let the Union go-the quicker the better; but, in Heaven's name. while we live in Massachusetts, let us be in Massachusetts, and seek for something here that is worth standing upon. What have we in Massachusetts now? What baseness, what littleness is around us, in the institutions in what calls itself the Anti-Slavery and Republicanism of Massachusetts now! Why, a few years ago, we took account of stock, and we found that slavery had demoralized all our public existence; and that in this State, so far, that we actually welcomed Coalition and Knownothingism to lift us out of it. Coalition came, and had its course. It came in like a lion, and went out like a lamb-and Caleb Cushing fleeced it. (Laughter.) Knownothingism came, and my anti-slavery neighbors were actually disposed to think there was joy in heaven over the first election of Henry J. Gardner, as if he were a sinner, and had repented. They thought themselves rich in that prize, but they soon found that they were like the man who drew the elephant in a lottery, and they have been trying to get rid of him ever since At this momet, go into any Republican cabal, and the one absorbing question is, not what shall we do against slavery, and for liberty? but what shall we do with Gardner, and for Wilson and Banks? In every place, every secret conclave, the grand theme is, rebuke of Gardner, and the grand question, how he is to be got out of his seat, and who shall hop into it when he is out! O, it is humiliating to see those who call themselves the anti-slavery politicians or statesmen of the Commonwealth resorting, when they get into power, to the same despicable chicanery that roused the indignation of the people a few years ago, and threw the power into their hands. These leading men appeal to the selfishness that reigns in the men beneath them. There are so many applicants, and so few offices, that it gives to each one who holds office, or offers it, a command upon the sympathies or terrors of many. There is that little handful of pla-'ces-a few seats in the House of Representatives at Washington, two seats in the Senate- five loaves and two small fishes, but what are they among so many? (Applause.) When we came to Anniversary Week we heard a great deal said in the newspapers about the cant of reform, and we see a good deal more of the re-cant of it. (Laughter and applause.) Why, sir, we had in Worcester an illustration

this state of things lately. We had, last week, a consignment from the State of Kentucky of two small representatives of colored humanity, who were sent by express, paid through, to one of the editors of the Spy, with the intimation, that if he could take bette care of them than their master could, he was welcome to them. He thought he could not take worse, and so accepted the charge. They say the fugitives cannot take care of themselves. Perhaps they can't; but I know this, that these two boys strayed out in the streets, and when found, they were engaged in turning somersets in the shops, at a penny apiece and came back with half a dollar in their pockets We soon put a stop to that species of enterprise. We told them there were plenty of white men in Massa chusetts, who made their living by that sort of busi ness, and that turning somersets at a penny apiece would injure their prospects. (Laughter and ap plause.) But I fear their example has been demoral izing already, by some things I see recorded as spoker at the anniversaries yesterday.

We have got to go deeper, and take a stronger hole

of the people of Massachusetts, before we can dream of getting a foot of free soil to stand upon. There are persons, I find, who are very ready, as soon as young man shows any instinct for freedom, to suggest to him that he will be very useful in Kansas, or very useful in Virginia—in Eli Thayer's new band o brothers there. They seem to think there is no opportunity for any effort for freedom in Massachusetts e have got so free already. Mr. Chairman, I know of one man who does not desire to remove to Kansas or to Virginia, until somewhere in Massachusett there is at least the beginning of a free State to dat from. (Applause.) God forbid that any of us, wh understand the true condition of things, should go out of Massachusetts, so long as trading politicians govern the State! And while they do, there are no laws, there are no securities that can give us any hope Since Margaret Garner had pledged to her, in Cin cinnati, all the resources of the State of Ohio for her protection and that of her children, and, after all, could find no avenue for them to liberty larger than the dagger's little point, I have no hope of politicians or of laws, or of any thing but the roused instinct o the people, to stand by a fugitive slave. All else is vain. I have seen, within the last month, no less than five female slaves of different families, all born slaves, every one of them as white. I will not say a Rufus Choste or Daniel Webster, but as the average whiteness of the finest type of the Anglo-Saxon race. Take the whitest of these women, give her five minute into the clutches of the coward Butman, put all the safeguards of your Personal Liberty Bill around her, and, I tell you, there is not a politician in Massachu setts with backbone enough to save her-not one; for CHARLES SUMNER is not in Massachusetts. (Loud applause.) Were she my own sister, I could give

her no hope of safety in the tribunals of the law-p

hope of safety in the Personal Liberty Bill-no glimps

dom-unless she, and we for her, despairi

justice, were willing, like Brennus of old, to turn the balance with the sword. (Loud applause.) She would

be safe then, and not until then. I know how the

cans; as WENDELL PHILLIPS once said, the Repub

licans and sinners. (Laughter.) I mean such men as the Boston correspondent of the New York Tri-bane—the men who encourage the same vain dream

that has always defeated us hitherto, that there wil

if there be, that the Personal Liberty Bill will pr them. Sir, I wish from my soul the Personal Li

gitivo alavo cases in Massac

imists and Quietists' talk; and I don't mean by

ns of the Boston Post—I mean the Republi

ilities of the Boston Courier, or the

clause in it, through which the tyranny of man will nion Convention was this that it presented the probnot, drive itself in safety. There never was a time lem for the first time as a practical one—a question, when we did not have law enough in Massachusetts to protect the fugitive in the bill of personal replevin; but the difficulty has been, that we had no officer to be fought. willing to serve a writ, and no man above him who We do not make the materials—we take them as would bid him do it; and we have not now-and are, and deal with them. We take slavery and fre when shall we have? I have read what the New York Heraid says about that formidable organization them to separate, but because they are intrinsi which is in operation here, and I can only say of it, hostile. They separate because they must separate wonderful and interesting, but sometimes he could not help wondering if it was all true. (Laughter.) It is for this reason, that in these few words I have The trouble is, Mr. Chairman, that you cannot get a urged upon you the one desire which controls formidable organization to meet slavery face to face, heart in the question of freedom,-that we unless you let slavery come face to face to meet it .- leave these dodgings and equivocations, these dis You cannot learn men to swim on a table. You have guises and feints, which keep us from the main issue no chance to turn men into freemen by giving them a that we should take, either in our laws, or without sense of duty, but by giving them something to defend. What made the men of Bunker Hill, but the is Canada—and call it 'Treason,' if you please dangers and experiences of the French wars? These 'Treason!' There is not a man here, there is not made them brave. What makes men cowards now? The habit of regarding every fugitive slave who comes among us as something already stamped and endorsed, ask is, that the secret treason which demoralizes an and with a way-bill forwarding him to Canada as weakens us all, should be transformed henceforth int soon as possible. We educate ourselves into cow- open, active treason, that will make us free men, a ards every time we patronize the Underground Rail- least, and give free soil to Massachusetta. (Loud ap road. (Applause.) Gov. Gardner vetoes the Hoosac plause.) Tunnel Bill; I wish he would veto the Underground tunnel as well, and we would thank him for it.-Those 'optimists and quietists,' who think there cannot be another fugitive slave case in Massachusette do not know the mighty terrors, the caution and secreey, of the men and women around me on this platform, to keep them from occurring, by sending them away before the danger comes. They do it, because they do not dare, in the present condition of the community, to do any thing else. They do it, because you make them do it; because, by your cowardice, you lead them to think that there is no help for the fugitive, but in continuing a fugitive. Once resolve that Boston is the terminus of the Underground Railroad henceforth, and Boston is Canada-these streets, though part of a Republic, are as free as if they were ruled by a Queen. You do it in your own hearts already, many of you; but your hearts do not fully take counsel with each other; you do not keep, through years of inaction, the same spirit of determination that swells in a thousand hearts the day after a fugitive slave has been carried away. Keep alive the feeling of the men of Massachusetts the day after Burns was carried back, and another Burns case would never come. But we are not accustomed to these dangers; we do not have a daily experience to excite us, and we Abolitionists sometimes yield to the spirit around us, and endeavor to evade the direct contest with slavery, which alone can save us. We cannot gain organization without experience; we cannot defend our principles without meeting danger face to face, and grappling with it. We shrink from risking the safety of a fugitive slave by encouraging him to remain; but the fugitive slave defended is the safety of thousands yet to be defended; one slaveholder defeated openly in Massachusetts is worth a million defrauded by manœuvres, and cheated by the swift decision of the Canada train. (Applause.) I long to see something of 'that despicable virtue, prudence,'-a virtue though it may be sometimes,and something of resolution that the time has come

for retreating no longer. What is the use of the Dred Scott case, if it leads us not an inch further on than we were before ? What is the use of Judge Taney deciding that the black man has no rights, unless we respect him a litte more, to restore the equilibrium? I looked to see a people who would rise with one firm determination, that henceforth the die was cast, and the time had come and I see some signs of acquiescence in the abstract tyranny of that decision. We have all of us seen them. And the reason is, that men always acquiesce in abstraction. Nothing but the concrete case, the exercise of tyranny, the actual danger, the immediate issue, rouses them. One fugitive slave standing here black and plain before you, is worth more than a million added steps of a tyranny that we have been accustomed to. We need some new change in the heart of the people of Massachusetts. If we had a fugitive slave case every year in Anniversary Week, the ministers would bring their rifles to Boston, instead of sending them to Kansas, and they might, perhaps, take them back without their being needed; but as long as they do not bring them down, they are needed. So long as they do not defend the fugitive, we need to defend him. As soon as we begin to defend him, there will be an end to the necessity for fend him, there will be an end to the necessity for more formed the topics of debate, and had its influ defence. One success settles the question forever.

I know it was said nobly in New York, 'Massachusetts men, Anglo-Saxon men, do not find Sharpe's rifles their legitimate weapons. Thank God, they do not! But, sir, if we have not got the best tool to work with, we must take the next best. If we have not got the tongue of Stephen Foster, we must take ical eminence did those who now control the part the next sharpest thing; if we cannot roll out the rob them emphatically of 'their thunder.' With cannon balls that come, every week, out of THE LIB-ERATOR, we must take pistol bullets. Any thing, any weapon, so that for one instant in our lives we may know the sensation of being freemen!

know the sensation of being freemen!

Here is the vital question for us in Massachusetts. As for the Union, that may settle itself; it is settling itself every day. It is of no use for us to talk one way or the other—mere talking is so insignificant in comparison with the vast processes that, beneath God's laws, are going on. Why argue the separation to share the Park Street Church, to explain the Cothodox classes, which was of the States? We must separate when we learn to press the hate each other; and we are learning, sadly, sternly, the sense of separation, the deep feeling of foreignness, every year. Nothing I saw in Kansas impresse me so deeply as this one thing, - the general, deep, vague, but unquestionable, absolute, total alienation tween every man in Kansas who came from a free State, and every man who came from a slave State. It was an actual, inevitable thing. They did not know why it was. They might meet for purposes of trade, they might meet for the interchange of social enjoyment, the same stern fact was visible. Going down the Missouri river, the young men whom I travelled with, from Virginia, from South Carolina, from Mississippi, did not go into Kansas to fight the men of Kansas as such. What did they care about the men of Kansas, as such? Nothing—nothing! State, and every man who came from a slave State. the men of Kansas, as such? Nothing—nothing! he might have recalled to mind, that some of the They went there to fight the men from Massachusetts, from Vermont, from New York, from Wisconsin, from their field of labor. We recall a missionary, young

We are not one nation. It is idle to call us so. Every fibre of social life asserts an ingrained separation that makes us hostile in spite of ourselves. You read Olmstead's 'Tour in Texas,' and you find him going from house to house among the Texans, native Americans, speaking the same language with himself, voting under the same Constitution, a part of the same Union,—you find him a stranger among his kindred there; and then you follow him into the German settlements, among men of a foreign language, and customs, and race, and he feels at home. Talk of a Union of such antagonist opinions as these! Talk of Union of such antagonist opinions as these! Talk of a Union, when every principle, every institution, that not seen the existence of a permanent Union between two races and two nations so dissimilar as that. It is

Bill were repealed. It is nothing but a useless waste lidle to oppose the disunion settlement of the qu of time, with a Supreme Court that is openly against It is not a question of the meaning of the Court, and a Governor that is worse, because he is not tion; if it were, the mass of the people would it, and a Governor that is worse, because he is not tion; if it were, the mass of the people would never even openly against it. There is not a section, not a care for it. The only merit of the Worcester Disudom, and say that they separate, not beca as the veteran traveller did of his own narrative, when and all we say upon this platform is, if they must it was read to him in his old age: he said it was very separate, for God's sake, let us save the pieces!—let a save Massachusetts!

woman, who, if true to his or her instincts of freedom does not commit secret treason every week; and all I

From the Newburyport Herald. ANTI-SLAVERY CONVENTION IN BOSTON -ANTI-SLAVERY.

Many religious associations held their anniver ries last week in Boston, but none, in our opinion more worthy of attention than the Anti-Slavery Convention at the Melodeon. It was a meeting unlike the others, emphatically sui generis. It was a mixed assembly, and curious to look at. Many adies were present, sympathising with all the warr words of the speakers; the dark son of Africa wa there, with his head erect as if among friend acknowledging him to be of the self same blood, though so unlike in lineaments; many strangers were present, curious to hear the new doctrines, and not a few of the clergy to listen to a theology un-like that taught by the old divines; and last, and like that taught by the old divines; and last, and by no means least, were those who for years had devoted their lives with singleness of purpose to extend the views they had embraced, who had suf-fered and gloried in the suffering, and who would now offer up their lives as willingly as ever martyr did, if the Anti-Slavery cause demanded the sacri-fice. There was Garrison, the originator of the slavery agitation in its present phase, calm, clear, persuasive, uttering in the mildest tones words that, if heeded, would create a revolution. Phillips was prominent, as in years past, holding every assembly he addresses in rapt attention, with an eloquence few living Americans possess. Belonging to one of the oldest and most respectable families in Massachusetts, wealthy, cultivated, able to shine in any avocation, keen, witty, argumentative, using the purest syntax and the choicest language, he has devoted himself with all his energies to that one cause. In his own language, were an ultimate analysis made of his body by Dr. Jackson, there would be found as the essence of his being, curses on Carolina. No one who has ever heard this man denounce slaveholders and their abettors, will ever forget his terrible power. Parker was in the crowd though a recent illness probably prevented him from taking an active part. His influence on the slavery sentiment of the country has been great, but more so on its theology. When a boy, we were taught to regard the views of Thomas Paine as to be abhorred. Those views he has infused into the mind of New England, beyond all conception. In thou-sands of minds trained to speak even the name of the Bible with reverence, it has become like a news-paper of the day, a mixture of truth and folly, to be weighed in the balance of reason, and received or

rejected as human wisdom may determine.

In this convention, however it may have been elsewhere, there was no concealment of opinion. Each one spoke out his whole soul. No one cared for popularity; no one wanted an office. Whatever rs might think of them, it was to them a relic ious convention; for with them opposition to slavery is religion, the test of Christianity, the touch stone of faith. They denounced the Union as an unholy thing, from all the evils of which thay would wash their hands. The Tract Society was especially ence on the audience; for men strong in intellecand eloquence ruled in the convention, though sor them the slave has been a first love; with many, child of adoption, not so much because they wished to aid the child, as because they wished the child to

We have spoken of the Anti-Slavery Convention especially called at the Park Street Church, to express the views of the Orthodox clergy, which was crowed to excess, to the neglect of what has heretofore been a favorite meeting, that of the Sabbath School Society at the Tremont Temple. Warm and eloquent were the speakers, as the bare names of Stove, Stone, Tyng and Cheever would indicate, and hardly would Theodore Parker, who was in the anglesses wish them to speak more strongly in reaudience, wish them to speak more strongly in re gard to slavery, however it might be on theology from Vermont, from New York, from Wisconsin, from Minnesota. They went to fight Yankees,—and they would have marched into New York, or into Massachusetts, just as readily, and from just the same impulses, if they dared to do it. As somebody said the other day in South Carolina, you know, 'South Carolina wants nothing to do with Massachusetts, except on the battle-field'; and somebody else added, 'And not much there.' (Laughter.)

Most valuable of the clergy have been taken from their field of labor. We recall a missionary, young, their field of labor. We recall a missionary, young, learned, a fine classical scholar, who had spent several years in China, and was about to return to that post where his knowledge of the language, so difficult to acquire, and other rare qualities would have made him eminently useful, when that same Divine Providence by death otherwise ordered. In justice to the dead, too, it should be remarked that Mr. Butler himself was absent from Washington at the time of the assault, regretted it exceedingly, and stated that had he been present, he should have prevented it.

he regards as utterly subversive of Christ those isms of a hundred names, are almost unl A theology prevails there, in theory at leas which he would in the vital points sympathis ther seets are hardly known. To explain tourse, is not for us to attempt, but the fact. No one who attended the anniversaries las

can be at a doubt in regard to the extent of the anti-slavery sentiment of New England. It has become ingrafted into our religion and politics; and soon, if it is not now, will be paramount to all other questions, currency, tariff, and whatever so long divided the old parties. People sometimes wish they lived in the age of stirring events. We need no such wish, for we are so placed. Those who live now will have to grapple with trying scenes, and determine momentous questions. Not reason alone is to be enlisted, but passion, and all that stirs men to good and evil. It is to be indeed hoped that a higher wisdom than man's may direct; and as in former scenes of trial our country has been preserved and prospered, so it may be in the present and future.

In an editorial article on Anniversary Week in Boston, the New York Christian Inquirer says :-

The Anti-Slavery meetings have, in like manner, mbeided in practical importance. The Northern public now agree pretty generally with whatever was sober and practicable in their original positions was sober and practicable in their original positions or intentions; and it is very much owing to 'abolition' exertions that this state of sentiment has been brought about. While there was a chance of effecting practical changes in legislation, or even in public opinion, these meetings had an intense reality. Their eloquence was always extravagant and in shocking taste, but it was tremendously effective. It rived and splintered like lightning. It encountered solid resistance, and struck fire from the iron face of the public sentiment, against which it set face of the public sentiment, against which it set itself like a flint. But not even the Dred Scott decision ' has been able to give the original freshness decision' has been able to give the original freshness and reality to the Anti-Slavery meetings. Indeed, quite the contrary. The Kansas excitement took the wind out of their sails, by doing their business better than they could, and the Supreme Court has finished them. Little seems left but a set of admirable orators, unsurpassed debaters, armed at all points—magnificently unscrupulous, sublimely impudent, gloriously extravagant—men used to making grand, exciting speeches once a week year in ing grand, exciting speeches once a week year in and year out—always expected to stun the audience, and always fulfilling the expectation—but now out of business—and practising as amateurs at their old calling. As the soap-boiler, on quitting the firm, reserved the right to come in on 'melting days,' so the Anti-Slavery gladiators claim the privilege of occupying their old place in Anniversary week. And really it would seriously detract from the charms and even the uses of that occasion, if this extraordinary class of public speakers was to disappear. 'Practice makes perfect,' and we have never had a school in which all the excellencies, and all the defects—all that should be copied, and all that should be shunned—in popular eloquence, have been so perfectly ripened. The wind-flowers and the so perfectly ripened. The wind-flowers and the sun-flowers—never the poppies—of rhetoric have all bloomed in utmost perfection upon the abolition rod. Argument and sophistry, sense and madness, principles and personalities, piety and profanity, noble aspiration and grovelling blasphemy, all have found their aptest tongues on their platform. If one wanted to laugh or cry, be pleased or irritated, delighted or disgusted, the Anti-Slavery meeting was the place for him. Such a school of healthy and morbid anatomy in elegenees was never yet. and morbid anatomy in eloquence was never yet opened; and as its possibilities of harm are all ex-tinguished by ultimation, we are decidedly in favor of maintaining it at the public expense, as a muse-um, in which living orators turn themselves inside out, and show now the healthy and now the deceased organs—the heart, gall, spleen, lungs, larynx—in their best and in their worst states of action and excitement, sanity and madness.

The Boston Traveller attributes this article Rev. Dr. Bellows: it is certainly a ridiculous waste of wind. We cannot believe such a caricature of the Anti-Slavery Convention was written by one so courteous and fair-minded as Dr. Livermore, the responsible editor of the Inquirer. The 'impudence,' the 'extravagance,' the 'unscrupulousnese,' the 'sophistry, madness, profanity, and grovelling blasphemy, with which speakers at the Convention stand charged are wicked misrepresentations of what was said and done, and wholly belong to the prurient imagination and perverse spirit of the Inquirer libeller. The assertion, in regard to the abolitionists, that the decision of . the Supreme Court has finished them,' and that they are 'now out of business, and only practsing as amateurs at their old calling,' is worthy of an idiot. What must be the moral status of such a writer?

The Liberator

NO UNION WITH SLAVEHOLDERS.

BOSTON, JUNE 12, 1857.

LECTURE IN WILMINGTON, DELAWARE. attributed to him in the latter, and also in THE LIBERturn home from attending the Progressive Friends' meeting at Longwood, (Pa.) we gave a lecture on sla- kindred articles, of entire satisfaction with the present very in the Odd Fellows' Hall in that place, by spe- position of the Society, under its new Resolutions cial invitation. The audience was not large, (whether of acquiescence in the reflection of Dr. Adams from indifference or timidity, we know not,) but select, the Publishing Committee, and of confidence in him intelligent, attentive and respectful throughout. No- as an honest man and a Christian. Those among the tice of the meeting had been given in the papers, and friends of the Tract Society who really wished it to placarded throughout the city: but so great has been publish tracts against slavery, as against other vices the change wrought in public sentiment within the had a right to expect that one who has had such past ten years, (chiefly through the example and ac- prominence and such influence as Dr. Thompson in tive influence of our estimable Quaker friend, THOMAS pointing out the fault, would take a corresponding GARRETT, one of the most remarkable men now living,) not the slightest opposition or uneasiness was manifested at our presence. Friend GARRETT sat by our side on the platform, and gave us the benefit of his countenance, as well as extended to us a warmhearted hospitality, in which so many have shared, especially the needy and the outcast. By priority of had 'cared' to make out such a list, and to speak in age, his interest in the cause of the slave began at an its favor, a new set of administrators might perhaps earlier period than our own. A veteran abolitionist, have been brought in simultaneously with the n he has stood at his post in a slave State for more than thirty years, the faithful, undisguised, outspoken op- to volunteer thus much action in the cause upon which ponent of slavery; and never has shrunk from sheltering and succoring the poor fugitives, more than two thousand of whom (and this is no secret) have safely be expected to make out a plan of operations, or a list passed through his hands, 'bound for the land of Cansan.' Of course, all this has been done at great pecuniary cost, self-sacrifice, and imminent peril. A few years since, he was stripped of every farthing of son did all these qualifications seem to be united his property by the courts, on the ground of harboring fugitive slaves, and reduced from competency to poverty. His life has been repeatedly threatened; the bowie-knife has been presented to his breast, and the revolver to his head; but none of these things could intimidate or discourage him. Possessing a dauntless spirit, a lion-like courage blended with a lamb-like gentleness, uncommon tact and sagacity, admirable perseverance and inflexible determination, a massive personal presence, exhaustless sympathy, and the largest benevolence, he has never faltered where multitudes would have abandoned the field. No one who knows him doubts his sincerity, the purity of his motives, or the disinterestedness of his acts? His case is perfectly unique-and will be found quite as remarkable as that of the venerated ISAAC T. HOPPER. As we drove into Wilmington with him in his own car riage, we noticed with what pleasure his benevolent the streets, manifested by various unmistakable signs. It was a literal fulfilment of the declaration of Job-When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor; and the cause I knew not, I searched out.
And I broke the jaws of the wicked, and plucked the

We doubt whether there lives the man in all Delaware, who is really more respected for his integrity of character and rare moral heroism than Thomas GARRETT: or one whose memory will be more proudly cherished by that State, long after she shall have emancipated every bondman on her soil, and inau-gurated the reign of freedom. She has now less than

spoil out of his teeth.'

known cause, by the exercise of some mysterious influence, they stood aloof. Possibly, and very proba bly, they were (to some extent at least) deterred from coming to the hall, through fear that some outbreak might take place; or in consequence of our great un-popularity, whereby they might subject themselves to fresh reproach. If we had allowed such feelings to dictate our course, we never should have espouse their cause at the risk of all that man holds dear .-We confess that we were both surprised and pained by their non-attendance under circumstances which even as a matter of curiosity, should have brought them out in considerable numbers. If they did not absent themselves through fear, but from utter indifference, the fact is still less to their credit. If they wish to be respected, they must exhibit proper self respect, a manly behaviour, a lively interest in the cause of their enslaved brethren, and not cringe and bow to those who despise and persecute them. Nothing is gained by a cowardly subserviency.

Whether in our lecture we kept back any testimon that we ought to have delivered on the occasion, o whether we spoke as we speak at home, without concealment and without compromise,' may be ascer tained by reading the comments of the Wilmingto press, which we have inserted upon our first page It will be seen that we did our work effectually, by the manner in which we are dealt with-the . Demo erat' (!) describing us as 'the notorious nigger-wor shipper, blasphemer, and disunionist'- the self-sac rificing asserter of nigger rights and redresser of nigge wrongs'- this national traitor and anglo-ethiopia amalgamation champion'-'this puppy,' with 'his nigger-worshipping satellites '-with other Billings gate epithets of a similar character ;-and the . Ga zette' veraciously representing us as using languag only calculated to deceive the weak and unthinking - swelling with malice and hate '- so wicked, calr and callous,' as to remind it 'of the meeting of Satan Sin and Death in Paradise Lost, the platform only lacking another figure, [besides friend GARBETT an ourself, the one being Sin, the other Satan !) the execrable shape,' to complete the imaginary group.

There is no reply to make to such ribaldry. It is ad to think that the press is in the hands of such un scrupulous wretches; and still more sad to think that any community is so low or misguided as to make it profitable and popular to print such atrocions libels We need not assure our readers that we simply exhibited slavery in its true character-measured it by its own code-condemned it out of its own mouth; that we cast no undue reproach upon the South, but spoke of the North as specially guilty; that we demonstrated, not only on the plainest principles of political economy, but by a strong array of undenial facts, the destructive and demoralizing tendency of the slave system, and the wonderful productiveness free labor and free institutions; that we made our appeals alike to the understanding and the conscience with reference to accountability to God and to huma relationship; that we avowed the strongest desired for the safety, prosperity and glory of the South through the removal of a deadly curse and a heavendaring sin; and that, if we were 'not eloquent,' we were at least truthful, just, impartial.

But-as we said at Wilmington, so we say here it is the North, and not the South, with which this great controversy is to be carried on and settled. Let her but withdraw her religious sanction and govern mental union with the South, and it will not be in the power of the latter to maintain her piratical institution a single hour, unaided and alone. Give us the North, and the South cannot keep back.

THE EDITOR OF THE INDEPENDENT.

Dr. Thompson, of the Independent, in a note, half exculpatory, half accusatory, to the Standard, disclaims the authorship of one of the articles in relation to the Tract Society, in the former paper, which wer Passing through Wilmington, Delaware, on our re- ATOR. It is noticeable, however, that he does not disclaim the sentiments expressed in that and the leadership in pointing out and helping forward the remedy. No one knew better than he the person who were at once qualified and disposed to give the subject of slavery its proper place among the issues o the Society, and whom it was thus desirable to substitute for the present pro-slavery Committee. If h Resolutions. Doubtless, many persons expected him he has expended so much talk; the great majority of these persons, however ready to cote aright, could not of persons; this function properly belonged to some one of central position, large acquaintance and wide influence, as well as zeal in the cause. In no one permuch as in Dr. Thompson; and to him is fairly to be attributed the continued reign of South-side Ada through the present year .- c. x. w.

> Extract from Theodore Parker's Sermon of May 31 1857, on the Chief Theological Ideas which prevail in New England, and their Influence on the Religious

Feelings and Moral Actions of the People :-· Here the public law secures to all their natura right to think and utter what they will, and the public press aims to be fair to each sect, party, and convention. Did I say to each? No! A small body of men who endeavor to ward off the greatest, and now the most urgent and pressing danger-which, in the last ten years, has influenced public opinion more than any party, any sect, and which alone of all sects and parties, asks, seeks, expects, wishes, neither office ne honor-is still subject to the cowardly insolence of enance was hailed by the colored people about here and there a vulgar editor. Let not this expres sion surprise you; for if a man controls a newspaper who has only the honesty of an adventurer and the principles of a pimp, who expects to live by public lewdness, you must also expect him to laugh at black man, and think it witty to sneer at men too far above him for his sympathy or comprehension, and to lie conscious, unmitigated and malignant lies, and strike such as have no friends, and he thinks cannot strike back."

> FOURTH OF JULY. As customary, a Mass Meetin of the Friends of Universal Freedom will be held of the approaching Fourth of July—probably at Fram-ingham—under the direction of the Managers of the Massachusetts Anti-Slavery Society. An official notice may be expected next week.

Will our readers please take notice of the call, gurated the reign of freedom. She has now less than in another column, for copies of Annual Reports of the thousand slaves, and if she would ransom them, the Massachusetts Anti-Slavery Society?

THE MAGIC STAFF: an Autobiography of American Davis. New York: Published by Jackson Davis.

Jackson Davis.

Brown & Co., 26 Frankfort Street. Botts: 16 Marsh, 15 Franklin Street. 1857. pp. 552. Those who are curious to learn from an and Those who are currous to learn from an autosource, full particulars of the birth, developed,
source, full particulars of the birth, developed,
s education, and market experiences of one whose case has no parallel a teror modern times,—whose writings have been with wonder and admiration in every part of Ann with wonder and side of the Atlantic, on score and on the other sate of the catholic spirit and p. gressive tendency, their range of thought and bank gressive rendered, the result of no educational his of philosophy, the but of marvellous clairvoyant and spiritualistic pose will avail themselves of the earliest opportunity obtain this volume, and give it (as we have day ger perusai.

Andrew Jackson Davis was born in Bion Grove, Orange county, (N. Y.) August 11, 1814

Grove, Grange County, (1) August 11, 182 is one of the humblest human habitations, and wise circumstances of a most unfavorable characte. Es circumstances of a miner was a half-wearer adjut. Its father (who is suit hiving) was a near-water adjut-shoemaker, as rough and honest as he was pos-hard-working, but unfortunately addicted to the man hard-working, out of intoxicating drink—illiterate, a rolling stee pt. of intoxicating and the something bear printing no moss, yet hopeful that something bear would turn up next time, and possessing act a little would turn up next thin, and possessing not a lineal practical philosophy to sustain him in every had a trouble. His wife was equally illiterate, with a hall body and a dispirited mind, simple and child in body and a displaced manus, sample and childle submissive to all his caprices, ever forcesting oil and evidently having at times the gift of sense and evidently having as enabled to predict tents events by their shadows. Their family consent six children, four girls and two boys-Jacken beg the youngest, and the only survivor except the elec-Eliza. How our author obtained his high sounds name is very humorously described. At the time of his birth, the 'Jackson' fever was beginning to m high; and among the political partisans of the Gen eral was 'Uncle' Thomas Maffet, who, a little fa worse for liquor, came to take a look at the baby, and begged the privilege to name him. This having bea granted, and the household all assembled

Attention, company!' said the insbrated Thoma.
'Attention, company!' said the insbrated Thoma.
'The first thing I want to know is, whether realled this 'ere boy just what I say.' Affirmative strianstions leaped from every mouth. 'Well, then,' he can tinued, 'remember this: I'm goin' to vote for 'Old Hickory," the hero of New Orleans—the grates man a-livin' in the world, and I want this 'ere ye has that 'ere great man's name—Annary Loyar' has 'ere great man's name—Annary Loyar' man a-livin' in the world, and I want this 'creby a bear that 'cre great man's name—Andraw Jacks: And now, neighbor Davis, keep in mind my wesh—I ain't so boozy as you seem to think. I know hat I'm a-sayin'—and (hic) I say (hic) that 'en men man's name (hic) hasn't reached further than will be influence of this 'ere son of yourn! He'll grow and young (hic) "Hickory"—mind that; and you'll never be sorry (hic) that he was born! never be sorry (hic) that he was born!

me ful and

Nothing could be more evident than that the good Uncle Thomas had waxed more patriotic, and me pathetic, and more prophetic, than he at first introd-ed, or supposed himself capable of; and instead of the laughing mouth and dizzy eye, there fell upon him the laughing mouth and dizzy eye, there fell upon him the spell of a serious and religious temper, which seemed to sober his brain, and open a new place in his best. It was a beautiful scene! No magic at ever wreekt a change so quick and thorough. A breathless host like that of death, spread through the room—which stillness nothing broke, save the heavings of the fa-mer's breast. He seemed to blend his destiny with that of the whole world; and, while sobbing like the infant in his arms, he invoked "the blessing of Henen" to rest upon them all. Unce Mafet, short entirely sobered, then hurriedly departed homewid, and, although an apparently healthy man, he was, but a few days subsequently, placed beneath the sail. The baby's sail mother believed, for years afterwark the the jovial neighbor was made someon by a provident vision of his own funeral.'

Steeped to their lips in poverty, the family suffered many privations, and the children were left to por up without education or culture. At ten years age, a puny-looking lad, Jackson was sent to select to a middle-aged lady, who kindly exerted here! a instruct him, but in vain; he could not be make recollect and comprehend at the same time the letter and unity of the alphabet! His next wass mir teacher, who put him through the A-B-C dearnest with inconceivable speed-' so rapid, indeed,' bean, that when I came out at the bottom letter, I isne ably lost nearly all memory of the preceding suni and connections.' Under still another tutor, he sep-· I progressed into spelling words of two splans; but so badly and clumsily, that my perpendicular The great Napoleon never had a sentinel who stoll his ground and guarded his outposts more faithfully." He could make nothing of the multiplication talk, and penmanship was beyond his imitative still 1 single book appears to have been his encyclopedia d instruction and knowledge. It was 'Peter Paris' Pictorial Geography.' He had an eye for the picture, but no memory for words, dates, or names, so that map lessons were almost utterly out of the questia, as well as the names of various towns, rillage, mi cities. Yet he gratefully says-

But here let me say that Peter Perley's (Me But here let me say that Peter Puleys Mr. Goodrich's) geography for children is the only static book I ever calued, cherished, or studied. I take I now, as I did not then, because it throws the attactions of imagination around the facts of the work and imparts pleasure and instruction at ourse to he unfolding faculties. I have preserved that look a the only charm of the hours I spent in school. Mr eyes have looked the pictures almost out of sight. The beautiful dresses of the English, French, Sooth &c., are worn almost threadbare. That look is may pyramid. The contents thereof, like so many as balmed mummies, serve as a link of connection is tween that year and this!

Jackson's dullness was such that he very ingenously says the boys called him 'gumpy,' the gis 'sleepyhead,' the teacher 'blockhead,' and his olds sister 'dummy.' At last, however, he got promoted In what manner, and to what extent, he shall state-

This promotion did not occur immediately is indeed! The honor was conferred only after any days of pupilage—when the superintendent had be termined, by virtue of observation and test, just termined, by virtue of observation and test, just the superintendent had be termined. ged-dressed, comic-acting, squinting, lispag, has mouthed, linkam-slyly, and yet somewhat process urchins, surrounded and looked upon me as the required mission. My eye could discern any better dressed that the standard of in front of my heterogeneous class. With immore our pronunciation of each letter by the pupil, large them the rudiments of the English language materials. all external book knowledge! Oh, how all external book knowledge! Oh, how provided then—how proud I am now—with my work at plan of Joseph Lancaster! But I would have got it over in silence, had I not promised to write I made no advancement, save in sming there, I made no advancement, save in sming the ciphering. My attention was apparently stated the provided by the provided silence of the larger studies were placed before and hence, except several new games at marks at and hence, except several new games at ma ball-playing, I left school without learning This was the last of my schooling.

This was the last of my schooling. Ages weeks before, it made little more the months—the whole amount of my attendance gives es of instruction. With the most limited spraction of the elements and uses of books and elements in treturned to my parents; and never, from his to this hour, have I ever attempted to study as he treating upon grammatic, historic, scientific, or his replication in future chapters.

Yet, though utterly unable to make any page in scholastic attainments, he was soon found whighly impressible as a clairvoyant medium, and he was only twenty years of age, while in the dictated that marvellous work, entitled The ples of Naturo—Her Divine Revelations—A Mankind '-s work which treats upon the said

WORCESTER COUNTY SOUTH.—A quar-

terly meeting of the Worcester County South Divi-sion Anti-Slavery Society will be held in BLACK-STONE on Saturday evening and Sunday, June 20

STONE on Saturday evening and Sunday, June 20 and 21.

It will be held at Blackstone Town Hall on the morning and afternoon of Sunday, 21st, at the usual hours. On Saturday and Sunday evenings, the meeting will be at Millville village.

WM. LLOYD GARRISON, PARKER PILLABURY, and other advocates of the cause will be present.

At this favorable season of the year, and most important period in the progress of the cause, let there be a large gathering of unawerving friends of freedom, and let the Truth and the whole Truth have

free course.

EFFINGHAM L. CAPRON, President-

GARRIESON and C. L. REMOND will address the inhabitants of Abington, in the Town Hall, on Slavery, on Sunday, June 14. There will be three meetings. JAMES N. BUFFUM, also, and other speakers from abroad, are expected on the occasion.

WANTED—In order to complete four sets of the series of Annual Reports of the Massachusetts Anti-Slavery Society for permanent preservation in four of the largest and most valuable public libraries in Massachusetts, the following numbers are wanted, for which an appeal is now made to the liberality of individual owners. Any person, having one or more of these numbers to spare, will be using them wisely, and for the benefit of the Anti-Slavery movement in this country, by giving them for the benefit of the above specified object. They may be sent to the care of Samuel Max, Jr., 21 Cornhill, Boston:

First Annual Report, (1833.) Second, (1834.) Fourth, (1836.) Fifth, (1837.) Sixth, (1838.) Secenth, (1839.) Twelfth, (1844.) and Thirteenth, (1845.)

WANTED—Liberator of May 29. Friends who may have our paper of this date to spare, will oblige us by forwarding it to us.

Bosron, May 16, 1857.

A graduate from the Boston Normal School, who has had some experience in teaching simply the English branches, would like a situation either as govern-

ess in a family, or assistant in a school. Apply at 9 Columbia street, or to R. F. Wallour, Esq., 21 Corn-

cosmogony, mythology, theology, psychology, history, met-sphysics, &c., &c., with such familiarity and rare abilaphysics, and rare and ity as to astonish the most gifted and scholarly minds; and conclusively demonstrating the fact, that, under given conditions, the mind can gather knowledge to a almost unlimited extent without any external aids. The history of A. J. Davis is so phenomenal as to challenge the attention of all that is scholastic, or that claims to be authoritative. It is delineated in that claims to the present volume, in a modest and yet highly attractive manner. The narration is unpretending, blending the humorous with the pathetic, clothing the simplest facts with a romantic interest, inculcating excellent lessons of temperance, uprightness a parity, and stimulating the higher faculties to a more perfect consecration in the cause of Humanity and Goodness.

PICTURES OF SLAVERY IN CHURCH AND STATE; including Personal Reminiscences, Biographical Sketches, Anecdotes, &c., &c. With an Appendix, containing the Views of John Wesley and Richard Watson on Slavery. By Bar, John Dixon Long, a Surerannuated Minister of the Philadelphia Annual Conference of the Methodist Episcopal Church, Phila-delphia: Published by the Author. 1857. pp. 411.

This is another valuable contribution to the cause of human freedom-fresh, unique, vital, outspoken, conce driving the nail, and elinching it. Its author wis born in Maryland in 1817, the son of a slave-He was received into the M. E. Church in 1835, and commenced his ministerial career in 1839, and was received into full connection in the Philadelphia Conference in 1842. In 1848 his health failed and since that time, the Conference has permitted him to labor when and where he has pleased. He declares himself to be 'an ardent lover of Methodism. and considers that man its greatest enemy who strives, directly or indirectly, to fasten to it the dead and patrid body of chattel slavery.' Last October, he removed to Philadelphia, in which city, to his astonishment, he found prevailing a vast deal of pro-slavery sentiment. At this discovery, all his latent anti-slavery feeling awoke into activity. A Southern antislavery man, he says, 'can listen with some patience to one who obtains his bread and butter by the institution; but the justification of slavery by a Northern man is almost intolerable.' He was impelled by a deep conviction to prepare this written testimony against slavery, under very discouraging circumstances. When his manuscript was ready, no publisher in Philadelphia that he approached would undertake its publication ! So, it goes forth on his own responsibility; and a most remarkable work it is in thoroughness of principle, straightforwardness of statement, and fidelity to truth, cut where it may. It is full of pith and good sense, as well of deep sympathy and religious feeling, impressing the reader that its author is one whom John Wesley, were he now in the flesh, would be proud to embrace, and who belongs to that class of witnesses for God and humanity, 'of whom the world is not worthy.' He testifes from his own knowledge, having seen slavery in the quarter, in the kitchen, and in the parlor; at the church, at the funeral, at the marriage, under the eye of the overseer in the fields, and on holiday occasions; in its most disgusting forms, and amid circumstances so mild as to veil from the stranger its real character; and his conclusion is, that it is always 'a sin and a crime, by whomsoever committed, be he saint or sinner, layman or bishop."

their only coat of arms.' Again he says, 'Almost every plantation has a Cato, Pompey, and Casar .-This seems like a retribution. The great men of Rome were slaveholders on a magnificent scale, and their names are now borne by slaves more abject than theirs." Of the free colored people of the South he says,—
'They are the most slandered and persecuted class of men in the United States. They have to take the nking fire from three batteries. The slave envies them; the poor white man is jealous of them, lest they encroach upon his assumed rights and privileges: and the large slaveholder hates them, as their very presence puts notions of freedom into the minds of his slaves.' Of the negro race he says, 'In drollery they are unequalled, and are only inferior to the Irish in wit; even rivalling the French in politeness. They are as full of music as an egg is full of meat; and music is allied to poetry and eloquence. If properly sicians. No people have the religious element more deeply grounded in their nature. They are proverbial for kindness, and respect for authority and age."

Of the slaves he quaintly remarks; 'The cowhide is

Mr. Long deals very faithfully with the Methodist Episcopal Church-tracing its course on the subject of slavery from its organization in 1784 to the present time, and showing a sad declension therein. He considers the year 1836 to have been the darkest hour in its history. Rum and slavery were both triumphant in her at this time.' He says that the Discipline of the M. E. Church North 'ought to be altered so as to exclude slaveholders from the church '-and he frankly declares that 'there are more slaves owned sew by members of the M. E. Church [North] than

Such are the honesty, candor, uncompromising spirit of this work, and the value of its testimonies, that we should be glad to transfer it entire to our columns, if we had room, and it would be no infringement upon the copy-right. It is handsomely printed on large type and good paper. Its estimable author says very

This book will banish me from my relatives, from the graves of my honored parents, and from my native State. I expect my brothren to condemn this book, and severely blame me for writing it; yet I trust I shall have grace to bear up under the castigation.— Henceforward, by all Christian and lawful means, I expect to urge an uncompromising warfare against the sin of slavery. To those who may persecute me, I trust I shall be enabled, by Divine assistance, to ray, 'Father, forgive them, for they know not what they do.'

Surely, this good man ought to obtain sympathy and patronage from the friends of impartial liberty.-He is feeble and broken down in health, and will certainly lose caste with the Philadelphia Conference yet he does not stop to confer with flesh and blood. His book ought to be purchased, first, for its intrinsiinterest and value; and next, to aid him to meet the pecuniary responsibility incurred by its publication, and relieve his own necessities.

THE WISDOM OF ANGELS. BY THOMAS L. HARRIS.-Part I. New York: New Church Publishing Association, 447 Broome Street. 1857.

Mr. Harris was formerly a Universalist preacher, but is now at the head of a body of Spiritualists in New York, who have seceded from the more 'liberal' and 'progressive' portion, and incline to a more or thodox and conservative standard. He has published several poems, as a 'medium,' which possess some merit, but are too fanciful, too rhapsodical to meet the wants of the people. The present is a prose work, closely after the manner of Swedenborg, full of visions in regard to the Spirit-land and its inhabitants, and with a sectarian bias and purpose, as indicated in its treatment of those who reject the dogma that the Rible, as a volume, is 'the Word of God.' Mr. Hartis states that, by the opening of the spiritual degree of the mind, he has conversed with spirits for several reacs in a sensible manner. A portion of each day, embracing, with few intermissions, a period of time commencing in 1850, has been devoted by him to an investigation of the general subject of Man's interior immortal existence. . . He is cheered by the conviction that the time has passed wherein it was deemed the evidence of insanity to allege a personal intercourse with the world of departed spirits. He professes to have had interviews with Swedenborg, Sensea, Socra-

tes, and companies of angels, who are made to testify

cosmogony, astronomy, geology, ethnology, archa- to the soundness of his own theological speculations, My dear wife, who is now in her cold grave, suffered and to ridicule the doctrine of Progressive Develop-ment. His book may attract the attention of the I was from home lecturing, and had to arouse hersel lovers of what is marvellous and mystical, but for at midnight to pin up and fork up quilts and counter practical minds it will be as water split upon the panes over the windows of her alsoping spartment.

> SCANDAL. By Mrs. J. T. BICKPORD. Boston: Shepard, Clark & Brown, 1857.

The author wittily remarks in her preface, that not, now, burst out in mob violence, but ekes out she is obliged to confess that one object in publishing through the pen of a 'Traceller.' As a Republican, this book is to circulate 'Scandal.' But a higher, I do hope that 'Traceller' has well-nigh reached his this book is to circulate 'Scandal.' But a higher, helier motive, paramount to all selfish ends, has prompted the work,—even a desire to embody 'Scandal,' and set it before the world as it is, the most hideous of all evils; also, to place in contrast its great conqueror. Truth, the most beautiful of all good. She has performed her task in a most creditable manner, making this volume equally entertaining and instructive and descripting of as wide a circulation as the vice. tive, and deserving of as wide a circulation as the vice it seeks to suppress is prevalent in society. We hope it will attract the attention of such as are seeking for I am told that the Traceller's editor is of mobocratic agreeable and useful reading, particularly during the stock; and if the sins of the fathers are visited to the warm season.

LETTER FROM REV. MOSES THACHER.

EDITOR OF THE LIBERATOR: DEAR SIR-Several weeks since, I sent the following Resolutions to three or four religious (?) papers; but, for reasons best known to the conductors of periodicals, they do not appear. I now forward them to you, hoping that they will find a place in THE to you, hoping that they will find a place in The Liberators. I should have sent them to you in the first place; but purposely offered professed organs of the Church' opportunity to give them circulation, if the Church' opportunity to give them circulation, if they recall the sound to be the could be sent them to you in the reference to words used by Mr. Foss, the same is still retailed from the pulpit.

Last Sabbath, Rev. Mr. Tucker, of Holliston, who they would.

Here let me take occasion to say, that many of our abolition friends misapprehend the true position of what they denominate 'the Church,' from the character of our metropolitan journals. Those journals are not at all adapted to the wants of country congregations. I have fully satisfied myself that hundreds of churches in the country, enough to make up a vast majority of what, in the aggregate, is usually denominated 'the Church,' are, in faith and practice, as thoroughly abolition as any members of the Massachusetts or original 'New England Anti-Slavery Society.' Were these churches encouraged or even allowed to speak through the columns of our religious journals, the whole northern part of our country would seem to have undergone a very important, if not an entire revolution. I am widely acquainted with local churches in this region of country; and I send the action of my own flock, as what I honestly deem a fair sample of their general spirit and practice. But I am sure that the church of which I am pastor would allow itself to be annihilated, rather than swerve from either the spirit or letter of the articles herein Respectfully, M. T. Pitcher, N. Y., May 25, 1857.

CHURCH ACTION.

At a stated meeting of the Congregational Church the following Resolutions were unanimously adopted:

decided on all great moral subjects; that, if single Had it not been for the 'fanatical Liberator,' I might sins are to be condemned, much more do systems of have remained in ignorance to this day. What I iniquity deserve reprobation; and that there is no complain of is, not the criticisms of the Traceller more cruel, powerful and destructive system of iniquity on earth than American slavery; therefore, slaveholding, in all its forms and phases.

Resolved, That, as there can be no sin without a sinship to a slaveholder, than we could, without sin, reduce to hopeless slavery any members of the human family.

Resolved. That we will never, knowingly, receive a slaveholder as a constituent member of our body, invite him to sit with us at the Lord's table, or admit a slaveholding preacher into the pulpit of our sanctuary.

Resolved. That if any of us are providentially present at the Lord's table in company with slaveholders, fused to show fair play; and it seems to me it sounds in any other church, we do not, thereby, fellowship so much like the New York Herald, that you must slaveholders; for we appear at the Lord's table to commune with neither sin nor sinners, but with the Lord be set right on the subject. Yours,

mons and the concubinage of slaveholders as equally opposed to the pure system of Christianity; and we deserves to be read by all intelligent Americans. I

Resolved, That we look upon American slavery the most formidable of all obstacles to the conversion of the world; and we cannot believe that the Millen- Toussaint L'Ouverture. This, however, is a work on nium will be ushered in, or the gospel universally triumph, until the churches are divorced from this system of iniquity.

Resolved, That, as 'when the wicked bear rule, the people mourn, we have great reason to deplore the iniquity of that legislation and administration of gov- of the Puritan character and history, it stands alone; ent, whose object is, to extend rather than abolish or even restrict the curse of slavery.

Resolved, That as ' God hath made of one blood all nations of men, we look with abhorrence and righteous indignation upon the late astounding decision of the U. S. Supreme Court, in the case of Dred Scott, which imbrutes sixty millions* of human beings, and renders them of no more consideration than wild horses or buffaloes, which white men may catch, enslave, or butcher, at their option.

Resolved, That as 'we ought to obey God rather than man'; as our Savior's 'golden rule' is for ever of imperative obligation, and therefore we can never rightfully be made slave-hunters : and, believing with Judge Blackstone, that the 'law of nature, being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other'; that 'it is binding over all the globe, in all countries, and at all times '; and ' no human laws are of any validity, if contrary to this'; we cannot consider the abovenamed decision of the Supreme Court of any religious or morally binding obligation.

Voted, That the foregoing Resolutions be entered in our church records; and that the pastor be requested to send copies of them for publication to such papers as he may deem expedient. By direction of the church,

M. THACHER, Pastor.

* The population of Africa and all who are reckone of that 'race' cannot be now less than sizty millions; not one of whom, according to this decision, can, by any possibility, become 'a citizen of the United States,' or acquire 'any rights which white men are bound to respect.'

whites, and for my poor country, and the poor lifeless party to which I belong. I am waiting for a day on which to 'open my mouth for the dumb,' and to rebuke the churches, false to Christ, who hold in alsevery eight hundred thousand men, women and children, whom they rob of 'life, liberty, and the purder of dren, whom they rob of ' life, liberty, and the pursuit of happiness,' and of science, literature and re-

I have just been reading the proceedings of the Twentieth Anniversary of the Mob of October 21, 1835. I could not but shed tears over the trials of that day. Oh, Mr. Garrison, I know how to feel for them who have had to suffer; for I have endured the same. I have been felled like an ox in the streets—have had my house mobbed eighteen times in one month, and thanked God and took courage when the number of times was reduced down to twice a week!

The coming Celebration of the Inauguration of the Statue of Warren, on Bunker Hill, June 17th, promises to be one of the most imposing demonstrations ever made in Massachusetta. An immense at tendance is expected from every part of the country.

panes over the windows of her sleeping spartment, to keep the missiles of the mob from killing our sleeping babes. I abhor the foul spirit that crushes the freedom of speech exercised in the cause of liberty. The same devilish spirit lingers in your city. It dare fourth generation, we are still to be troubled with the wicked stock.

Respectfully,

MALIGNANT.

FRIEND GARRISON :- When will the opposers Anti-Slavery learn to be honest and truthful? Not withstanding you so promptly contradicted the fou

was here on exchange, reiterated the slander that represents Mr. F. as saying, 'I hate Jesus Christ.'-The design is to inspire a deeper hostility toward those who are already hated, especially by the self-styled evangelical sects, for their advocacy of the cause of freedom.

Perhaps we ought not to demur at this. It is the working off of the bile which has gathered for wan of food-a lie even gives it vent, and relief comes .-But we unto such professed ministers in that day when retribution shall succeed the Judgment they preach to sinners!

Milford, June 9, 1857.

THE BOSTON TRAVELLER.

East BRIDGEWATER, June 7, 1857. FRIEND GARRISON :- In the last LIBERATOR, I fine everal extracts, purporting to be from the Traveller I wish to inquire if it is not a mistake. I take the Weekly Traceller, and cannot find a single word by which any one could know there had been a New England Anti-Slavery Convention! I see a notice of all the other anniversaries, from the American Trac Society down to the Ancient and Honorable Artillery Company. I don't understand what all this means I looked with considerable interest to see what the new 'metropolitan paper' would say of the doings of the New England Anti-Slavery Convention. I am in Pitcher, Chenango county, N. Y., April 3, 1857, rather indignant at it; for why should not we, poor country people, have some of the 'fun,' as well as Believing that every church ought to be clear and you city folks, who can take the Daily Traceller !they may be just, because they cannot come upon your platform, and vindicate their course (though you Resolved, That we, as a church, abjure the sin of invite them ever so often)-but why should we, poor ignorant country people, be excluded from all useful knowledge, when we pay for our paper in advance? ner, we can no more extend the right hand of fellow. If you can conjecture a reason, do give it through THE LIBERATOR. It can't be because we are more enlightened. By the way, do you know who instigated the 'gentlemen of property and standing' in Springfield to mob George Thompson a few years ago, when he went up there to talk 'treason' to the good pious people of that fire-arms depot? Can you

answer that? I hope it is a mistake, that the Traveller has re have made a mistake. I send this to you, hoping to

Resolved, That we look upon the polygamy of Mor- ELLIOTT'S 'NEW ENGLAND HISTORY. A book has recently been published, which richly mean the work of CHARTER W ELECTOR of New York, called 'THE NEW ENGLAND HISTORY,' Mr. Elliott was previously known as the author of some smaller productions, including a noble tribute to a much larger scale; a book written fully in the though it does not come down to the date of our present struggles, it furnishes an admirable preparation for them. As a bold, lively, thorough exhibition full of details and facts, but full of thought and feel, ing also. The structure of the book is a little fragmentary, and the style occasionally abrupt, if no crude; but these defects are slight, compared with its merits. It shows everywhere the marks of independent, original research, and speaks the truth without fear or favor. It is essentially a book for the people, and should have a million readers.

NEW YORK CENTRAL COLLEGE. ANNIVERSARY EXERCISES.

The next anniversary exercises of the New York Central College will take place on Sunday, Monday, Tuesday and Wednesday, June 21, 22, 23 and 24, as follows :-On Sunday afternoon, the Baccalaureate serme

will be preached by President Calkins. On Monday evening, Prize Declamation.

On Tuesday, at 10 o'clock, A. M., Rev. John B King, of Centre Lisle, will preach the annual sermor before the College Association. At 3 o'clock, P. M. Prof. W. Tillinghast, of Wilmington, Vt., will address the Alumni. At 8 o'clock, P. M., the Literary Societies will be addressed by Rev. Samuel J. May, of

On Wednesday, the Commencement exercises will take place, beginning at 10 o'clock, A. M.

All friends of humanity, and of impartial educational privileges for all, are cordially invited to attend AZARIAH SMITH, Cor. Secy. McGrawville, N. Y., June 3, 1857.

Destructive Conflagration in Chelsea.—A most destructive conflagration occurred in Chelsea on Tuesday night. Nineteen dwelling houses, eight of which were occupied, were more or less burned, and nine families were thereby turned into the street. The buildings were situated upon the south-easterly side of Cedar street, and with five others, formed a block, on which to work for the poor slave, for the poor whites, and for my poor country, and the poor lifeless

Destructive Conflagration in Chelsea.—A most destructive conflagration occurred in Chelsea.

I have reached this beautiful city, and have found occurred in Chelsea.—A most destructive conflagration occurred in Chelsea.

I have reached the struct.—A most destructive conflagration occurred in Chelsea.—A most destructive conflagration occurr

It is said that 30,000 slaves were sold and re

MR. JOLLIPPE MOBBED IN COVINGTON.

MR. JOLIJIFE MOBBED IN COVINGTON.

John Jolliffe, Esq., a lawyer of this city, extensively known as the friend and advocate of the slave in cases arising under the 'Fugitive Law,' was on Saturday last mobbed in Covington, and driven out of that town. Mr. and Mrs. Jolliffe had been invited by Rev. Mr. Sage, at Covington, to dine, and Mrs. J. went over in the morning; between 12 and 1 o'clock, Mr. Jolliffe staffed over. On the ferry-boat he inquired the way to Mr. Sage's.

Proceeding up town, Mr. Jolliffe was accosted near the first cross street, above the landing, by name. He extended his hand to the man, saying at the same time, 'I don't recollect you.' The man replied, 'My name is Gaines. I know you d—d well, you d—d rascal, you d—d nigger thief. You came over here to steal our niggers.' Mr. Jolliffe, thinking this was the usual Kentucky way, said good naturedly, 'Oh, no, I came over here to dine with my friend, the Rev. Mr. Sage.' A crowd collected around them, and Gaines thurst his fist against Mr. Jolliffe's breast and into his face, using violent and insulting language at the same time, evidently with the design of provoking Mr. J. to some show of violence. Mr. J., however, walked on, surrounded by the hooting crowd, beyond the Mansion House, and finally went into Timberlake and some show of dissuading Gaines, and even holding him, but seemed very glad when he got Mr. Jolliffe out into the street, and made proclamation that 'Jolliffe was a d—d nigger thief, and that all those interested in niggers had better look out, for he had come over to steal their niggers.' This brought a larger crowd out. Mr. Jolliffe, finding that it was impossible to proceed to Mr. Sage's, turned to the crowd and told them that if they were determined not to permit him to go on, he would return, and appealed to them for protection to the ferry. This gathering of Kentucky gentlemen (for there was a number of merchants and respectable looking men in it, with some rowdies,) replied with one voice, G—d d—n you, you need not appeal to

he idea.

Mr. Jolliffe was in great danger of being scriously Mr. Jolliffe was in great danger of being seriously injured by the crowd, when Mr. Warnock (an exmarshal) came up, and taking Mr. Jolliffe by the arm, guaranteed to see him safely to the boat. Marshal Lett took the other, and they walked toward the ferry, Gaines and the growd following. A large man walking with Gaines cried out: 'Get a cowhide, and cowhide him,' and Gaines inquired at every house they passed for a cowhide. He finally got a whip, and struck Mr. Jolliffe with it over the shoulders, when Marshal Lett turned and arrested Gaines. A German then came forward to assist in protecting Mr. Jolliffe, then came forward to assist in protecting Mr. Jolliffe, and he arrived safely on the ferry-boat. On the way down, the crowd seemed determined on violence, crying out, 'lynch him,' 'cowhide him,' 'hang him,' and were only deterred by the determined conduct of Mr. Warnock and Marshal Lett.

Warnock and Marshal Lett.

Mr. Warnock deserves great credit for his conduct
in this affair. Though differing entirely from Mr.

Jolliffe in his views on slavery, yet he is too high-Jolliffe in his views on slavery, yet he is too highminded and honorable a gentleman to permit even a
political enemy to suffer by mob violence. The lawabiding citizens of Covington owe him a debt of gratitude for saving their town by his timely interference,
from further disgrace. Marshal Lett's conduct is also
worthy of all commendation.

There is no doubt, from the spirit manifested by the
mob, that but for the interposition of these men, Mr.
Jolliffe would have suffered serious personal injury.

The above statement was obtained from an eye-witness—a most reliable man—and we unhesitatingly
vouch for its correctness.

This Onlines became notorious as the master of Margaret, the negro woman who murdered her little girl

This Games became notorious as the master of Margaret, the negro woman who murdered her little girl rather than see her return to slavery. We presume he will receive but little sympathy in Covington, for he is regarded with great contempt by all honorable Kentuckians for his conduct in taking Margaret away secretly from Frankfort and selling her down South, when he had promised the Governor of that State to keep her to await a requisition from Governor Chase; not only breaking his own word, (which was nothing,) but also causing the Governor of Kentucky to break his, and thus bringing disgrace upon the State.

WALKER, THE FILLIBUSTER.

The New Orleans newspapers are resplendent with ne details of William Walker's ovation, the glories of the details of William Walker's ovation, the glories of which were only dimly and dubiously foreshadowed by the telegraph. The reporters, not having anything practical of the 'O-be-joyful' description to publish, drew largely upon their imagination, and by a singular transmogrification hailed the conquered as a conqueror—a style of proceeding which will be infinitely encouraging to all defeated fillibusters and other unfortunate highwaymen. To extract blood from a turnip has heretofore been held to be beyond the chemistry of a Liebig, nor has the extraction of sunbeams from encumbers been considered an operation James B. Whitcomb \$1 00 , Rufus Bates chemistry of a Liebig, nor has the extraction of sunbeams from cucumbers been considered an operation
particularly practicable; but something more astounding than either of these facts has been exhibited by
the ingenuity of the people of New Orleans, who
have managed to found an ovation upon the Nicaraguan discomfiture of King William. One could hardly
believe in such a preposterous triumph, if the descriptions were not well authenticated. The Delta is particularly jubilant, and exhibits the purest command
of the 'highfalutin' style. Its report reads like a
Napoleonic bulletin—with a difference. 'The gallant
young American was welcomed, as a brave warrior
Betsev Lord young American was welcomed, as a brave warrior should be welcomed, by the thundering and martial roar of cannon.' 'Again and again he waved his hat.' 'It was a gallant sight.' 'He of the blue-gray eye, the man of destiny, looked on the excited crowd with emotions, perhaps, as lofty as ever filled his brave and unconquered heart.' 'The scene was almost equal to that of the return of Napoleon Bonaparte from Elba.' There is more fustian silliness of the same Lind hear was reare the feelings of our readers.

Betsey Lord F. H. Browne F. H. Browne J. Bennet J. Betsey Lord F. H. Browne J. Bennet J. Betsey Lord F. H. Browne J. Bennet J. Bennet J. Betsey Lord F. H. Browne J. Bennet J. Bennet J. Bennet J. Bennet J. Bennet J. Betsey Lord F. H. Browne J. Bennet J. Bennet

and unconquered heart. The scene was almost equal to that of the return of Napoleon Bonaparte from Elba. There is more fustian silliness of the same kind, but we spare the feelings of our readers.

And this was the reception which the City of New Orleans tendered to one of the greatest rogues and most selfish rascals of the nineteenth century—to a freebooter, who in his short and most inglorious career has nothing to boast of but blunders—to a leader of banditti, who has not shown one of the conventional virtues of Jerry Abershaw, or Jack Sheppard, or Dick Turpin—to a desperado without talent or cunning—to one who comes back from his marauding without a sprig of laurel, and upon whom rests the dark responsibility of a thousand murders and a hundred wholesale arsons—to a general who runs from the accusing cries of starving women and children, and from the ghostly battalions of the dead. It is well for us to have lived to see of what small stuff heroes can be manufactured in New Orleans.

But we will not believe that these consolers of Walker were fools enough to waste their wind and the light of the same than a light of the same

But we will not believe that these consolers of Walker were fools enough to waste their wind and spend their cash without an ulterior purpose. The discomfited highwayman means to take the road again, and there are knaves and fools enough to egg him on. With matchless impudence, Walker assured those who carried him upon their shoulders to his carriage, that the cause of Nicaragua could never fall. Evidently throughout the menial and unthinking crowd, there was an indefinite feeling that another raid is in contemplation, and that we are to have, in the name of liberty, a repetition of the cruel and illicit barbarity.

When we find a man who has just failed in one

of neerty. The repetition of the barity.

When we find a man who has just failed in one felony, bragging of his intention of trying another, we naturally look about us for the Government sworn to prevent such violations of law. Walker is a criminal, clearly amenable to every plain statute of the United States. Is he arrested? O no! Small villains F. E. M.

United States. Is he arrested? O no! Small villains F. E. M.

Wars Willey United States. Is he arrested? O no? Small villains sense in corners, and dodge the policemen. Mr. Mary Willey William Walker, being one of the larger sort, marches directly for the august seat of Government. What kind of reception will he receive? Will he be embraced? Will he be treated with indifference? Will J. G. Dodge he be sent at once to the calaboose? We shall see. But Mr. Buchanan ought to understand, if he does not that now or never must the fillibustering spirit. not, that now or never must the fillibustering spirit Mrs. Mendum N. B. Spooner

The eminent men of New Hampshire are fast passing away. Ex-Governor Hubbard, just deceased, is the fourth Senator from that State, who has died in less than three years, though, unlike the other three, he was not in office at the time of his death, his term of service expiring in 1841, when he was compelled to give way to Mr. Woodbury, who had been displaced from the Cabinet as a consequence of the defeat of the democrats in 1840, and who was needed in the Senate, to defend the financial policy of the Democrats, then about to be rudely assailed.

Like some other eminent democrats. Mr. Buchanan

in the Senate, to defend the financial policy of the Democrata, then about to be rudely assailed.

Like some other eminent democrats, Mr. Buchanan, for example, Gov. Hubbard was in early life a federalist. He was of the Hartford Convention school, according to some accounts, though this has, we believe, been denied. He served in the House of Representatives some years, and was Senator from 1835 to 1841. Afterwards he was Sub-Treasurer at this port, and he made an effort to get re-instated in that comfortable berth when Mr. Buchanan's administration began, but without success.

Since the latter part of 1850, New Hampshire has lost, by death, Mr. Woodbury, Mr. Atherton, Mr. Mr. G. Chapman D. Weston Mr. Hubbard. All of these gentlemen, excepting Mr. Ayer and Mr. Barton, had served in the U. S. Senate; and the two exceptions were gentlemen of

Ice at Niagara.—Large masses of ice, from forty to sixty feet in thickness, still remain under the American side of the Falls, which it is thought will not entirely disappear before the middle of June. Two Conventions are to be held this month, the Republicans at Worcester the 24th, and the Amer-icans in Boston the 16th, to nominate State officers.

DONATIONS \$100 00 25 00 25 00 Richard Clap, Henshaw, 20 00 20 00 15 00 5 00 10 00 10 00 10 00 10 00 5 00 Alexander Foster, H. Augusta Wilso Edmund Quincy, A. M. Chase, Samuel Barrett, Concord, J. S. Rounds, Wm. Ashby, Henrietta Sargent, Elijah Hobart, Dr. Hoyt, E. L. Capron, Mehitable Haskell, I. M. Miles, Samuel May, Jr., T. G. Ellott, Mrs. E. Richardson, Joshua H. Ordway, N. H. Crafts, J. L. Whiting, Sarah Marston, E. H. Morrill, Mrs. T. S. Drowne, E. F. Burnham, Nathan Webster, James Lodge, Henry Elwell, Jr., Susan Mears, E. W. Pool, Rebeckah H. Foster, Martha Clapp, W. S. McLauthlin, Charles B. McIntire, William E. Cash, Reuben K. Gould, B. Wellington,

Daniel Mann,
Cyrus Houghton, Holliston,
Calvin Cutter, Warren,
Caroline E. Putnam, Salem,

Henry Abbot, Lowell,
J. W. Spaulding, Pepperell,
A. Stanwood, Newburyport,
William Sparrell, Boston,
H. C. Fifield, Weymouth,
J. G. Dodge, West Cambridge,
C. M. Savaranae

C. M. Severance, Jesse Russell, M. G. Kimball,

F. E. Moore, C. B. Moseley,

Mrs. R. Smith, Abijah Allen, Millbury,

C. B. Moseley,
Daniel Mowry,
A. F. Wales, Beverly,
P. Stewart, Boston,
N. Allen, Shirley Village,
Martha W. Greene,
Strand M. Breene,
Martha W. Greene,

COLLECTIONS

For Expenses at New England A. S. Convention, May,

1 00 A. Stanwood 1 00 Sarah L. Smith

1 00 H. C. Fifield

1 00 — Lowell 1 00 Kichard Clap 1 00 Elijah Hobart

1 00 Louisa Hobart

H. G. Jackso

1 00 Phebe Cornell 1 00 Mrs. White

1 00 A. A. Roberts

1 00 Mrs. A. Kent

1 00 M. J. Bowke

00 L. H. Ballou

1 00 J. B. Peirce 1 00 Anna E. Sibley

1 00 Simon Mears 1 00 E. F. Eddy

1 00 A. Haskell 1 00 J. T. Hilton

1 00 Anna G. Draper

1 78 Sarah B. Holbrook

0 50 E. F. Burnham 0 50 Lewis McLauthlin

1 00 W. A. McCrillis 1 00 H. W. Carter

1 00 Henry Abbot 0 50 J. W. Spaulding 1 00 J. H. Carter 1 00 M. H. Pool

1 00 D. S. Cooke 1 00 A. B. Taylor 1 00 P. Shaw 1 00 J. M. Aldrich

00 Dan A. Con

D. B. Morey

1 00 A. B. Brown 1 00 Mary L. Willard 1 00 Miss Kendall

1 00 J. K. Hosmer

1 00 D. U. Martin 1 00 Lewis Ford

0 50 H. M. Hagar

3 00 D. Lawrence 0 50 Darrie M. Otis

0 50 C. F. Baxter

1 00 Daniel Mann 1 00 David Merritt

1 00 Wm. Spooner 1 00 T. W. Hartsh

1 00 Mary O. Harlow 1 00 G. Stetson 1 00 Alden Sampson

1 00 A. O. Francis
1 00 Lucy Burnham
1 00 Mrs. R. Smith
1 00 E. Y. Perry
1 00 Polly D. Bradish
1 00 B. Edwards, Jr.

5 00 R. R. Crosby 5 00 H. C. Hasdon 1 00 B. J. Butts

1 00 S. H. Cowing 1 00 Mary A. Worden 1 00 Mrs. M. B. Meriam

2 00 Ann Henshaw
2 00 Ellen S. Wildes
1 00 Edward May
1 00 M. Wilmarth,
1 00 Cash and Friends, in
1 00 various sums, 1

2 00 Ann Henshaw

Miss Williamson

W. E. Putnam 1 00 Sumner Cheney 1 00 S. May, Jr., 1 00 Adin Ballou 1 00 H. W. Blanchard 0.50

1 00

1 00 E. R.

1857, as reported by Finance Committee.

Sarah J. Bicknell

W. H. Simpson,

Henry P. Trask,

J. A. Grimes, Mary Ann Warden,

Walton Cornell, Bosto

New England Anti-Slavery Convention, May, 1857

\$200 00 200 00 200 00 Francis Jackson, GIVE HIM A CHANCE.—A colored young man of good family and character desires to learn the art of shoemaking. Any one who can afford such an opportunity will please address WM. C. NELL, 21 Cornhill. Wendell Phillips, Friends in Abington, Samuel Philbrick, 150 00 100 00 G. & H. B. Draper, Andrew Robeson, James N. Buffum, Communications for the undersigned should be addressed, until further notice, to Leicester, Mass.

SAMUEL MAY, Jr.,

General Agent Mass. Anti-Slavery Society. Prince S. Crowell, Weymouth Anti-Slavery Society, Maria W. Chapman, 25 00 20 00 Bourne Spooner, M. M. Brooks, 20 00 DIED-In this city, June 6, Ann Maria Char-man, daughter of John and Ann Maria Wright, aged 19 years. J. C. Lindsley, D. B. Morey, Maria Eastman, 20 00 15 00 10 00

LIPE OF A SEER.

JUST published, the Autobiography of Andrew Jackson Davis, entitled 'The Magic Staff,' One volme royal 12mo. 552 pages. Sent by mail, postage free, on the receipt of the price, \$1 25.

BELA MARSH, Publisher,

THE ERRORS OF THE BIBLE. DEMONSTRATED by the Truths of Nature; or, Man's only Infallible Rule of Faith and Prac-tice. By Henry C. Wright. Price 25 cents. Pub-lished and for sale by BELA MARSH,

MARRIAGE AND PARENTAGE: OR, the Reproductive Element in Man, as a means to his Elevation and Happiness. By Henry C. Wright. Second Edition, enlarged. Price \$1 00. Fos sale by BELA MARSH.

June 5. 4w. 16 Franklin street.

Representative Women.

JUST PUBLISHED.

BY WM. C. NELL, 21 CORNHILL

This magnificent group includes the portraits of LUCRETIA MOTT, MARIA WESTON CHAPMAN. ABBY KELLEY POSTER. LYDIA MARIA CHILD, HARRIET BEECHER STOWE. LUCY STONE. ANTOINETTE BROWN.

and is executed in that elaborate style and finish which has won so signal a fame for the artist, Leopold Grozelier. Price \$1 00. Copies will be sent to any part of the United States, by mail, free of postage, and in a safe manner, at the

above price.

An arrangement has been made with the publisher of the 'Heralds' and 'Champions,' by which a copy of each can accompany the Representative Women at the reduced price of \$3 for one set.

All of the above can be obtained of WM. C. NELL. 21 Cornhill, or of C. H. BRAINERD, 122 Washington street.

> DR. ALLEN'S AMERICAN

BIOGRAPHICAL DICTIONARY

IS NOW READY.

THE most thorough, complete, and reliable Biographical Dictionary ever published in America, containing sketches of the Lives of nearly

SEVEN THOUSAND Distinguished decessed Americans.

A book indispensable to every well furnished Li-PRICE, \$5.00.

JOHN P. JEWETT & COMPANY, PUBLISHERS. For sale by all Booksellers. May 22 4w

WANTED-AGENTS.

IT is a fact, that the richest and most influential men in this or any other age began their career with only very small means. H. E. GRAVES, of Ashland, Mass., is desirous of employing an agent in every county of the Union, to engage in a business highly honorable and very profitable, where only \$5 capital is required. For particulars, enclose a stamp, and address as above. June 12.

BOARDING-HOUSE.

ROBERT R. CROSBY, formerly of the Groton House, 10 Sudbury street, has taken house No. 6 Alden street, a few doors from Court street, where he can accommodate a few transient and permanent Boarders. Boston, May 8.

ROUND-HILL Motorpathic Water-Cure and Hotel.

NORTHAMPTON, MASS. H. HALSTED, PROPRIETOR, AND PRINCE PAL PHYSICIAN.

T' is well known that Dr. HALSTED makes the discussed incident to Woman a speciality. The establishment combines the advantages of being a Cure for the treatment of Chronic Discusses of either sex, and a resort for the seekers of pleasure. Circulars sent gratis; 'Motion—Lure,' a pamphlet upon the treatment, on receipt of six postage stamps. May 16.

HAIR DOCTRESS. MADAME CARTEAUX

MADAME CARTEAUX

HAVING, by a long course of study and practical investigation, made herself acquainted with the various diseases incidental to the Hair and Scalp, would now inform the public of Boston and vicinity, that she trusts she is prepared to give entire satisfaction to all who may favor her with their patronage, and warrant a cure in nine cases out of ten.

Having removed from 284 to 385 Washington street, where she has a superior suite of rooms, she now advertises a separate room for Hair Dying, also an improvement in that branch, and Champooing.

Madame C. keeps constantly on hand, her celebrated Hair Restorative and Oils, which will not only prevent the hair from falling off, but cause new hair to grow; they are held in the highest estimation by all who have used them.

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Rise of the series of the seri

BY CHARLES MACKAY.

The venerable Past-is past; 'T is dark, and shines not in the ray; Twas good, no doubt-'tis gone at last-There dawns another day. Why should we sit where ivies creen, And shroud ourselves in charnels deep; Or the world's yesterdays deplore, Mid crumbling ruins, mossy, hoar? Why should we see with dead men's eyes, Looking at Was from morn to night, When the beauteous Now, the divine To sa Woo with their charms our living sight? Why should we hear but echoes dull, When the world of sound so beautiful, Will give us music of our own?
Why in the darkness should we grope, When the sun in heaven's resplendent cope Shines as bright as ever it shone?

We will not dwell smid the graves, Nor in dim twilight sit alone, To gaze at moulder'd architraves, Or plinths and columns overthrown; We will not only see the light, Through painted windows, cobwebb'd o'er, Nor know the beauty of the night, Save by the moonbeam on the floor; But in the presence of the sun, Or moon, or stars, our hearts shall glow We'll look at Nature face to face, And we shall LOVE, because we KNOW The present needs us. Every age Bequeaths the next for heritage. No lazy luxury or delight_ But strenuous labor for the right; For Now, the child and sire of Time Demands the deeds of earnest men, To make it better than the past, And siretch the circle of its ken

Now is a fact that men deplore, Though it might bless them evermore, Would they but fashion it aright: 'Tis ever new, 'tis ever bright. Time, not eternity, hath seen A repetition of delight In all its phases; ne'er hath been For men or angels that which is; And that which is hath ceased to be Ere we have breathed it, and its place Is lost in the Eternity. But Now is ever good and fair, Of the Infinitude the heir, And we of it. So let us live, That from the Past we may receive Light for the Now-from Now a joy That Fate nor Time shall e'er destroy.

> From the Carolina Spartan. 'HIT HIM AGAIN.

BY J. P. G. If, by misfortune, or by chance-Just as the case may be-An honest man may stumble now, Which happens frequently, There ever is a vulgar herd, Who love a name to stain; Because possessing none themselves, They cry—'Hit him again.'

Some lucky fool, whose empty brain And ceaseless tongue betrays His ignorance of common sense And like a donkey brays, Will hear of failures and of woes Befalling full-grown men; And calmly curl his lip with scorn, And cry- Hit him again. A man may spend his days in toil,

His nights may restless be, To earn his family a meal, And save from misery : But sickness on his system preys His brow is racked with pain, While landlords, eager for their pay, By words-'Hit him again.'

A man of intellectual wealth-With learning deeply stored-By men of common sense beloved-By mighty ones adored-May do, in some unguarded hour, An action with his pen, Intending good, but doing harm-Where are his follow'rs then ?

Gone, like the rainbow's God-touched tints-Gone, like the comet's flash-Gone, like the dew before the sun-Gone, like a meteor's dash ;-And now, from every stupid clown, Who knows twice five are ten, This man of mighty mind will hear The cry- Hit him again.'

Something there is, I know not what, That speaks not like the brotherhood Of God's intended plan; Something that triumphs at the fall, The shame of fellow-men; Something that shuts the eyes to facts, And cries- Hit him again.

Oh! surely man from God and good Has wandered far astray, When passions basely foul as these Have in his heart such sway-When man will press his brother man To wretchedness for gain, And, mid the pauses of his woe Exclaim- Hit him again.

Spartanburg, 1857.

SCHILLER'S 'WORDS OF FAITH.' TRANSLATED BY REV. WM. H. CHANNING

Three words I utter, of priceless worth. They are the wide world's treasure; Yet never on earth had they their birth, And the spirit their depth must measure; Man is ruined-poor-forlorn-When his faith in these holy words is gone

Man is PREE created—is free— Though his cradle may be a prison Mobs are no plea for tyranny, Nor rabble bereft of rea Fear not the free man; but tremble first Before the slave, when his chain is burst.

And Virtue—is Virtue an empty sound? Man's life is to follow her teaching : Fall as he may on the world's rough ground To the godlike he still may be reaching; What never the wise by his wisdom can be. The childlike becomes in simplicity.

And God, in holy, eternal love, Reigns, when humanity falters; Through limitless being his energies move His purpose of good never alters! Though changes may circle all matter and time. God dwells in the peace of perfection sublime.

Oh, trust in these words of mightlest power They are the wide world's treasure; h ages they've been man's rich And the spirit their depth must messure. Never is man of good bereft, If his faith in these holy words is left.

A CONDENSED REPORT OF THE UNPRE-CEDENTED CASE OF

black silk robes; mounted on the shoulders of ne that the marshal make return of his process groes. Three of these Judges take position on the hand on the shoulder of either negro who standeth in position before him. He placeth his other foot on the back of the quadruped negro, and he vaulteth himself on to the shoulders of the manacled negro, with such judicial dignity as persuadeth all persons that he is in truth and fact a just Judge. who will impartially administer the law. He putteth a padlock on the lips of the negro. He directreadeth as follows :-

Dred Scott this is an important case. It takes the base of the second this is an important case. It takes the second this is an important case. It takes the second this is an important case. It is a second this is an important case. It is a second this is an important case. It is a second this is an important case. It is a second this is an important case. J.— Sanford. has been twice argued at length, but for obvious reasons the decision has been deferred until after the Presidential well paid. I found the ghost of Abolition haunting election. We feel that it would not be inappropri-ate in this place to indulge, for a moment, in a com-bidding. Good, said I, with a hearty will, for mendatory gratulation on the happy practical work- some there are who must be 'tormented before their ing of our free government, the most glorious the time,' or better still, 'provoked to love and good world ever beheld. Here alone in all the earth free- works.' dom has taken up her abode, and here she has established the patriarchal institution of slavery, salist brethren in the heat of the contest, and the as the chief corner-stone of her temple. 'Respect conservative and hunker spirits were 'few and fa for the Constitution and the laws,' is the motto inscribed over her altars; while the polar star of an incongruity-Universal Love taking sides with our courts, in their interpretation and administra- hatred and oppression! God a father-man a brothtion of the laws, are truth and justice. Progress erhood; and yet, among such believers, words of and improvement mark the path of our destiny, and apology and justification for 'the sum of all villa a perfect liberty will soon be ours. Within the last mes! But, then, this may be denied. For the half century, the most dangerous opinions to liberty, demurring brethren against the free and full curand to a republican form of government, have per- rent, awakened by a veritable slave, who, in their vaded the whole land. It will not be amiss to enu- very midst, was pleading for his restoration to manmerate a few of them, as we can thereby the more hood-for his wife and six children-made the dan readily see how great has been our progress. It has ger apparent that they should 'go too fast and too been held—that slavery was wrong,—that man could far.' And then, too, Brother Tomlinson's Report not hold property in man,—that it was the policy would commit that reputable body—think of it! of the country to eradicate, and not to foster slavery,-that a slave, taken or sent into a free State, shocking! for, believe it not-in the creed or out of thereby became free,-that a voluntary return to it, this might, nay, it would lead to future damnabondage did not clothe his former master with his tion! original right,-that a slave owner could not even sojourn in a free State with his slave, without losing yous fearfulness at the 'raw-bones' and bloody him, if the slave should claim his freedom,-that form of Garrison. Ay, the halter, gallows, and slaveholders had no right to hold slaves in the terrideath were after them. Brother Whittemore, of the tories of the United States,-that black men from Trumpet, a new Christian instrument,, not in use the free States had the right of ingress and regress to when the Master watched with his disciples, was in and from the slave-States,-that vessels from the great trepidation. Said he, ' I am not prepared to free States had a right to navigate the public waters adopt the doctrines of Mr. Garrison-he goes for of the slave States, free from the right of search,— disunion—would rejoice to see the States severed by that the slave States had no right to close the United the bayonet. You may put your neck in the halter, States Courts against suitors from the free States, I shall not put mine there—this doctrine is treason.' nor to imprison men for speaking and writing And yet he added, 'When Burns was carried back, against slavery,-that the mails might carry Aboli- my blood was up to boiling heat, and I was untion newspapers into the slave States,-that resist- manned, and prayed that something might turn up ance to the Fugitive Slave Law was not treason,- to rescue the man. Had I then possessed the power, and that it was the duty of the Courts to protect I would have called twelve legions of angels to have the rights of all persons, without regard to their rescued Burns from the power that held him.'condition. By the happy and benign working of What is this but treason of the deepest dye? But our free institutions, all these heresies have been cor- Brother Whittemore, like many others, forgot to be rected. But the last grand step, taken in the true consistent. He will open his eyes wider by and by, direction of freedom, is that which was taken in the at least when he ceases to blow his Trumpet. passage of the Kansas Nebraska Act. This act But of all that was then and there said, nothing erts and maintains the true position of unshac led and unfettered liberty, -that the people are supreme; that they have a right to establish such institutions as pleases them, whether of the highest virtue, or of the deepest wickedness; and so absolutely is this right of self-government asserted, that it is claimed to be above the laws of God, and ' subject only to the Constitution of the United States.' This we think is the true ground, and the only one a free people can assent to. But to return from this digression.

voluntarily taken into a free State, by his master, whereby he became ipso facto free; and he comes into court, and claims his freedom. The court is not inclined to consider the law, the justice, nor the reasons urged in his behalf. To do so would be useless supererogation. The plaintiff has no right to sue. He is not legally in court. He is not a citizen of the United States, and can sustain no suit in this court. We have no jurisdiction of his case. But we prefer to place our decision on other and broader grounds ;-on a principle so broad, that it will exclude all the most troublesome cases that have ever vexed this court. The opinion of the court then is, That the black man has no rights that the white man is bound to respect.' This covers the whole ground. If the plaintiff was free, when taken to a free State, he could at any time be again reduced to direction you please, the blue horizon is the distant no rights that the white man is bound to respect.' He has been so reduced to bondage, by his own showing, and ' having no rights that the white man is bound to respect,' he is held in lawful slavery. It may be urged that our decision is too verbose, and that it would better suit the terseness of legal lore to say that 'the black man had no legal rights.' We do not think so. We understand too well the force of language. Even a horse has rights, which the court will protect when he is beaten with unfeeling cruelty. The court do not hesitate to declare that they will go farther to protect the rights of the black man, than they will to protect those of the

The plaintiff alleges, that being a slave, he was

The Liberator. men. There is nothing in the pleadings nor other proceedings in this case, to show whether Samord is black or white, but standing as he does in the relation of a slave master, the legal presumption is that he is white, and hence he 'is not bound to respect the rights of the black man.' The court decide Dred Scott

United States of America.

Judge Taney cometh into court with great digni
The court decide that the plaintiff is not a citizen of the United States, and that being a black man, he has 'no rights that the white man is bound to respect.' ty. He driveth five negroes. He carrieth whips, and chains, and manuscripts. He placeth a large agro in front. He putteth gyres on his ancies. He fasteneth hand-cuffs on his wrists. He prostrateth another negro with his face downward, behind the negro aforesaid. He compelleth the third negro to stand on all fours, between the two aforementioned negroes. He placeth the two remaining nebidder, to pay said costs, and if the amount so made groes, one at one end, and the other at the other end, of the negro who standeth on all fours. Six of wife, and then his children consecutively, in the the other Judges appear in Court, dressed in long, order of their ages, be sold to pay the same, and right, and three of them on the left hand of Chief ordered the marshal to adjourn the court; the Justice Taney. Judge Taney then placeth one foot judges retired in the same order that they entered, on the back of the prostrate negro. He putteth a greatly rejoicing that they had once more 'save our glorious Union.'-L.

UNIVERSALISM Vs. SLAVERY. FRIEND GARRISON :- We need not despair at the signs of the times.' Not in the leastness is receding, and the 'morning light is breaking.' Anniversary week was full of promise to the soul sighing for the advent of a kingdom of liberty, eth the marshal to open court. He inviteth Dr. holiness, and love. The leaven of Anti-Slavery is Prime to pray. He unfoldeth a manuscript, and at work, and its potent influence is permeating through the darkest cavern of the human soul.

As I reluctantly stole away, from time to time from our Convention at the Melodeon, to catch the current of thought in the clerical meetings, I was

At the School Street Church, I found the Univerbetween,' but I am glad to say, they were. What every mother's son-to ' Garrisonianism!' Oh,

So there was trembling, and shaking, and ner

equalled the pro-slavery talk and twaddle of Rev Mr. Gaylord, one of your par-excellent Boston ministers. He bore off the palm in defence of the 'pe culiar institution,' and bids fair, if he improves in this direction, to receive high honors from the sunny South,' the place of his former residence. Nehemiah Adams, of 'South-side' notoriety, is no longer alone in his glory, and if there was not such a gulf between Orthodoxy and Universalism, this fellow-feeling would make them 'wondrous kind.' But who knows that heresy of faith even, may not be forgiven for an adherence to the patriarchal institution of American slavery? We are a grea people, and our patriotism and love of a religion of

formality is exceeded by nothing but our means The result, however, of the School Street discus sion was a victory for the right. The objectionable paragraph was not expunged; it will appear in the truthful Report, and should be hailed as another sign of progress. And such was the work of Anniversary Week. To God be the glory. a. w. s. Milford, June 2, 1857.

FROM OUR KANSAS CORRESPONDENT. MAPLETON, Bourbon Co., (K. T.) May 20, 1857. DEAR GARRISON :- I am in what you would call the 'far West,' yet not far from the centre of our country. I am out on the boundless prairie. Look off in what bondage, being a negro; because a black man has boundary of the vast, rolling Kansas prairie. Shall I describe the scene of which I am just now a part? I am seated on a trunk, by a rough table, around which are three young men from Vermont, engaged as I am in writing home. We are in a cloth tent. Without are three men of the same company, also writing letters. I am expecting to start on my way back to Lawrence to-morrow or the next day. So all are preparing letters for me to take to the postoffice, which is some ten or twelve miles from this place. A company of forty men and twenty women and children, left Vermont last March, to find a settlement together in Southern Kansas, When I landed at Quindaro, (K. T.) I heard of this company, and at once resolved to visit them, and see if I might not find horse. The black man has rights. He has the a home with them. I arrived here on Monday, May right to life, to liberty, and to property. If he 18th, at 4 P. M. The company have pre-empted a raises a horse, he has a right to that horse, and town site of 320 acres, in township 23 south, range 23 nobody but a white man can legally divest him of east of Southern Kansas. They have taken also some it without his consent. But if the white man takes fifty claims around this centre, running off from two the horse without his consent, or without paying to three miles each way. They are busy now turning therefor, he may well do so, for 'the black man has over the prairie, and planting corn. They are the no rights that the white man is bound to respect.' right kind of men, strong-handed and stout-hearted, no rights that the white man is bound to respect.' Should the white man elect to reduce the black man to slavery, and wife and children also,—to sell one to one man, and another to another person, he may do so, because 'the black man has no rights that the white man is bound to respect.' It will be readily seen that though 'the black man has no rights that the white man is bound to respect,' the rule does not apply to a case where both parties are black. In the case now before the court, if it should appear on the face of the pleadings that both parties are black, a very different rule would govern. We do not decide that one black man may not hold another as his slave, but we do decide 'that the black man,' He is bound in law and in justice, to respect the rights of both black and white

Vermonter took his large wagon, and moved on. He was ordered to leave, with direct threats of blood and thunder if he remained, but he was immovable You have no right to this claim-I have, and I shall hold it against all comers. We are all prepared to defend our rights, and to stand by each other in an emergency. The Missourian referred to a law of the last Bogus Legislature, allowing a man to pre-empt two claims, one on timber land, and one on prairie.

The Vermonter replied:—' We care nothing for your Bogus laws, and shall render them no respect. We stand by the law of Congress, which says, no man shall hold two claims by pre-emption, and standing there, I shall keep this claim.' The Missourian swore and threatened, and but a few days afterwards sold his other claim, and moved South to Texas. There was a Methodist preacher of the South-side view order here, who went on swimmingly preaching the gospel of slavery till the arrival of the Vermonters; ince that he has gone south, declaring that he could not live here with such a set of Abolitionists. So they go, and in the meantime a desirable class of emigration is attracted to this section, and the prospect is encouraging.

Every thing seems to show that the war is over.

Our readers are aware that the columns of the Sar have been silent in the case of the occupant of the Tremont pulpit—Rev. I. S. Kalloch—the eloquent temperance, anti-slavery, and lyceum lecturer, and late on trial for adultry in Cambridge, Mass. And we may say that our silence has been chosen. We have not intended to be an exception to the press, both religious and secular. We have chosen to wait—not to speak too soon, lest we should to some injury, and say things we should regret. But we must remain silent no longer. It is our duty as a Christian public journal to speak. We have something, then, to say in reference to Mr. Kalloch. We have calmiy, as we believe, considered the evidence in the case. We have looked at it in the light of the best reason God has given us, and have brought our best unprejudiced judgment to sit upon it, as every man is in a honor and justice bound to do. We will ask, then, a few questions. Why did Mr. Kalloch go to the Lechmere House? Why did he not go to the cirry man's house where he promissed to go? Why did he drink liquor at the Lechmere House, as he acknowledges he did? Why did he drink liquor at the Lechmere House, as he acknowledges he did? Why did he drink liquor at the Lechmere House, as he acknowledges he did? Why did he drink liquor at the Lechmere House, as he acknowledges he did? Why did he drink liquor at the Lechmere House, as he acknowledges he did? Why did he drink liquor at the Lechmere House, as he acknowledges he did? Why did he drink liquor at the Lechmere House, as he acknowledges he did? Why did he drink liquor at the statuse to the circumstant of the critical power of the control of the work of the circumstant of the critical power of the critical power of the circumstant of the critical power of the but are themselves new questions to be answered again. And so we make no headway. We remain befogged. In a word, a dark cloud hangs as a mystery over the whole matter. Nothing has been set-tled. The jury on the first ballot equally divided, and their final verdict is four out of the twelve for guilty. We do not know that Mr. K. is guilty. We do not know that he is innocent. Mr. Kalloch knows the truth about the case. The woman said to be implicated knows. God knows. We don't know. Suffice it to say that four men on their oaths say he is guilty. A large and respectable portion of the public incline to the opinion that he guilty.

Again, who would wish to sit under the teach-

Again, who would wish to sit under the teachings of Mr. Kalloch as a temperance lecturer? Have not all temperance men lost confidence in him? Besides, why has not Mr. K. appeared in some of the late public Baptist gatherings in Boston? Does his absence mean nothing? The truth is, whatever Mr. K. has not done, he has dishonored the cause of temperance, the gospel ministry, and the Christian religion, and our wonder is that he and his particular friends should persist in thrusting him into the pulpit so hastily. If he is guilty, he is disgracing the Christian pulpit. If innocent, even then, he should, in love for the wounded cause of a pure lar friends should persist in thrusting him into the pulpit so hastily. If he is guilty, he is disgracing the Christian pulpit. If innocent, even then, he should, in love for the wounded cause of a pure religion, at least suspend his labors for a time. We can hardly see how a man under such circumstances with so much that is wrong, and acknowledged to be wrong, upon him, can utterly disregard the public voice, and go into his pulpit Sabbath after Sabbath. When we go to drinking intoxicating drinks, we shall expect to be 'laid on the shelf' a twelvementh, if no longer; for by our penitence and our bitter tars in retirement, we think we could do more real service to the cause of religion, than by any public effort. The best way for a man who has thus sinned is to keep still. This is the screet course to receindence. We are no enemy to Mr. K. God knows that we hope the judgment day will make his innocence appear. But, innocent or guilty of the crime for which he has lately been upon trial, he should, in our humble mind, retire from the pulpit, leaving the question of his return if he shall ever return, for future consideration.

We know there has been much said by some against the Christian ministery, and especially against those ministers who have opened their mouths for the dumb, and have remembered the drunkard's wife and children. We know there are men who would, were it in their power, 'put down' such mer. But this is no reason why we should not look at the charges preferred against any minister in the light of the circumstances and evidences. It is rather a reason why we should be mer careful, more cauditors, and not countenance anything in a professedly Christian minister, as we would not in any other person, that is wrong.

The world expects ministers to set an example. That they expect too much may be true, and this way refusing to alter the Constitution, so as to give the 'oppressed negro,' the right of the elective franchise.'

Such consistency and religious hypocrite, or the canting religious hypocrite

any other person, that is wrong.

The world expects ministers to set an example.

That they expect too much may be true, and this makes the true minister at times tremble under the weight of what is expected of him, and groaning out the inquiry of the apostle: 'Who is sufficient for these things?' The world, we know, is often hard,

man despise thy youth, but he seems the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' 'O Timothy, keep that which is committed unto thee.'

Mr. Kalloch is a young man—only some twenty-five, we believe, at this stage of his profession. He is but a boy in the ministry. He has grown too fast. He is a genius, a young man of fine cratorical powers, and he knows it full as well as any one else. He has got above himself and his calling. We should judge he had neglected his closet, and has supposed that his talcuts would allow him to do the supposed that his talcuts would allow him to do the supposed that his talcuts would not dare to do. Mr. K.

GOV. GARDNER AND JUDGE LORING.

The Legislature of Massachusetts has again, and for a second time in accordance with a clear and simple constitutional provision, requested Henry J. Gardner, the Dark-Lantern Governor, to remove Judge Loring, and a second time has the said Gardner opposed his personal opinion to the will of the people clearly expressed through their representatives. In this case, it seems that one man who really ought to have no opinion about the matter at all, and who ought simply as an instrument to do as he is bid, can set at defance the whole Great and

General Court. The Constitution provides that judicial officers may be removed by legislative address to the Governor. Mr. Gardner interprets this to mean that they may be removed, always provided he is willing. Such a construction was never heard of until the accession of this Light of the Lodges, and it will probably pass into desuctude with his

he is willing. Such a construction was never heard of until the accession of this Light of the Lodges, and it will probably pass into desuctude with his predestinate extinguishment. Under it, it will be impossible for Massachusetts to be rid of any scamp of a Judge while she has also a scamp of a Governor. She must have a slave-catching Judge of Probate, whether she will or not.

The tenacity with which this Edward G. Loring clings to his office does not speak much for the delicacy of feeling which ought to predominate in the constitution of such a pure-blooded member of the first Boston families. If he were a low-born and vulgar Abolitionist, he could not take his kickings with greater stolidity. He is the Old Man of the Sea, and no inequality of vibration can shake him off. He has been addressed out and enacted out, but he will not go out; and that is an end to the whole matter. The House may fret and the Senate may fume; but he merely says, as did Mrs. Pardiggle in 'Bleak House,' 'You can't tire me, good people.' In fact, he likes the salary, and he will not budge.

This Edward G. Loring, Judge of Probate for Boston, is also a United States Commissioner. He is distasteful to nine-tenths of the men, women and children of Massachusetts. He needlessly undertook the business of hunting Anthony Burns back to Virginia, acting as the supple tool of Ren. Hellett

Every thing seems to show that the war is over.

The Border Ruffians are thoroughly frightened. The immense emigration of this Spring has cowed them completely. I think the free State men will stand completely. I think the free State men will stand in in the case, at which good lawyers gibed. This completely. I think the free State men will stand firm, and win the day. I think Kansas will be made an earnest free State. I may locate here, and if I do, you shall before long hear from me again.

Yours, truly,

PURITAN.

PURITAN.

Prom the Dover (Freewill) Baptist Morning Star.

REV. I. B. KALLOCH.

Our readers are aware that the columns of the Stars here seen silent in the case of the occurrent.

Stars here here silent in the case of the occurrent.

MISS HOLLEY'S LECTURE.

The lecture of this earnest and talented lady was Interest and talented indy was listened to by a very respectable audience, last evening. One cannot but admire the heart-devotion of a lady like Miss Holley to the work of Emancipation. Her eloquence is healthful, and her manner and matter most convincing to all who have souls to sympathise with freedom and hate oppression. Coldsympathise with freedom and hate oppression. Coldhearted pro-slavery 'democracy' sneers at such devotion, and 'passes by on the other side' of both the pleader and the oppressed. It is only a question of time, when to have been a 'democrat' in 1856 will be a greater stigma to a man's good name than ever was that of 'foderalist;' for Buchanan outlived his rampant federalism, but we opine it will take a greater repentance than Buchanan has ever known for these slavery extenders to gain the respect of future generations. Miss Holley is not a politician, but an earnest and eloquent pleader for outraged humanity, and as such we cordially commend her to the people.—Adrian (Mich.) Expositor.

From the Adrian Watchtower. MISS HOLLEY'S LECTURE.

name of the canting religious hypocrite, or the crafty political demagogue; for the dismal, univer-sal hiss of public scorn is ever sounding in his ears, and the unerring finger of public contempt contin-ually points him out to the gaze of the world. †

weight of what is espected of him, and groaning out the inquiry of the apostle : Who is sufficient for these things?' The world, we know, is often hard, and harsh, and cruel upon the ministry. They make no allowances worthy of the name. They look for angels and not men to preach to them. And yet after all, the truth returns, and to him who has been called of God to preach the gospel, the truth selemily returns that the minister of Christ should seek to be an example to others. 'Wherefore, I beseech you, be ye followers of me.' 'A bisdop must be blameless.' 'Moreover, he must have a good report of them which are without, lest he fall into reproach and the same of the devil.' 'Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.' 'O Timothy, keep that which is committed unto thee.'

Mr. Kalloch is a young man—only some twenty fire, we believe, at this stage of his profession. He is but a boy in the ministry. He has grown too fast. He is a genius, a young man of fine oratorical powers, and he knows it full as well as any one else. He has got above himself and his calling. We should judge be had neglected his closet, and has supposed that his talents would allow him to de that which others would not dare to do. Mr. E. has needed some Father Phinney to brush his back in ministers' conference. He has, to spoak as softly as possible, been among the most independent of men. We mourn over his sad position before the public over the doubt that rest upon his character, has recond time in accordance with a clear and simple constitutional provision, requested Henry J. Gardner, the Dark-Lantern Governor, to remove Judge Loring, and a second time in accordance with a clear and simple constitutional provision, requested Henry J. Gardner, the Dark-Lantern Governor, to remove Judge Loring, and a second time has the clear and simple constitutional provision, requested Henry J. Gardner, the Dark-Lantern Governor, to remove Judge Loring, and a s

THERE IS A SOUTH. The Old School General As-embly of the Presbyterian Church have decided to old their next annual meeting at New Orleans!



CATHARTIC PILLS

OPERATE by their powerful influence on the interest of viscera to purify the blood and stimulate it has stomach, bowels, liver, and other organ of the bas stomach, bowels, liver, and other organ of the bas stomach, bowels, liver, and other organ of the bas stomach, bowels, liver, and other organ of the bas, and, by restoring their irregular action to health, owner, wherever they exist, such derangements as are the for causes of disease. An extensive trial of their visus, by Professors, Physicians, and Patients, has shown cure of dangerous diseases almost beyond belief, were they not substantiated by persons of such exalted position and character as to forbid the supicion of untrul. Their certificates are published in my American Ahmas, which the Agents below named are pleased to farnis free to all inquiring.

Annexed we give Directious for their use in the one plaints which they have been found to cure.

FOR COSTIVENESS.—Take one or two pills, as used quantity as to gently move the bowels. Continues is frequently the aggravating cause of PILES, and the cure of one compfaint is the cure of both. No person as feel well while under a costive habit of body. Hence it should be, as it can be, promptly relieved.

FOR DYSPRESIA, which is sometimes the case of Continues, and always uncomfortable, take mill done—from one to four—to stimulate the stomach as liver into healthy action. They will do it and the Acarthura, bodybura, and southura of dyspepais will night by disappear. When it is gone, don't forget what can you.

FOR A FOUL SYOMACH, or Morbid Inaction of the Res

FOR A FOUL STOMACH, or Morbid Inaction of the Boscle, which produces general depression of the spirit sel
bad health, take from four to eight Pills at first,
smaller doses afterwards, until activity and strength ar
restored to the system.

FOR NERVOUSNESS, SICK HEADACHE, NAUSLA, Pois
in the Stomach, Back, or Side, take from four to spiri
pills on going to bed. If they do not operate sufficienly, take more the next day until they do. These coplaints will be swept out from the system. Doe's war
these and their kindred disorders because your stomach
is foul.

these and their kindred disorders because your stand is foul.

Fon Schopula, Enysippilas, and all disease of the Skin, take the Fills freely and frequently, to keep the howels open. The cruptions will generally some begin to diminish and disappear. Many dreadful ulers as down have been healed up by the purging and purifying effect of these Fills, and some disgusting diseases, which teems to saturate the whole system, have completly yielded to their influence, leaving the sufferer in perfect beath. Patients! your duty to society forbids that you should parade yourself around the world covered with papeles, blotches, uleers, sores, and all or any of the melean diseases of the skin, because your system sate clean diseases of the skin, because your system sate clean diseases.

clean diseases of the skin, because your system want cleansing.

To Purity the Blood, they are the best medicas ever discovered. They should be taken freely and frequently, and the impurities which sow the seeds of incurable diseases will be swept out of the system like chaf before the wind. By this property they do as much good in preventing sickness as by the remarkable curs which they are making every where.

LIVER COMPLAINT, JAUNDICK, and all Bilicus Affertions wise from some derangement—either torsdire.

they are making every where.

LIVER COMPLAINT, JAUNDICE, and all Billow Affections arise from some derangement—either terplity, congestion, or obstructions of the Liver. Terplity and congestion vitiate the bile, and render it unit for digestion. This is disastrous to the health, and the constitution is frequently undermined by no other case. Indigestion is the symptom. Obstruction of the duct which empties the bile into the stomach causes the bile to overflow into the blood. This produces Jaundice, with a long and dangerous train of evils. Costiveness, or, alternately, costiveness and diarrheas, prevails. Feer ish symptoms, languor, low spirits, weariness, restlessness, and melancholy, with sometimes imbility to sleep, and sometimes great drowsiness; sometimes there is seen pain in the side; the skin and the white of the eyes become a greenish yellow; the stomach paid; the bowls sore to the touch; the whole system irritable, with a tedency to fever, which may turn to billious fever, billious old, billious diarrhora, dysentery, &c. A medium dose of thee or four pills taken at night, followed by two or three in the morning, and repeated a few days, will remove the cause of all these troubles. It is wised to suffer subpains when you can cure them for 25 cents.

Rheginatism, Goutt, and all inflammatory Feers are rapidly cured by the purifying effects of these Fills upon the blood and the stimulus which they afford to the will principle of Life. For these and all kinded complaint they should be taken in mild doses, to move the bowls gently, but freely.

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