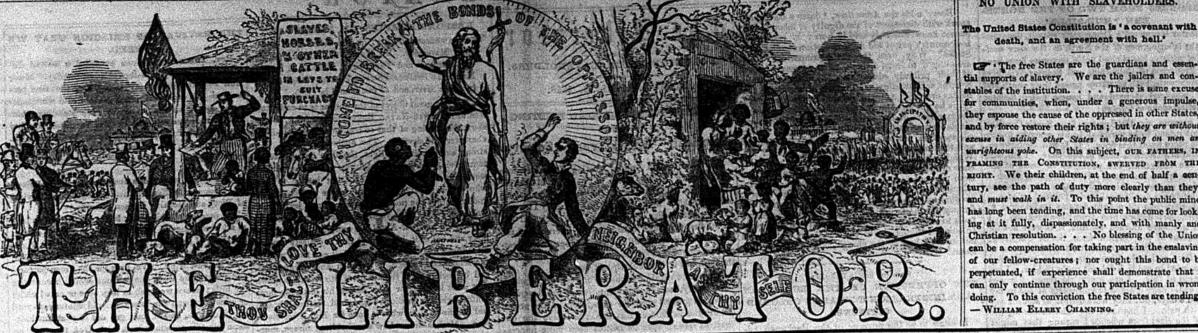
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J. B. YERRINTON & SON, Printers.

NO UNION WITH SLAVEHOLDERS.

death, and an agreement with hell."

The free States are the guardians and essen-

tial supports of slavery. We are the jailers and con-stables of the institution. . . There is some excuse 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 fathers, in

PRAMING THE CONSTITUTION, SWERVED FROM THE

MIGHT. We their children, at the end of half a century, 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 look-

ing at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union

can be a compensation for taking part in the enslaving

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.

WM. LLOYD GARRISON, Editor.

VOL. XXVIII. NO. 16.

BOSTON, FRIDAY, APRIL 16, 1858.

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

WHOLE NUMBER, 1426.

- WILLIAM ELLERY CHANNING.

REFUGE OF OPPRESSION.

THE NEXT THING TO BE DONE. We resume our discussion of the Boston Liberator, specially of the number published March 26th,

may be regarded as a sort of representative Justly regarding the removal of Judge as their work, they proceed to state with et frankness what they propose to themselves e next move on the board; for anybody at all ainted with the fervid and consuming zeal of desitionists of Massachusetts need not be told their motto is 'onward'; and that every adtheir motar is made a fresh point of departure a new conquest. Having secured to themselves, support and co-operation of the Legislature and emport and co-operation of the Legislature and entire of Massachusetts, they lay down with redistinctness and precision than before the plan-their campaign. What that is may be inferred, rather learned—for nothing is left to inference the following extracts :-THE NEXT THING TO BE DONE. The people of

through a growing abhorrence of slahave decreed-first, as against the Fugitive Slave that no person arrested in this State as a fugitive shall be condemned or returned, except by jury and secondly, that no Slave Commissioner shall odice in the gift of the Commonwealth .next thing to be done, and to its accomplish-the united efforts of all true friends of freedom the united with irresistible energy and determi-the directed with irresistible energy and determi-on,—is, to detree that no human being shall be in trial in this State, before any tribunal, to de-ine whether he is the property of another; that Il be a criminal act to institute any such suit; at every fugitive slave shall instantly be transd into a freeman as soon as he touches the soil ed to exist among us; there must be no more hunts in all our borders; there must be no more g to Canada to find a refuge from the pursuer m of property in man, in all cases, must be I with indignation, rejected with abhorrence,

regailed as blasphemy.

In this is only saying, that Massachusetts must are to the first article of her Bill of Rights, and at it is thoroughly executed. It reads thus :-Article I. ALL MEN ARE BORN PREE AND EQUAL, e certain natural, essential, and inherent rights, which may be reckoned the right of enjoying ading their lives and liberties, acquiring, pos-ad protecting property; and, in fine, that of ag and obtaining their safety and happiness.

s, then, is the work to be accomplished—to make oil of Massachusetts as free as that of Canada or Britain to every fugitive slave, 'Constitution Constitution, Union or no Union.' WE WILL DO IT!

he above extract is open, manly and explicit. here we say that the Abolitionists are entitled certain measure of respect for their frankness, coarage, and their consistency. They have aced certain principles: these they proclaim out hesitation and disguise; and these they are ired to follow out to their ultimate consequen-And these ultimate consequences are as plain sun at noon-day. Their aim is nullification see logically that there is siddle ground between these and submission to gitive slave law. They mean, if they can, to side entirely the fugitive slave law within the ory of Massachusetts; to make Massachusetts siolable asylum for the fagitive; and to accept onsequences of this resolution, be they what The horrors of a civil war, the perilous of secession, are contemplated by them with set calmness. Their doctrine is that no amount naterial prosperity is to be weighed in the balwith the enormity of the sin which is involved

the surrender of a fugitive slave.

This conclusion is entirely consistent with the tto which the Liberator bears upon its banner : The United States Constitution is 'a covenant the death, and an agreement with hell." The itionists see plainly that the Constitution renizes to a certain extent, and protects to a certain at, the right of property in man; and they refrankly and indiguantly, the wretched casuiswhich would explain away what is so obvious palpable. Disunion and secession result by logi-necessity from their premises; and these are conplated not only without horror, but with a cersort of satisfaction, as preliminary to their purof making war upon slavery in the slave States s, in their judgment, the duty of the Republican y to change its principles; to propose disunion s settled policy; and to organize and agitate

Now there are certain zealots and extremists in Republican party-and in the State of Massasetts they form a considerable por-centage of the -who profess allegiance to the Constitution he United States, and do not scruple to take an to support it, who are none the less resolved to ify the fugitive slave law, or any fugitive slave, upon and within the soil of Massachusetts. think that the Abolitionists are entitled to re respect than men like these; for they either more clearly or act more honestly. They are ey are moving towards disunion; but men protest that their horses' heads are turn-Just the other way. We do Mr. Garrison the ice to believe that no temptations of gain or orldly honor would induce him to take an oath upport the Constitution of the United States to this extent he is entitled to our respect, and

Of course, it would be an utter waste of time to mpt to reason with the Abolitionists proper. fanatic, like the lunatic, the lover, as t, is 'of imagination all compact.' He is above region of reason: the truths which we toilsomelimb up to, fall into his mind from a higher ere, and with no effort on his part. As Locke in his excellent chapter on Enthusiasm: 'They sure, because they are sure; and their persus ins are right, because they are strong in them.'
They have made up their fagots, and we have made up ours: neither is likely to idislodge or displace stick at the other's bidding.

And it is the same substantially with the extremists of the Republications and the strong less than t

ess of the Republican party, who, if they are less matical than the Abolitionists, are less clear in their total perceptions, and therefore less accessible to

But there are many men, who have given more less countenance to the Republican party in Mashusetts, who are not fanatics, whose moral perions are clear, who hold the Constitution of the nited States in proper reverence, and who are pre-red in good faith to adhere to all its engagements. no other charge to bring against these men an the want of sound political judgment. The pasider whether a certain agency, say a stream of aler, or a blast of gunpowder, will accomplish cer-ain desired results; and, second, whether it will not reduce effects not desired. So it is with moral forces. achusetts, for many years, a concerted and werful action has been going on to produce an in-use state of anti-slavery feeling. The success of

ence that he did not intend to remove Judge Lorence that he did not mend to remove Judge Loring; and we trust that they now feel a salutary
shame and mortification at having lost their selfrespect at a game of political thimble rigging.
They should have considered first whether the election of Gov. Banks would have any effect in resisting
the so-called aggressions of the Slave Power; and, second, whether it would contribute to the removal of Judge Loring. They voted for him unreflectingly and unwisely; and, in so doing, they made themselves co-workers with the Boston Liberator, and those whom it represents. The removal of Judge Loring is a direct practical result of the anti-slavery

the only practical result.

Now, we have only to ask these men to consider the extract we have made as above from the Boston Liberator, and then we ask them to pausee and con-sider where they are themselves, and how they are we now respectfully ask them if they mean to give their hand to it.

agitation of Massachusetts: in our judgment, it is

The Liberator.

STATES.

The Boston Journal of March 25th contains an article entitled, 'Socialists at a Sunday Banquet,' in could hit the nail on the head.' which foreign Republicans, and especially the French Socialists, are denounced as infidels in religion, level-The Journal adds, 'Their movements should be Anti-Slavery?' watched by every true friend of well-regulated liber-

once over party and the government. We do not believe that Joshua stopped the sun, be- fections and treachery of such benighted followers of whole world a jaw strong enough, -not even Mr. ciate the reason, or, rather, can feel, that noble ideas Cushing's, one of the strongest,—to perform such a must influence life. conderful massacre without breaking into pieces.

ievers in the Holy Bible. We believe that all men it results that it is an outrageous crime, a shameful, hell, or bound for heaven 'will ye nill ye.' nexcusable robbery, to deprive any one of his liberty, of the possession of himself. We believe that a soul's faculties, and the proving all things and holding man, made a slave, against the laws of nature, justice fast that which is good; the accepting or rejecting and humanity, has a right to reconquer by force his messages, whether from spirits in the form or out, as reised this right in their struggle against England, Frenchmen assisted them, and the whole world applauded the proclamation of independence. The companions of Lafayette and Rochambeau were the ancestors of those so cowardly insulted by the Boston Journal. Do not forget it, Americans!

In consequence of the above principle, a slave has bondage. Then Orsini and his companions had a duct, is the fit and natural preparation for the higher right to kill Louis Napoleon Bonaparte, who had sent life beyond the grave, must have a similar tendency. n army to enslave their native country.

If the editor of the Journal believes there is one race of men, he is quite wrong to be pro-slavery. If he thinks there are several races of men, he does

As an American, the editor of the Journal has a cans. Both were unknown when it was written. and above, to reach the soul and influence the life.

The Journal confesses that tyranny and poverty are easting upon the shores of the United States Germans and Frenchmen, whose principles are subversive of whose prejudices are breaking away. For instance, social order, &c. &c. It is impossible to be more il- at the meeting here last fall were Buchanan men, logical; the first part of the sentence is the condem- professed spiritualists. I have met some of then nation of the second. If tyranny obliges us to leave our country, we are right in trying, by all means, to tion, were still ready to take him by the hand, and break tyranny. If we are so poor in our country, and desired to attend another meeting. Is it no gain to you are so rich in America, is it because we are less find such men in such condition? I have expressed industrious or less fond of work than you are? Certainly not; the editor of the Journal knows the con- in the West this winter, and, although I know they trary. Is it-because Germany and France are less were not liked by some, I know as well that I could ries of life, a population ten times more numerous freedom of expression, and hopeful ideas of rational than hers,—that is to say, the population of the whole spiritualists. world. This has been proved by Raspail and other

What is the reason, then, why German and French laborers are so poor? It is only because the social institutions of those countries are wrong; it is because they grant the greatest part of the produce to idle men, and nothing to the laborer. Consequently, the Socialists, or reformers of social institutions, are very right and true. Their principles are not subversive of bust energy, acting in harmonial union for the conduct social order, but, on the contrary, the social order now of a life full of screne beauty and rightcousness, must existing in France and Germany is subversive of right, tend to make men and women true reformers. instice and equity.

We do not know what the Journal calls a 'well-

we sincely think that, in modern societies, the social mountains are too high, and the social abysses are too deep. We will cut off the barren and frozen summits of the mountains, and with them we will fill up the dark and desolate abysses, on purpose to transform the former into pleasant hills, and the latter into joy-

The Journal says we are dangerous to the country. If it really thinks so, the best it can do is to beg of His Excellency, President Buchanan, and of the Senate and House, to pass a bill similar to the English Conspirator's Bill. Perhaps the motion will be agreed to, after the Constitution shall be imposed (if possiblet on the free people of Kansas.

But, in that case, we honestly fear this: the Le-

SPIRITUALISM. BATTLE CREEK, (Mich.) March 26.

FRIEND GARRISON: After reading the letters in THE LIBERATOR, last

fall, called forth by Parker Pillsbury's letter on CONSPIRATORS' BILL IN THE UNITED the discussions in the Progressive Friends' meeting here, I felt inclined to add my word; supposing, (as doubtless every other writer did,) that I

Of local matters here, I have nothing to say. The merits or demerits of the course of our friend S. S. lers in politics, inveterate enemies of Christianity and Foster is not the question; but, simply, What is the social order, defying the laws and public opinion. influence of Spiritualism on Reforms, and especially on

Let me say, first-what I think all liberal minds ty'; and concludes as follows :- 'While we do not will grant. Humane and hopeful ideas, and an abbelieve that this country will ever become debauched sence of sectarian machinery, furnish better ground by such levelling ideas, there is yet danger that the to work on. If the ideas of life, of man's nature and large class of foreigners who hold these opinions, by destiny, of his capacities for development and proa dexterous use of the balance of power which they gress here and hereafter, are of no effect in this direcmight possibly secure, may obtain a dangerous influ- tion, then the blind and bigoted believer in predestination, hell, infant damnation, election, total deprav-We are called infidels in religion, because we meet ity, and a bloody atonement, will as readily take into on Sundays, and, probably, because we do not believe his heart the genial and hopeful philanthropy of the that Joshua stopped the sun, and that Samson killed Anti-Slavery movement, as one who has the higher a thousand Philistines, armed to the teeth, with the reverence for man, the firmer faith in his noble cajaw-bone of an ass. But if we, Frenchmen, meet on pacity for self-culture, taught, for instance, by Wil-Sundays, it is because such is the custom of our coun- liam E. Channing. Who believes this? Is not the try, and of the whole of Europe, England excepted. history of the Anti-Slavery movement full of the desuse the sun is always still. (I could give many gloomy creeds? Do you not find a better proportion other good reasons, but I think the above is suffi- of Abolitionists among the liberal denominations, and cient.) We do not believe in the slaughter of the among those who have outgrown the bondage of Au-Philistines by Samson, in the manner described in the thority? To ask the question is to answer it. Every Bible, because we cannot suppose that there is in the intelligent person knows it to be so, and can appro-

Although there is no exact agreement among spirit-But, with the exception of these three points, and ualists, and although some professing to be such act ome others of a trifling character, we are true be- absurdly, yet in some general opinion, the larger portion agree. Faith in progress here and hereafter, and come from Adam and Eve; then we believe that all in man's natural capacity for growth and developmankind,—white, red, yellow and black,—are broth- ment, will, I think, bear favorable contrast with the ers, and, as such, are born equally free. From which orthodox, yet hopeless, view of a race doomed to

The free use of reason, conscience, intuition, all the tolen property, his freedom. The United States ex. they appear true or false, is preferable to the demand of the pietist, that Creed and Book must be accepted and blindly reverenced, on pain of eternal punishment.

Surely, such views, carnestly believed, must tend to make men and women more practical, more rationally useful in this life; and the idea, too, that a life on earth, spent in obedience to the law of progress, right to kill the master, who, by force, keeps him in in reaching to a higher standard of thought and con-I might prolong this comparison, did time allow.

But how is it actually? As might be expected, i view of the fact that 'these treasures are given to us in earthen vessels.' The absurdities and follies, the not believe the Bible, and he is wrong to call us infi- pro-slavery prejudice to be found among professed dels in religion. He is more infidel than we,—he is spiritualists, I would be the last to apologize for, and would apply these noble ideas as a winnowing power to sift them out. A mere sentimental belief, too, in right to say that the Bible was not made for him, as spiritual phenomena, as proof of immortality, is of no the holy book says nothing about America and Amer- great moment. It must lead to the philosophy beyond

I have met thousands of spiritualists. I have seen none made pro-slavery by their new ideas, but many since, who, after Mr. Davis's opposition to their posimy anti-slavery ideas in the presence of thousands fertile than the United States? Evidently not; they have enjoyed no such freedom of speech, and met produce abundantly every thing. Every one knows with no such cordial sympathy, in meetings of any that France could amply supply with all the necessa- sect in the country. This is a natural result of the

> I would remind every reader, too, of the fact, that woman, while excluded from almost every pulpit, is welcomed as a teacher in Spiritual meetings everywhere, I think. But, enough. Let us criticise spiritualists as we do all others, and each other; let us be seathing, but just. But let us remember that truer ideas of man's capacity and destiny, a philosophy inculcating higher wisdom, purer love, and more re-Let me remind you, in closing, that while the little

band of uncompromising Abolitionists have borne regulated liberty.' Is it the liberty preached by Mr. their banner gallantly onward, and proclaimed their

facts, this noble philosophy, will do their work in reforming humanity and helping on the advent of the good time' the poet sings of.

Mr. and Mrs. Davis leave Detroit for New York and a summer's rest, April 12. I shall stay in this region until the last of May, and visit Adrian, Jonesville, Pontiac, Toledo, &c. &c., and then hope to see New England.

Cordlally your friend, G. B. STEBBINS.

From the American Monthly for April. A PERFIDIOUS ADMINISTRATION.

We of the Free States are confessedly without our air share of influence in the administration of naional affairs. Its foreign and domestic policy are both directed by principles often hostile to our in-terests, sometimes abhorrent to our sense of right and honor. Under loud professions of Democracy, the powers of the central government and of the Executive have increased till they have scarcely a match among the despotisms of Exrope, and more than justify the prophetic fears of practical states-men like Samuel Adams, and foresighted politicians like Jefferson. Unquestionably superior in numbers, and claiming an equal pre-eminence in wealth, in-telligence, and civilization, we have steadily lost in pose, on our own part? We should be slow to find for the simple purpose of producing a desired effect the cause in reasons like these; but we do find it in In order to show in a still more forcible light the that moral disintegration, the necessary result of design of the originators of this theatrical prayerthat moral disintegration, the necessary tests of the originators of this theatreal player that falsehood to our own sense of right forced upon meeting, to get up what might very properly and us by the slave system, and which, beginning with our public men, has gradually spread to the Press, the Pulpit, nay, worse than all, the Home, till it ment,' says the Times, (that is, just after a young man had been put forward to narrate his inward to find a private conscience that is not taint-

control the other two thirds in the control the other two minutes in four thousand troops stationed in Kansas to make forged ballots good by real bullets; lovers of fair play, we have seen a cowardly rabble from the slave of a pin could have been heard. Then followed states protected by Federal bayonets while they prayers for Mr. Burton, the owner of the theatre. States protected by Federal beyonets while they committed robbery, arson, and Sepoy atrocities against women, and the Democratic party forced to swallow this nauseous mixture of force, fraud, and Executive usurpation, under the name of Popular Sovereignty. We have seen the legislatures of the Southern States passing acts for the renewal and encouragement of the slave trade. We have seen before these foot-lights, portraying human nature, might be brought to the feet of Jesus." Other incidents the attempted assassination of a senator in his seat justified and applauded by public meetings and the resolutions of State Assemblies. We have seen a pirate, for the hanging of whom the conscious Earth would have produced a tree, had none before existed, threaten the successor of Washington with the exposure of his complicity, if he did not publicly

mough, and more than enough.

It lies in the hands of the people of the Free States to rescue themselves and the country by peaceable reform, ere it be too late, and there be no remedy left but that dangerous one of revolution, toward which Mr. Buchanan and his advisers seem bent on driving them. But the reform must be wide and deep, and its political objects must be attained by household means. Our sense of private honor and integrity must be quickened; our consciousness of responsibility to God and man for the iousness of responsibility to God and man for the access of this experiment in practical Democracy, n order to which the destiny of a hemisphere has en roused and exalted; we must learn to feel that the safety of universal suffrage lies in the sensitiveess of the individual voter to every abuse of dele gated authority, every treachery to representative duty, as a stain upon his own personal integrity; ve must become convinced that a government with out conscience is the necessary result of a people careless of their duties, and therefore unworthy of their rights. Prosperity has deadened and bewildered us. It is time we remembered that History does not concern herself about material wealth, that the life-blood of a nation is not that yellow tide which fluctuates in the arteries of Trade, -that its true revenues are religion, justice, sobriety, magna-nimity, and the fair amenities of Art,—that it is only by the soul that any people has achieved greatwe believe there is virtue enough left in the North and West to infuse health into our body politic; we believe that America will reassume that moral influence among the nations which she has allowed to fall into abeyance; and that our eagle, whose

influence among the nations which she has allowed to fall into absyance; and that our eagle, whose morning flight the world watched with hope and expectation, shall no longer troop with unclean buzards, but rouse himself and seek his evrie to brood new eaglets that in time shall learn of him to shake the thunder from their invincible wings.

From the Bapner of Light.

The following report of a recent prayer-meeting, which was held at mid-day in New York by the 'business men' of the city, at Burton's Thearter, we condense from a faithful and most readable report in the New York Times. It was conducted, it appears, by Rev. Henry Ward Beecher. An immense andience assembled,—many more were pressing at the doors for admission than the house could possibly accommodate. The pit, the galleries, the prosenium boxes, even the skylight in the peak of the theatre, showed a densely packed mass of heads, all torned intently towards the stage, where for some time Mr. Beecher sat alone. Within fifteen minutes from the stroke of twelve, however, those who had given up in despair the task of effecting an entrance at the front of the building, essayed a demonstration in the rear. At the stage door, on Reade street, a party of some fifty ladies and gentlemen hammered and shouted for admission; and when no prospect remained for the speedy opening of a fast-locked door, some of the young gentlemen hunted up a locksmith, who came with a big bundled for keys, and sfire several attempts, turned the bolt, and gave entrances to a throng of people, who rushed in a body up the dark staircase, stumbled over the dusty 'properties' behind the scenes; and finally made their appearance before the curtain, where they filled the stage from wing to wing, forming a decorous line of attentive observers in the rear in the pool of the state, Thavier of the bouse from wheth is too often permitted to gather over great, where the permitted to gather over great, where the permitted to gather over great, where the permitted to gather over great, when he pe

dently exerted himself, too, to carry out the dra-matic idea from first to last. He was a performer. All present looked at him in that light. Had a preacher of Spiritualism paraded himself in this preacher of Spiritualism paraded himself in this style before a crowd, at noon-day, in a well-known theatre, the act would have called down the derision of all the self-styled ' respectable ' papers in the land.

of all the self-styled 'respectable papers in the land. Yet just now, it happens to be much applauded.

Mr. Beecher got up, at last. Every body was waiting for him to do that. He then began to read a long list of notes, which he called 'petitions,' from fathers, mothers, husbands, brothers, and wives, requesting that prayers should be offered for unreclaimed relatives and friends. 'Among these petitions was one from a mother, requesting an interest in the prayers of the congregation for her son, who had cursed her on the previous night. Mr. Beecher, as he read these requests, kept up a run ning comment upon them, presenting the salient points of each, and pointing a moral with great effect. In the course of his remarks, delivered in the intervals of the exercises, he dwelt upon the value of in-stantaneous convictions of sin. Hesitaney in religious matters he looked upon as a sin-not to say a

And so this act of reading private letters, and 'keeping up a running comment upon them,' in a theatre, in the presence of some thousands of over-excited people, whose hearts were all bent on the enjoyment of a 'stage effect,' is considered by some Inke Jefferson. Unquestionably superior in numbers, and claiming an equal pre-eminence in wealth, intelligence, and civilization, we have steadily lost in political power, and in the consideration that springs from it. Is the preponderance of the South due to any natural superiority of an Aristocraey over a Democracy?—to any mental inferiority, to lack of courage, of political ability, of continuity of purpose on our own part? We should be slow to find

is hard to find a private conscience that is not takended with the contagious mange.

For what have we not seen within the last few years? We have seen the nomination to office made dependent, not on the candidate being large enough to fill, but small enough to take it. Holding the putrity of elections as the first article of our creed, we have seen one-third of the population of a Territory control the other two-thirds by false or illegal votes; That's the sound of worship out of the old barbending army, we have seen experience,) ' there came in from the neighborhood added to the peculiar interest of the occasion.

There is no doubt at all that the 'other incidents did add very much to the 'interest' of the occasion. That was one of the special arrangements, to lug in all incidents that would help create an interest. It is not in the least difficult, either, for us to believe that the singing in the bar-room below was violate the faith he had publicly pledged. But brought in at just the right time, by previous arrangement. Such things are a common part of this machinery.

ly sung, and Mr. Beecher prefixed to the benedic tion a notice that the theatre would be opened on

the following day (Sunday) at the same hour.

Sunday came; but the meeting was a slim affair.

It was not sufficiently out of the common course, and therefore didn't 'draw.' The crowd went to see and hear Beecher, and, having been gratified, they declined a repetition of their visit for purposes entirely different.

From the Anti-Slavery Standard.

THE REMOVAL OF LORING. In the observations which we have made, in another column, upon this auspicious event, we have not marked with sufficient emphasis the fact that its achievement is primarily due to the persist-ency and fidelity of the Abolitionists in keeping the subject before the people, and pressing it upon the attention of the Legislature. The pro-slavery men, in and out of the Legislature, who were bitmen, in and out of the Legislature, who were interest by speech and pen against this righteous retribution, have endeavored all along to hinder its having its due course by taunting those who were in favor of it as the tools and minions of the Abo-

finally made their appearance before the curtain, where they filled the stage from wing to wing, forming a decorous line of attentive observers in the rear of Mr. Beecher's chair. The view of the house from this stand-point was very extraordinary. Hardly a

this movement may be estimated by the fact that hundreds and thousands of most estimable and respectable persons, wholly opposed to the removal of Judge Loring, voted for Gov. Banks last November, under the delusive notion that they were 'resisting the aggressions of the Slave Power.' They drew from his cowardly and treacherous silence that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, we are 'levellers,' and we are so because the inference that he did not intend to remove Judge Loring. Yes, through palmiest days of Mr. Burton, there was unoccupied. In the days of Mr. Burton, there was unoccupied. In the theatre was unoccupied. In the days of Mr. Burton, there was unoccupied. In the days of Mr. Burton, there was unoccupied. In the theatre to the consciousness, on the part of the Legislature and the Governor, that the will of the people de-manded it, and that they demanded it because it was a just and right thing to do.

This portion of the history of Massachusetts is curious and instructive. The first Address was ask-ed for and conceded on the ground of the unfitness of a man, capable of consenting to be the tool of a slave-catcher, to sit on the bench of a tribunal which was the refuge and defence of the most helpless class at home. Admitting that there must be man found to act under the Constitution of the United States, and send back in chains to torture and slavery men guilty only of loving liberty and risking all to obtain it, it was monstrous that he should be sought in the halls consecrated by the State to the comfort and succor of its widows and its orphans. Governor Gardner, however, refused his just and humane demand, on the ground that there was no law making the two offices incompatible! As if the same highest law which would call for the removal of a drunkard or an adulterer from a post of such delicate functions did not apply with yet greater stringency to a case like this. The Legislature then passed the Personal Liberty Bill, in which the two offices were declared incompatible, and passed it over the Governor's veto. At the next election, the swelling wave of Know-Nothingism, that had borne Mr. Gardner on to fortune, had not ebbed quite enough to leave him high and dry, and he was re-elected by a greatly reduced vote. In 1856, the Address was again petitioned for; but the Legislature took advantage of the lateness of the day of asking, to pass it over to their successors. The next year, the Fremont campaign absorbed all other interests, and Mr. Gardner, by droit management and skilful duplicity, succeeded n obtaining Republican votes enough to elect him, when added to his own followers. At the session of 1857, the petitioners presented themselves betimes, and the Address was voted by large majorities, and again rejected by Mr. Gardner. And now came the day of account. He went into the canvass last autumn almost on the single ground of this refusal, and he and all Hunkerdom at his heels demanded his re-election as a proof of the approval of the State of his action. And Mr. Banks had 20,000 more votes than he, and he slunk into insignificance and a broker's shop!

If ever a Governor and Legislature were elected for a specific purpose, Governor Banks and the pres-ent General Court of Massachusetts were chosen for the express business of removing Judge Loring.
They have done this duty well, and they will receive
the applause of their constituents and the approbation of the lovers of liberty every where for it.
They have done, not what the Abolitionists proper, numerically few as they are, have asked for, but what the deliberate, settled opinion of the State demanded, after four years' deliberation, and an opinion which has grown in strength every year. This result, among the many satisfactions which it brings along with it, is an excellent illustration of the operation of the Anti-Slavery movement. It is due, as we have said before, to that movement, not on account of its numerical force at the polls or of the individual weight of its members in Church or State ; but because of the fidelity with which it has asked for what ought to be granted, and the persistency with which it has compelled the atten the people to that particular point. It is in this way that the Abolitionists of Massachusetts baye obtained successively every thing they have ever asked of their Legislature; because they have never asked for any thing which right and justice did not warrant, and that was not for the true honor and interest of the State. And so they will yet obtain whatever they shall ask hereafter, as long as they confine themselves to things that ought to be done, and which, therefore, must be done, after due notice and discussion. They have gone forward in the faith that there is yet flesh left in the hearts of men, and brains in their heads, and that the average of general intelligence and virtue—though certainly none too high—is far above the level to which the leaders of all political parties would fain reduce them. Here is a plain exposition of the truth of the Scripture that suith—' One shall chase a thousand, and two put ten thousand to flight.'

EVERETT AT CINCINNATI. Everett has been saying his piece to the Cincinnatians about George Washington. The Gazette says

Its first great defect, and one which is characteristic of its author, is the want of backbone—that is, the want of any grand conception of Washington's character—forning a stem or trunk to run through the discourse, which the foliage and flowers of his rhetoric would adern, and out of which they would seem naturally to grow. The next is that the oration was more like the cunning plea of a lawyer, than the summing up of the calm judgment of posterity. Washington's character needs no such chicane or pettifogging. It can favorably be con-Its first great defect, and one which is characteror posterity. Washington's character needs no such chicane or pettifogging. It can favorably be contrasted with the greatest and best men of this or any other period. Yet Mr. Everett selected for his great comparison the most corrupt man of a most corrupt age—the hero of Blenheim. Even if it was necessary to have a foil from England, that was necessary to have a lon from Pagand, that country has produced greater and better men than Marlborough. But at the winding up of the contrast, the trick of the orator was perceived. The great design of it was to bring in striking contrast Blenheim Palace and Mount Vernon: to display not so much Washington's greatness, as the great art of the rhetorician. The trick was worthy of Everett, but unjust to Washington.

We are more than ever convinced that it is not in the power of a man of Edward Everett's timid, tem-

porizing character, to have any just conception of the great nature of George Washington. He may strew sweet flowers over his tomb, and say masses for the quiet repose of his remains at Mount Vernon— may do for his memory what a body servant did while alive for his person—but can have no concermay do for his memory what a body servant did while alive for his person—but can have no conception of his great soul.

on of his great soul.

His manuer the first evening was rather impr His manner the first evening was rather impressive; but when he came to repeat the lecture, and his extempore introduction to the audience in precisely the same words of the evening previous—when he went through with precisely the same gestures at the same places, like a schoolboy rehearing a piece, giving the same tones, the same stops, the same starts—the whole thing seemed so studied and artificial, so destitute of enthusiasm or sincerity, that it really had the effect to discount his effort of the first evening. His is the eloquence of art, not the first evening. His is the eloquence of art, not nature. That of Ames and Henry gushed forth like a torrent that could not be controlled; and the audience felt that it would only rise higher by resistance; but, while listening to Everett, you have a painful feeling that the sudden slipping of a word, a comma, or a crook of the elbow, from his memory, might so disconcert him as to destroy his whole oration.

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RESPONSES FROM TWO OF THE NORTH ERN 'MUD-SILLS.'

enator Hammond's Democratic speech, denouing the laboring men of the North as the mere mudsills of society, has elicited noble responses from Sen-ator Broderick of California, and Senator Wilson of Massachusetts, both of whom passed their youth and early manhood at hard and honest toil. Senator Broderick spoke as follows:

'I suppose, sir, the Senator from South Carolina did not intend to be personal in his remarks to any of his peers upon this floor. If I had thought so, I would have noticed them at the time. I am, sir, with one exception, the youngest in years of the Senators upon this floor. It is not long since I served an apprenticeship of five years at one of the most laborious mechanical trades pursued by mana trade that from its nature devotes its follower to thought, but debars him from conversation. I would not have alluded to this, if it were not for the remarks of the Senator from South Carolina; and the thousands who know that I am the son o and the thousands who know that I am the son of an artizan, and have been a mechanic, would feel disappointed in me if I did not reply to him. I am not proud of this. I am sorry 'tis true. I would that I could have enjoyed the pleasures of life in my boyhood's days, but they were denied to me. I say this with pain. I have not the admiration for the men of the class from whence I sprung that might be expected; they submit too tamely to oppression, are too prone to neglect their rights and duties as citizens. But, sir, the society to whose toil I was horn, under our form of government, will yet conborn, under our form of government, will yet con-trol the destinies of this nation. If I were inclined to forget my connection with them, or to deny that I sprung from them, this chamber would not be the ce in which I could do either. While I hold a seat here, I have but to look at the beautiful capitals adorning the pilasters that support this roof, to be reminded of my father's talent, and to see his handi-

Senator Wilson's response to the mud-sill taunt was in the following striking language :

. The Senator from South Carolina exclaims, . Th man who lives by daily labor, your whole class of manual laborers are essentially slaves—they feel galled by their degradation. What a sentiment is this to hear uttered in the councils of this democratic Republic! The Senator's political associates, who listen to these words which brands hundreds of thousands of the men they represent in the free States, and hundreds of their neighbors and personal friends as slaves, have found no words to repel or rebuke this language. This language of scorn and contempt is addressed to Senators who were not nursed by a slave; whose lot it was to toil with their own hands—to eat bread, earned, not with the sweat of another's brow, but by their own. Sir, I am the son of a 'hireling manual laborer, who, with the frosts of seventy winters on his brow, daily labor.' I, too, have 'lived by daily labor. I, too, have been 'a hireling manual laborer.'— Poverty cast its dark and chilling shadow over the home of my childhood, and want was there some nes-an unbidden guest. At the age of ten years to aid him who gave me being, in keeping the gaunt spectre from the hearth of the mother who bore me—I left the home of my boyhood, and went to carn my bread by 'daily labor.' Many a weary mile have I travelled.

'To beg a brother of the earth To give me leave to toil.'

Sir, I have toiled as a 'hireling manual laborer in the field and in the workshop; and I tell the Senator from South Carolina that I never 'felt galled by my degradation.' No, sir—never! Perhaps the Senator who represents that 'other class which leads progress, civilization and refinement,' will ascribe this to obtuseness of intellect and blunted sensibilities of the heart. Sir, I was conscious of my manhood; I was the peer of my employer; I knew that the laws and institutions of my native and adopted States threw over him and over me alike the panoply of equality; I knew, too, that the world was before me, that its wealth, its garner-ed treasures of knowledge, its honors, the coveted prizes of life, were within the grasp of a brave heart, and a tireless hand, and I accepted the responsibilities of my position, all unconscious that I was a 'slave.' I have employed others, hundreds of 'hireling manual laborers.' Some of them then possessed, and now possess, more property than I ever owned; some of them were better educated than myself-yes, sir, better educated, and better read, too, than some Senators on this floor; and many of them, in moral excellence and purity of character, I could not but feel, were my superiors. I have occupied, Mr. President, for more than thirty years, the relation of employer and employed and while I never felt 'galled by my degradation in the one case, in the other I was never conscious that my 'hireling laborers' were my inferiors.— That man is a 'snob' who boasts of being a 'hireling laborer; 'that man is a 'snob' who feels any interiority to any man because he is a 'hireling laborer,' or who assumes any superiority over others because he is an employer. Honest labor is honorable; and the man who is ashamed that he is or was a ' hireling laborer ' has not manhood enough

to 'feel galled by his degradation.'
Having occupied, Mr. President, the relation of either employed or employer for the third of a century; having lived in a Commonwealth where the hireling clas of manual laborers' are 'the depositaries of political power; ' having associated with this class in all the relations of life; I tell the Senator from South Corolina and the class he represents, that he libels, grossly libels them, when he declares that they are 'essentially slaves'! There can be found nowhere in America a class of men more proudly conscious or tenacious of their rights.— Friend or foe has ever found them

* A stubborn race, fearing and flattering none." But the Senator from South Carolina tells us that if the hireling laborers knew the 'tremendous se cret' of the ballot-box, our 'society would be reconstructed, our government overthrown, and our property divided.' Does not the Senator know that an immense majority of the 'hireling class of man-ual laborers' of New England possess property? Does he not know that the man who has accumulated a few hundreds of dollars by his own toil, by the savings of years, who has a family growing up around him upon which his hopes are centered, is a conservative? Does not the Senator know that he watches the appropriation bills in the meetings of those little democracies—the towns—as narrowly as the Representative from Tennessee, in the other House, [George W. Jones,] watches the money bills on the Private Calendar? I live, Mr. President, in a small town of five thousand inhabitants. Nearly half of the population are employed as operatives

and mechanics for the manufacture of shoes for the

Southern and Western markets.

In 1840, we had thirteen hundred inhabitants and the property valuation was about three hundred thousand dollars. Last May, we had fourteen hundred names on our poll list, two-thirds of them hireling mechanics, and a property valuation of over two millions of dollars. These hireling laborers,' on town meeting days, make the appropria-tions for schools, for roads, and for all other pur-poses. Do they not know 'the tremendous secret of the ballot-box?' Have they proposed to divide the property they themselves created? No, sir, no but I will tell the Senator what they have done Since 1850, they have built seven new school-houses, with all the modern improvements, and at an expense of about forty thousand dollars—one house costing more than fourteen thousand dollars; they have established a high school, where the most advanced scholars of the common schools are fitted for admisscholars of the colleges, or for the professions, the business and the duties of life; they have established a town library, freely accessible to the inhabitants, containing the choicest works of the Old World and containing the choicest works of the Old the New, of ancient and modern times. est 'hiroling manual laborer,' without cost, can take from that library to his home the works of the master minds, and hold communion with

· The dead but sceptered sovereigns who rule Our spirits from their urns.'

SENATOR HAMMOND'S 'WHITE SLAVES. The Newark Advertiser calls attention to the fact that Mt. Wright, the wealthy and accomplished Senator from New Jersey, is one of the class whom his peer in the Senate, Mr. Hammond, stigmatized, in a recent speech, as the 'white slaves' of the North. Mr. Wright, who, singularly enough, votes with the South Carolinian on the Lecompton, and every other party question, adversely to the in-terests of free labor, gained his fortune by harnessmaking, and is justly proud of his success in that mechanical business, which he still follows.

' How,' adds the Advertiser, ' dares a slaveholde speak with disrespect of the dignity of labor? Does he not know that it is held in honor in every civil-ized country out of the African section of the United States? Why, even the royal princes of Prussia are obliged to learn a trade, as a necessary branch of their princely education. Does our honorable Senator acknowledge, on a review of the past, that he has ever been a 'white slave'? On the contrary, is he not an eloquent and conclusive example of the excellence of free institutions, by which an enviable fortune and position like his could be achieved, and this, not by one man only, but hy hypotropic viable fortune and position like his could be achieved, and this, not by one man only, but by hundreds and thousands of the best blood of the nation? Mr. Wright is but one specimen of a most numerous class of men, who are every day rising to distinction from the ranks of labor. Slavery indeed! How insolent and absurd! The Senator from New Jersey, we dare assert, never was a slave till he quitted the factory for the farum, till he gave up his mechanic factory for the forum, till he gave up his mechanic tools to work in the harness of political drudgery. In this lies the slavery of the Northern whites, and

From the Boston Daily Bee.

THE OPPRESSION OF THE BUCHANAN ADMINISTRATION TOWARDS COLORED CITIZENS.

oppression of the Buchanan Administration in such light as it deserves. Many of our citizens are acquainted with Dr. J. S. Rock, a colored gentleman residing in this city, a citizen of Massachusetts, who sustains a good reputation, and is besides a man of no mean abilities and acquirements. He has been for some time suffering from disease, and proposes soon to visit Europe in hope of recovering his health by travel. Of course, he cannot safely or conveniently travel upon the Continent without a passport or a protection from some recognized governs ment. Being a citizen of Massachusetts and of the United States, Dr. Rock, of course, desired and has the right to the same protection that is accorded to all his fellow-citizens who go abroad, and he made application, a few days since, through the Hon. Henry Wilson, U. S. Senator, to the Department of

> DEPARTMENT OF STATE, Washington, April 2d, 1858.

To the Honorable Henry Wilson, Senate Chamber :

Sir-I have had the honor to receive your note of yesterday, with its accompaniments.

In reply, I have to inform you that it is not the practice of the Department to issue any other paper than passports to persons going abroad from this country. A passport being a certificate of citizenship, has never since the foundation of the government been granted to persons of color. No change in this respect has taken place in consequence of the decision of the Dred Scott case. Returning the enclosure in your letter, I have the honor to be, sir,

Your obedient servant,

Now, in this letter, Mr. Cass has certainly written one untruth, if not more: he says that pass ports have never been granted to persons of color. This is entirely false, as we shall presently prove. Whether Mr. Cass ignorantly or deliberately this statement matters not, so far as his veracity is concerned. Passports have been granted to persons of color by the Department of State, and by our Ministers at the Court of St. James. In 1834, a passport was granted by the then Secretary of State, o Robert Purvis and his wife, colored persons, residing in Philadelphia, in the regular form, and certifying that they were citizens of the United lent themselves to this shameful work, should be held States. This passport was obtained through Robert to a severe accountability to the civilized world. on the part of the Department of State; and it blood-thirsty and demoniacal spirit towards the peowas used by Mr. Purvis, and respected as much as any passport ever granted to a v hite man. This is one item for Mr. Cass's consideration.

In 1836, a passport was granted by Mr. Forsyth, Secretary of State, to Rev. Mr. Williams of New York, ly to pass, Rev. Peter Williams, a citizen of the United States, and in case of need, to give him all lawful aid and protection.' This is item number two for the refreshing of Mr. Cass's official memory.

through the Secretary of Legation, John C. B. Davis, a regular passport, such as is issued to any applicant having a right to claim it; and this passport United States. ment : this is true, but it must be remembered that the Foreign Minister derives all his power from our government, acts wholly under the any force, without it derives it from the State Department, and for his passports the U. S. government is responsible. Besides this, we wish to state here an important fact bearing upon this subject. Since the incoming of the Buchanan administration, Mr. that Mr. Cass well knew that such had been the practice, and hence his statement in his letter to

Again, a passport, precisely similar to that given to Mr. Brown during Mr. Lawrence's term of office, was granted by Mr. Dallas to Mr. Putnam, of Salem, Massachusetts, a colored citizen. The precise date of this document we cannot now state, not having the passport before us, though we can obtain it, but during the administration of Franklin Pierce. This is item number five, to refresh the memory of Lewis Cass. These, it would seem, are quite enough to convict Mr. Cass of falsebood, or of the grossest ignorance; but we have one more instance, which we wish especially noted. In 1854, a passport was granted to John Remond, a colored citizen of Salem, ing for St. Louis. Massachusetts, by Wm. L. Marcy, Secretary of State under Franklin Pierce. Mr. Remond has this passport in his possession, and any person can see it who desires to be further convinced of Mr. Cass's falsehood or blundering. This is item number six for Mr. Lewis Cass, Secretary of State under James the settlement of the secretary Buchanan; and we hope that we have not made so much 'noise and confusion' about the matter that the venerable and portly Secretary will not be able to understand us, or to explain his strange conduct! How it is possible for Mr. Cass to be ignorant of the facts in relation to this subject, we cannot conceive; and how he can, if he knows the facts, have the brazen effontery to make such a false assertion as he has made in his letter to Senator Wilson, 'bates Bannagher,' as an Irishman would say: it distances

Buchanan and Lecompton impudence and falsehood.

The pains which Mr. Cass takes to deny that the Dred Scott decision has had any influence to change the practice of the government only proves all the more that such is the fact. The record is so clearly against the Secretary and the Administration, that it would have been far more decent and respectable in them to have acknowledged the truth, that they have changed the policy and practice of the govern-ment, and resolved that colored men shall not be recognized in any manner as citizens of the United States, and that they have determined to degrade and oppress colored men in every possible mode. We have no room here for the reflections that naturally suggest themselves, nor have we the disposition to indulge in them: the naked record of the facts of oppression and falsehood, and to make it abhorred by every man who loves justice, humanity and troth. To our miud, the most disgraceful feature of the Dred Scott decision is that which takes away from American citizens, travelling in foreign countries, that shield of natural protection which it should be our pride and glory always to extend over the humblest of our citizens, without regard to lo-cality, condition or color. Let it stand as a brandme upon the brow of this Administration.

of shame upon the brow of this Auministration, that they deny the right to a class of our citizens solely on account of the color of their skin, and that they attempt to excuse their pusillanimity and tyranny by a most unblushing falsehood. The Bee covers the whole ground in this case,

The Liberator

NO UNION WITH SLAVEHOLDERS.

BOSTON, APRIL 16, 1858. TWENTY-PIPTH ANNUAL MEETING

American Anti-Slavery Society

The Twenty-fifth Annual Meeting of the Am Anti-Slavery Society will be held in MOZART HALL, No. 668 Broadway, (above Bleecker street,) on TUESDAY and WEDNESDAY, May 11th and 12th : commencing, as usual, at 10 o'clock, A. M., on the first day, and closing in the afternoon of the In this lies the slavery of the Northern whites, and last. Arrangements will be made to secure addressnot in the labors of the plough, the anvil, or the es from eloquent champions of the cause, not only a the first, but at each subsequent session.

At no time within the quarter of a century in which this Society, as the representative of the American slave, has pressed upon the consciences of the people the duty of IMMEDIATE EMANCIPATION, have the ob ligations resting upon its friends been more impera-It seems to be the purpose of the Buchanan Administration to heap falsehood upon falsehood, and oppression upon oppression. We desire to lay before our readers a plain statement of facts, which will exhibit the reckless falsehood and the heartless numbers, from every part of the land, to confer with numbers, from every part of the land, to confer with one another upon the state of the cause, and, by an interchange of thought and sympathy, prepare for new labors and conflicts in its behalf.

The object of the Society is not merely to make Liberty national and Slavery sectional '-nor to pre vent the acquisition of Cuba-nor to restore the Mis souri Compromise—nor to repeal the Fugitive Slave bill-nor to make Kansas a free State-nor to resis the admission of any new slave State into the Union-nor to terminate slavery in the District of Columbia and in the National Territories-but misingly, to effect the immediate, total and eternal overthrow of Slavery, wherever it exists on American State, to be furnished with the necessary passport or protection. Mr. Wilson transmitted the request and accompanying documents to Mr. Secretary Cass, and received the following reply:

(No Union with Stavenchess present a the expense of human liberty. Living or dying, our motto is, No Union with Slaveholders, religiously or po

· WM. LLOYD GARRISON, President. S. H. GAY, WENDELL PHILLIPS, Secretaries.

BRITISH FALSEHOODS CONCERNING THE · ATROCITIES IN INDIA.

The recent English journals report a debate in Parliament on India, in which were disclosed two remarkable facts: first, that the atrocities related in all the papers as having been committed by the Sepoys in India were mere fabrications, and that no cases of ape or mutilation have occurred; and, second, that the English troops, after a war of ten months, have no prisoners of war, all the prisoners being regularly murdered. The first was admitted by the Chairman of the East India Company, the second by Sir H. Rawlinson, one of the Directors; both statements are, therefore, official.'

Now, if this be so, and we have really at length got the truth on this matter, there should be one general outburst of indignation against the authors and propagators of these lies, at once so cruel and so unspeakably base. The English journals, which have lent themselves to this shameful work, should be held Vaux, Esq., and was granted without any objection Among them all, no journal has evinced a more ple of India than the London Punch. Its frequent articles, and still more its pictures on the subject, have been ferocious and brutal beyond any thing else we have seen, and must have gone very far towards a colored man, in which the Department requests working up the minds of the British people and solall whom it may concern to permit safely and freediery to the miliseriminate and savage butchery which diery to the indiscriminate and savage butchery which the latter, as it seems is now admitted, have perpetrated in India. Shame, unspeakable shame upon that journal and its allies in this business! They have In 1849, Mr. William Wells Brown, a colored inflicted a stain upon the British name, never to be citizen of Massachusetts, received from the Minister fully atoned for or washed out. The blood of those at the court of St. James, Hon. About Lawrence, thus savagely butchered will cry out against them so long as the earth endures, and every honest soul in every part of the world will give response to the cry.

also certifies that Mr. Brown is a citizen of the It is a satisfaction to us to remember, that among This is item number three for Mr. the anti-slavery men and women of Great Britain are Cass. It may be objected that this was not a those who at the time protested against the course of case of issuing a passport from the State Depart- the British in India, and who declared (see letter from Scotland in National Anti-Slavery Standard of Nov. orders and au- 7, 1857) that 'the atrocities perpetrated by the nathority of the State Department, and is its Repretives [the India stories being then generally received sentative abroad. No document issued by him has as correct are almost a reflection of those inflicted on them under British rule.' In every part of the world, the humane heart cannot fail to rebuke such cruelty and crime, especially when practised by a professedly Christian nation upon those whom they regard as ignorant and uncivilized. But when stories Dallas, our Minister at London, has been notified regard as ignorant and uncivilized. But when stories not to issue any more such passports to colored citizens of the United States. This proves conclusively cated by the stronger party, and put in circulation for cated by the stronger party, and put in circulation for the purpose of exciting a spirit of vengeance against Senator Wilson is flatly contradicted by his own previous action. Let Mr. Cass consider and explain of innocent people, as in the case before us, words are this item also. such preëminent villainy deserves .- x.

> DEATH OF HON. THOMAS H. BENTON. Thomas Hart Benton, the veteran Senator of thirty ears' standing, died in Washington at half-past 7 clock on Saturday morning. The President had an interview with him on Friday evening, but what was said has not transpired. He had his senses up to the

days.' It reads as follows :-

Dear Sir : - I am out of material. I want some more volumes. If you have not got them, please come and see me, and let us consult together—for I Yours truly, THOMAS H. BENTON.'

Colonel Benton leaves three daughters - among them Mrs. Fremont, now on her way with Col. Fremont to California, and Mrs. Jones, wife of Mr. Carey Jones. His wife died several years since, in Washington. He was the life and soul of General Jackson's administration, and with a spirit characteristic of the man, from being his intense enemy, became

his best friend. No one will forget his battle upon the Expunging Resolutions, against the United States Bank, on the Currency Question, the Gold Bill, Fishing Bounties, his Texas Resolutions, the Compromise Measure and his political hostility to Calhoun and the nullifiers.

As long as he had sufficient strength he continued, propped up in his bed, to prepare with his own hands he closing pages of his Abridgment of the Conis enough to convict the Buchanan Administration gressional Debates, notwithstanding the intense pain of an internal cancer, gradually preying upon his vitals. When he could no longer hold the pen or sit up, for several days he continued to dictate to an

> The funeral services were attended, among others by the President, Members of the Cabinet, Foreign Ministers, and Members of Congress. The corpse was conveyed to the cars, for transmission to Mis-

> The people of St. Louis met on Saturday, passed appropriate resolutions, and appointed a committee to nake arrangements for a public demonstration of respect to the remains of the deceased when taken

RESPONSIBILITIES OF PARENTAGE. THE UNWELCOME CRILD; or, the Crime of an Under sired Maternity. By HENRY C: WRIGHT, author of 'Marriage and Parentage.' Published by Bels Marsh, 14 Bromfield Street, Boston. Price 30 cts. in paper cover, and 45 cts. bound in cloth.

The one great object of the author is to call attention to the ANTE-NATAL EDUCATION OF MAN, and to show the bearing of that education on his Post-Natal character and destiny. The author has shown, in a strong and convincing light, the deep outrage of pa-rents giving existence to children whom they do no want, and the impossibility of doing justice to thos who are born of a maternity whose respo and sufferings the mother is not prepared joyfully welcome. The Ante-Natal education of man, and its bearing on his Post-Natal life and happiness, in the body and out of it, is a subject that is entirely ignored by Church and State, by the Pulpit and the Press, by the school and college, by religion and government, and by society: yet the author of this work has shown that what is done for man before his birth has more control over his physical, social and spiritual health and happiness than what is done for him after he is born. He has shown how slaveholding, piracy, murder, robbery, drunkenness and every crime may be and are ingrown on the soul, by the father and mother, before birth. As a simple matter of fact, parents often consign their children to a dungeon or a gallows before they are born.

Two facts, clearly stated and illustrated by Mr. Wright, should never be lost sight of by those who hope to become parents. 1. That all that goes to form the body and soul of the child, previous to birth, must come to it through the maternal organism; and, (2.) as it passes through her organism, it must be stamped with her diseases and conditions of body and soul. What must be the birthright conditions and tendencies of that child's body and soul, whose gestational growth and development were perfected under a heart throbbing with loathing and hatred of its ex-

The subject discussed in this work is one whose im portance cannot be over-estimated. The author has discussed it with a sincerity and earnestness becoming its greatness and bearing on human destiny, and in appropriate language, which will not offend any truly refined and delicate mind.

For twelve three-cent post-stamps, a copy of th paper-covered book will be sent, pre-paid, to any part of the nation. Direct to Bella Marsh, as above.

CIRCUMSTANCES ALTER CASES.

This fragment of the wisdom of ages has been brought to mind by passages in three editorial articles in the Semi-Weekly Tribune of the 9th inst. The first, (theoretic,) is from an article entitled 'The Revival: ' the second, (antagonistic.) is from one called 'The Artful Dodger,' bearing reference to a political opponent; the third, (practical,) is from a jubilant eading article, recording the vote, of 119 to 111, by the wrath of God by belief in the magic of atonement. which the House decided to adhere to their amendment to the Lecompton bill of the Senate. Here are the three :-

AND MAKING A GENERAL APPLICATION.

Whatever of reality and genuineness there is in the prevailing religious movement must show itself in one direction—in its influence on actual morality and every day virtues. • • • We know there are noble exceptions, but has not the tendency of many of the strictest of our religious bodies been to put picty on one side, and honesty and justice on the other? • • We trust that one good effect of this religious awakening will be a change in this respect. Every man who is now, as he supposes, starting on a new course of life, must ask himself what is his solties, toward the great questions of justice, humanity and morality constantly agitated in this country. He is to take his position for the universal rights of man, of whatever creed or color, or against those rights.'

II. THE TRIBUNE APPLYING ITS PRINCIPLE TO

'Mr. John Slidell, of Louisiana, has long been known as a politician of the most unsavory and reckless character. • • • He does on all occasions what he, from his political point of view, deems it necessary to have done, without any troublesome reference to the petty distinctions of right and wrong."

III. THE TRIBUNE ACTING PROM ITS POLITICAL ENCE TO THE PETTY DISTINCTIONS OF RIGHT AND slavery, the antagonism of society, the degradation of

are tepidly Republican, 'off and on,' are cackling over an alleged abandonment of principle in the Republican vote in Congress for the Crittenden-Montitude in the Republican vote in Congress for the Crittenden-Montitude in Congress for the Cr gomery substitute, because, they say, it allows Kan-sas to come in as a slave State, if she shall prefer to do so. There are two severally conclusive anterest do so. There are two severally conclusive answers to this chuckle: 1. We know that Kansas does not and will not prefer to come in as a slave State: 2. If ness below! she did, the Republicans would violate none of their cherished principles in allowing it. Turn to the Philisters think they can tease God to do what they want adelphia platform, (see Tribune Almanae for '58, p. 33,) scan it carefully, and you will find there no dec-

side, in contiguous columns of the Tribune. This is what comes of compromise! Read, mark. learn, and inwardly digest it, abolitionists, in preparation for the time, shortly coming, when the Republication? Is it the sly, corrupt politician? the 'dem can organ nearest you shall carnestly beg your votes ocrat' who hates democracy, but under its covert for Frement, or Sumner, or Wilson, or any other seeks to ruin the people? No; he is orthodox in Republican candidate, just this once, to help the cause profession, though atheistic in his public practice and in this important crisis! What cause? Whose cause? private creed. Is it the able lawyer, who prostitutes

As usual, it found a welcome, and is an uncommonly his shops for drunkeries and gambling dens, his housexcellent number. Two American letters, from es for brothels? No; he is sound in the faith. Is S. P. of Philadelphia, and Thomas Garrett of it the merchant who trades in coolies? No; he is Wilmington, Del., open the number, and are of espe- church member, painted with the proper stripe. Is cial interest. The former relates to the truly noble it the Doctor of Divinity who defends Slavery as a and wholly successful efforts of Miss Mattie Griffith Divine institution? Not at all; he believes in the deprives herself of every thing in the nature of world- trader, whose word is good for nothing, who will ally property. T. Garrett's letter speaks encouragingly ways take you in ? No; he is out in the street pimpof the prospect that Delaware will, ere long, cease to ing for the prayer-meetings of his sect. Is it the be a slaveholding State; and says that, from the east- man who sends rum and gunpowder to the negroes of ern shore of Maryland, a great proportion of the slaves have already run off, and that 'slaveholders them cast shricking to the hungry waves before it meet with but little sympathy hereaway when their touches land? Oh no; he contributes to the Trac slaves escape.' He has himself assisted two thousand Society. Do men pray for the President of the United one hundred and sixty slaves to escape from their bondage. The remainder of the paper is mainly occu- opportunities, he may secure to all men the unalienpied with information relative to the Anti-Slavery movement in this country, selected with care and ness'?-may take the Golden Rule of this blesse judgment. An article from the London Morning New Testament, and make that a mete-wand for the Post on the New French Slave Trade in Africa is American Government? They ask no such thing valuable, and one of the kind which seldom gets cop- Do they pray that our Supreme Court may do justly ied or noticed in American newspapers. The sub- and love mercy, and walk humbly with its God scription price of the Advocate is very small,-half a They pray for no such men; and those they do pra dollar a year, -and it merits a wide circulation. for, they ask only that they may believe the cre-Names and subscriptions can be sent to this office (21 and 'come to Christ'-to Jesus of Nazareth! Cornhill, Boston).

SINGULARLY DESCRIPTIVE. By a transposition of to the Catechism and the meeting-house! the letters constituting the words, ' The Constitution I do not know how many men, and women too corresponds exactly to the fact.

spiteful?

THE REVIVAL OF RELIGION THAT WE

Rev. THEODORE PARKER preached a second dis urse on the subject of Revivals last Sunday. Music Hall was crowded to overflowing, four thousand peroing away, unable to obtain even standing-room The Sermon was reported by Mr. Yerrinton, and has been published, in pamphlet form, by William L. Kent & Co., (Bee office.) We give the following

How much we need a real Revival of Religion Not a renewal of Ecclesiastic Theology, but a Reviva of Picty and Morality in men's hearts.

The people feel this need; hence we turn off to lool at all new things in religion. We are tired of that old stack of hard, dry, meadow hay, where the Christian herd has so long sought fodder, and been filled with the east wind. We long for the green pasture and sweet grass along the streams which run among the hills; hence we wish to leap over or crawl unde or crowd through the bars of this old winter cow-yard of the church, and at least get out of that unwholesome pen and go somewhere, with God to guide us, though we know not whither. Let the prayers of the Protestant churches be an

swered to-night; let all the white men and women the United States be converted to the Ecclesiastic Theology which is taught in Orthodox meeting-houses; let the conversion take in all the babies who know their right hand from their left-suppose there are fifteen millions who are 'brought under,' and 'bowed down,' as they properly call it, and made to believe in the creeds of the Revival ministers; let all these be added to the Church next Sunday, and take their communion of baker's bread and grocer's wine,-i would not abate one of those five great evils-War Political Corruption, Slavery, Selfish Antagonism i Society, nor the Degradation of Woman. Such a conversion is not a step towards removing any one of these evils-nay, it is a step away from that work. Such a conversion would entail inferiority on woman -retard the progress of civilization, the moralization of mankind-add to the fetters of the slave-strengthen the tyrant's hand-increase the chances of pros pective war, and add to its horrors when it broke out For it would bless all these iniquities in the name of God, and justify them out of the Old Testament and the New-it is quite easy to do so. Nay, suppos you should convert the three millions of African slaves over ten years old, not one of them would dare thereafter to run away from his master, or strike that master down. Such conversions would unman the

negro slave. Ministers in churches do not make it a principal thing to try and remove these evils, to develop man's nature, to set the religious faculty, that greatest River of God, to turn the morals of society. They aim chiefly to remove unbelief in ecclesiastical doctrines, to admit men to the church, to save their souls from 'No man,' say they, 'goes into heaven for his religion, for any merit of his own; with a whole life of piety and morality, ended in the cruelest martyrdom, I. THE TRIBUNE STATING A GENERAL PRINCIPLE he cannot buy a ticket of entrance, while a moment's belief in the ecclesiastical theology, and joining of a church, will admit a pirate, a kidnapper, a deceitfu

> not merely religious character and life, but only theological belief, as the one thing needful ?-then look at these two facts.

First, the Protestant Churches of America have one great corporation-the Tract Society-wherein many sects work together. The aim is theological-to enforce ecclesiastic doctrines; it is not religious-to promote love to God, and the keeping of his natural laws writ in the very constitution of man. So the Tract Society protests against none of the great evils I have named. It attacks no popular wickedness; it would save men from the fancied wrath of God by faith in Christ; not by virtue and wisdom save them from actual ignorance, superstition, covetousness

drunkenness, dishonesty. It would save men in their sins hereafter, not from their sins to-day and here. It has little to say against war, political oppression woman. | Even the Bible Society, in which all sects nite, dares not give the New 1 Some of the journals, including one or two that slave, though the American Anti-Slavery Society

laration, no protest, against the admission of a bona the prayers of the churches centre on one man, he fide slave State as such.' presently 'caves in.' Now, at a Revival meeting, who The first and third of these extracts stand side by is prayed for, prayed at, prayed against? The Ecclesiastical archers do not draw their bow at a venture it is with good aim. What Saint Sebastian is there who is struck full of the arrows of Calvinistic imprehis grand talents to bring the most miserable culprit safe from the justice of the law? No; Sunday after THE LONDON ANTI-SLAVERY ADVOCATE. The Ad- Sunday he sits in an orthodox meeting-house, and recocate for April came to hand on Monday, the 12th. quires no conversion. Is it the capitalist who rents of Kentucky, to give freedom to the slaves which damnation of Unitarians, Universalists and babies not had come to her by inheritance, though thereby she wet with baptism; he needs no repentance. Is it the Africa, and fills his ship with slaves for Cuba, half of States, that in his grand position, with his magnificent able right to life, liberty, and the pursuit of happidoes not mean to come to him who said religion wa

of the United States and the American Union, the fol- have labored with me to convert me. Not one ever lowing descriptive sentence (as to the support given to asked me to increase in Religion, in either part of itslavery by the Constitution and Union) is formed, in Piety or Morality; to be more temperate, indus making almost a perfect anagram :- 'Oh! their in- trious, truth-telling-quite the opposite of that; more human countenance of that detested institution!' Sure- generous, just, charitable, philanthropic, forgiving to ly, this is not a little remarkable; for the declaration my enemies. Not one ever asked me to be a better minister, scholar, neighbor, friend, cousin, uncle, brother, husband. None ever prayed me to love God The Boston Courier seems to be wholly inca- better, or to keep his commandments more, only to pable of discriminating between descriptive personal- (come to Christ; and their Christ, it was the Cateities and spiteful personalities. Is this because its chism, which tormented me in my infancy, which I personalities, especially in regard to the friends of sobbed over many a night and wept myself to sleep, progress and the advocates of reform, are always and at last made away with the abominable thing trod it under my feet forever, before I had seen my outcast, and save the hunted. How villanous!

love to God and love to man! It means only, come

seventh birth-day. I do not know how many letter writers, clergymen, laymen, and lay women value writers, clergymen, have threatened me with eternal damnation. In one is sure I am to have it at last; these other one is sure I am to summarily.' No one ever the me with any vice, with any lack of virtue or many excellence; only with disbelief in the Calcelon That is the second thing.

These two things show that the church wants These two timings of unreason, not a life of natural life in the theology of unreason, not a life of natural life. piety and morality; and because the ministers wa for this, and with such tools to this end, is it that a many of them pass their lives

'In dropping buckets into empty wells, And growing old in drawing nothing up.' These things being so, Ecclesiastical Revivals to 19 These timings being active make superatitious characteristics members, not religious men and women. heal the hurt of the daughter of my people shipts. -I mean, they do not heal it at all.

They skin and film the ulcerous place, Whilst rank corruption, mining all within

What is the great obstacle to the liberation of What is the great It is the Roman church; at if every Frenchman was a member of the Roam church, and believed its creed, France might gire to the ghost to-morrow-it would never be free.

What is the great obstacle to the improvement Catholics in America? It is the Catholic church and just in proportion as an Irishman is wedden that church, just so far do I despair of him. In the degree, our Protestant Theology is working a single harm for us. Manly, natural religion—it is not joining to

church; it is not to believe a creed-Hebrew, Ciris tian, Catholic, Protestant, Trinitarian, Unitarian Nothingarian. It is not to keep Sunday idle; to g. tend meeting; to be wet with water; to read the & ble ; to offer prayers in words ; to take bread and was in the meeting-house. I know men who do all the things, and yet give scarce more evidence of piery morality than the benches where they sit, -wood no ing on wood. Other men I know who do here d these things, and yet are among the most religious of God's children. Such things may help you-the use them, in God's name, if you find it so. They have hinder-then, in God's name, cast them off, Jose of Nazareth was no Christian, in the ecclesian, sense of that abused word; and could be come to be ton to-day, and bear the same relation to America ; the nineteenth century that he did to Palestine in the first, he might not be crucified or stoned dead in the streets, because the laws forbid such outrages no but in the 'Conference Meeting of Business Men'the prayer meetings of the grimmer sects, the Revinlate men and women too, would beseech God to control bim from the wicked belief that his own religies would save his own soul, that our Father in Hene was effectually to be served by justice and leve to be children; and, if they could not do that, they would pray- Remove him out of the way, and let his info ence die with him.' I say these things are not region; helps or hindrances they may be. Reign itself is something far more inward and living. It's loving God with all your understanding and you heart and soul. It is service of God with every last of the body, every faculty of the spirit, every pove he has given you, every day of your life. . . .

What if all the thirty thousand Procestant ministra. and the two thousand Catholic priests, in the United States, had such Religion-worked with such tieslogical ideas of Man, God, duty, destination! The would never be another war, staining America vin blood; filibustering would be impossible; joing oppression, it would not continue a week; the pera would not choose a magistrate in the day time when they must hire watchers to sit up with and look and all night, lest he do mischief: a wicked ruler wall be as impossible as a ghost in the day time. Siver would end before the Fourth of July, and on Indpendence Day, the Mayor of the city might tell te Rear Admiral of the Turks, 'My dear sir, we are coverted, and as good as Africans, Mahommedans, me there is not a slave in all the United States. Been has become almost as Christian as Tunis or Algien! What a change would come over the structure of sciety! Cooperative industry would take the place if selfish antagonism. How would that flower of W. manhood expand with fairer, sweeter, and more prophetic bloom! How would the nation's wealth ucrease! What Education for all-what Welfarence what Progress for the future! What a generation of sons and daughters would this people raise up! An what missionaries should we send abroad, not to press ignorance to the heathen, who have enough of itiready, but to carry the light of the Gospel of Life # the nations that sit in darkness, and in the shales of death ' !

Such a Revival of Religion-it is possible; one day it will be actual. The ideal in my heart is a propher of the real in mankind's actual life. At length the best must be; this is as sure as that God is God. But this Revival will not come by miracle. God des his part by creating us with faculties fit for this glatous destination; by providing us, in the material world, the best means to achieve that destination and get this development. To use these powers and ofportunities, it is not God's work, it is your and mine. There never was a miracle, there never sil be. Trust me, what God once makes right, he will

never unmake into wrong. This Revival of Religion will not come by prive of words, although the thirty thousand Protection ministers and the two thousand Catholic go down their knees together. In 1620, our Puritan father wished to have all New England ploughed up, and made fit for farms. Suppose they had gone down a their knees, and asked God to do it. Not a furni would have been turned to-day, not a plougheles forged or cast. A few weeks ago, London men waied the Great Eastern launched. What if all the Laglish clergy, Episcopal, Dissenters, had put up proces in the meeting-houses, petitioning God to do this work, and the Queen and Parliament had knelt down on their knees in supplication, saying,- Have meny upon us, O Lord! miserable offenders. There is 20 health in us. We beseech Thee to launch her, god Lord ! They might have prayed till they were blad in the face, the vessel would not stir an inch. Ist they used the natural means God gave them. The thinkers prayed great scientific thoughts-they prayed steam-engines and hydraulic-rams. The labora prayed work-they prayed with levers and windless, and coal-fire. With sore toil, the hydraulic-rans sweat through their iron skin, twelve inches thick And the launch took place, Mind gave his right and to Matter, and Miss Leviathan, on her marriage day, coy, timid, walked with him to the water, and they became one. Ere long they will take a whole town's population, a wealth of merchandize, and swid the Atlantic together, breast to breast, stroke and stroke, three thousand miles in a week!

Prayer, the devout helpmeet of work, is the brate man's encouragement when struggling after perfection. But prayer as a substitute for work,-not. wife, to glad the toil and halve the rest, but a witch to do by magic miracle—that is blasphemy aguist the true God-sterile and contemptible.

The article in the Refuge of Oppression, from the Boston Courier, is a fair sample of the humanits. morality and piety of that most pernicious sheet. It is alarmed and indignant at the declaration of the Liberator, that Massachusetts must practically carry out her Bill of Rights towards all persons on her selland no longer tolerate slave-catching or slave-hasting within her limits. It goes for the execution of the Fugitive Slave Law, with all its horrors, and brands as fanatics and madmen those who would shide the

OR, THE LABORING MOUNTAIN BRINGING FORTH . ITS MOUSE.

This ramping politician, for more than a quarter of century, like the troubled sea, has been casting up mire and dirt. He has, of late, seemed to be highly pleased with himself, and frequently boasts of his superiority over the colored race.

Now, as I question this claim of this modern Cain I purpose to examine into its truthfulness, and to see purpose there be any proof to sustain his position, on either of the following grounds, to wit-First, as a general officer; second, as a statesman; third, as a man of literary talent; fourth, as a man of eloquence; man of mean, of genius; sixth, as a man of stability of character; seventh, as a logician; eighth, as to form, features and complexion; and, ninth, as a man of humanity, piety, or moral honesty.

I will now refer to some of the colored men, of ancient and modern times, who have distinguished themselves as military officers, and challenge the world to show Caleb Cushing their equal as such Toussaint, Petion, Dessalines and Christophe, headed the colored inhabitants of the Island of St. Domingo taken out of the yoke of bondage, and whipped off of the isle about sixty thousand of the very flower of the European troops, (white,) and established an independent government, which has been sustained over sixty years. In addition to their superior military prowess, history awards to them great sagacity and efficiency of statesmanship. Hannibal is likewise highly extolled, not only for his military exploits and bravery, but also for his powers as a statesman. Alexander Dumas, General of Division, ascended the Alps, and with an inferior force, drove the Austrians from their redoubts, and turned their guns upon them. At Lisle, he defeated the whites, who numbered more than twelve to his one. In the expedition to Egypt, he signalized himself, and received compliments from the great Napoleon. Le Islet Nebuchadnezzar, and Herod. Geoffrey was an officer of artillery, and guardian of the depots of maps and plans of the Isle of France, and correspondent of the Academy of Sciences. He was pronounced the most faultless man who had ever occupied that station.

Peter the First of Russia raised a colored man by the name of Annibal (Black) to a lieutenancy, and Director of Artillery in the Army, and to prove his appreciation of his merit, decorated him with the red ribbon of the order of St. Alexander Newski. Henry Diaz is famed in all the histories of Brazil

for the many victories he achieved as superior officer. In all nations, aside from the United States, colored men occupy highly distinguished situations, both civil and military. Now, as regards statesmanship. If we can credit

history, the governments of Egypt and Carthage were for a long pariod under the control and management of colored people. We need no stronger proof of their equal talent and power of ability to govern. But there is no necessity for our going so far to substantiate the fact. When General Inginac was Secretary under President Boyen, some of the most distinguished European journals stated that his talents would do credit to any Cabinet in the world. In a commercial point of view, Hayti leads fifteen different white nations of Europe in her exports to the United States and to France, and likewise each of all the South American republics. What stronger proof need we of the talent, industry and capability of her people? When she was weaker than she now is, her annual exports amounted to over eighteen and a half millions of pounds of her own production. Twelve millions pounds of coffee alone have been freighted to the United States in a single year.

Where then is thy boasting, thou vain-glorious and uncircumcised Philistine ? Go, wash thy tongue with chlorate, and remove the pustules of slander that cluster upon it, before it comes to a blister ! Now in respect to literary talent. 'History abounds

with proofs of superior powers, among the colored race, for the acquisition of knowledge. Julien Raymond and Michel Mina, of Hayti, were

ripe and finished scholars, skilled in moral and political science, and credited for great mental powers.

J. E. J. Cassitein is represented in history as splendid painter, a profound scholar, and a poet of no Manger, minister at the Hague. Francis Williams, a distinguished poet, was a pro-

ficient in the languages. In England he taught Latin and mathematics.

A. W. Amo was as great a scholar, and delivered philosophical lectures with great success, and was highly complimented by the learned faculty at Wit-

Beranicius, the African poet, was complimented for his genius and talent in the shape of a picture,-Apollo crowning him with laurels.

The world is filled with the fame of Alexander Dumas, who has again and again carried off prizes, in the midst of a multitude of white competitors, from the Academy of Sciences in Paris. The want of space will not allow me to refer to a host of others of equal talent and genius. Let the Philistine boast over these

As to eloquence, we need not go far to match him on this ground. We meet him with a Raymond, a Haynes, a Marshal, a Remond, a Purvis, a Tail, a Douglass, a Ward, a Rock, a Garnet, and many others, all American citizens, As to genius, we can boast of our poets, musicians,

mechanics, &c. &c., and challenge him to show himself their equal. I am told that many of the most popular songs, now sung and played in theatres and parlors, are the product of slaves on the plantation. With regard to stability of character, those who have known Caleb Cushing for the last thirty years have seen him a Federalist, a Whig, a Tylerite, a pretended Abolitionist, and now a Democrat of the slaveholding stamp, and the last state of this man is worse than the first.

In regard to logic, the Pauls, Eastons, Allens, Hansons, Barrys, Ramseys, Cutlers and Remonds would easily vanquish him in debate.

As regards humanity, piety and moral honesty, thousands of colored men have been noted and distinguished for these traits of character, ancient and odern. Our country is literally filled with ministers and laymen who well deserve the character given to Undle Tom in Mrs. H. B. Stowe's work on slavery : such as Bishops Allen, Miller, Rush, Paine, Rev. Messrs. Snowden, Haynes, Paul, Thompson, and a multitude of others. But where is the fame of Cushing in these particulars? Echo answers, ' Where?'

In form, features and complexion, Gen. Cushing is not superior. If so, let him show that noble form and feature daily witnessed in the person of colored men. Let him display the like sparkling black eyes and ivery white teeth; and while his skin changes to brown, pale or yellow, the black holds good through youth and age, winter and summer.

Herodotus, Norden, Casas, Olivier and Volney severally agree that the Egyptians were blacks (now laves); that unto them the whites are greatly indebted for the arts, sciences, and even for speech. Several of the historians maintain the opinion that the negro is superior to the whites in corporeal strength, moral power, and in the exquisiteness of the senses; and that in many parts of Africa, their elegance of form and features far surpasses those of the

The Bible tells us that God made of one blood all ations, to dwell on all the face of the earth. How, then, this man Cushing comes to have a blood by simself, and that superior to any one else, I cannot divine; especially when it has been discovered by ome of the most scientific phrenologists, that the

GEN. CALEB CUSHING ON SUPERIORITY, I very much question his right to a place in the who rob four millions of men of their very manhood, ranks of civilized society; first, because he is decidedly uncivil in his manners; and, secondly, because he is identified with a party opposed to humanity, who he is identified with a party opposed to humanity, who is identified with a party opposed to humanity with a party opposed to humanity, who is identified with a party opposed to humanity with a party opposed to hu drink of the heart's blood of the poor Indian women ligion must go down before the God and religion of humanity. and children, and, under a flag of truce, took their Ellsworth, dear Garrison, is a beautiful town, an leader, Osceola, a prisoner, and, according to report, many true and progressive souls are there, earnestly poisoned him in prison; and to crown the climax, are reaching out for additional power to re-open the slave trade, and thereby flood the country with more human beings subject to perpetual bondage. But the great car of Freedom in its onward course, propelled by the power of truth and justice, will crush them out of ex- Bay. Mount Desert Island, the grandest island on tence. Already, methinks I see Tekel written on our coast, lies off against the town, in full view. The the capitol of the nation, under the shadow of which Island reminds me of the Isle of Arran in Scotland. is heard the clanking of the chains upon human Ellsworth is twenty-six miles east of Bangor. I go to limbs; and where, according to reports, all sorts of Bangor to lecture next Thursday, the 8th. Then I

when there is no peace to the wicked, saith my God.

And if you approach them on the subject of doing

justly and loving mercy, they loudly cry, 'Let us

be poured out upon this blood-thirsty band. Behold !

THE (REVIVAL IN ELLSWORTH.

their representatives.

from, but entirely opposed to the welfare of man.

These religions have each their appropriate repre-

in all ages and nations, is concerned only for the wel-

fare of God; the Samaritan, the representative of a

religion whose aim is the life, liberty and happiness,

the elevation and perfection of man. The Samaritan

embodied the spirit, teachings and life of Jesus; the

priest, the spirit, life and teachings of Christianity, as

represented by the churches and ministers of Christ-

cial concern is for man, by those whom the church

Tenny, the minister, and his church, are having

prayer-meetings night and day, to arouse the people

things that pertain to Man.

the evils that beset them.

o attend to the things that pertain to God; those

I came here thirteen days since, and have held

thirteen meetings, to arouse the people to come up to

the help of Man against his mighty and malignant

foes, Slavery, War, Alcohol, Licentiousness, Sectari-

have held meetings for prayer, preaching and sing-

ing, to get all to come up to the help of their God

Radicalism and Reform. 'What shall we do to be

saved?" has been the question with both parties.

Messrs. Tenny & Co. have answered, 'Rob not thy

God-do thy God no harm.' We, whom they call

infidels and blasphemers, have answered, 'Rob not

Man-do thyself and thy brother and sister no harm.'

They think it is robbing their God to spend Sunday

in efforts to rescue man from slavery, war, drunken-

ness and sensualism. So it is, I suppose; for their

God claims Sunday as his day, in which it is an in-

sult and an outrage to God for men to think their

own thoughts, or to speak their own words, or to

The religion whose aim is to vindicate what it calls

ELLSWORTH, Me., April 6, 1858.

March 18, 1858.

DEAR GARRISON:

JOHN T. HILTON.

seeking to know the way of true life, and what they shall do to be saved. Lumbering is the business of the place. The town has some 6,000 inhabitants. It lies on the Union river, near its entrance into Union abominations reign-assassination, profanity, adulte- return to Boston. I wish you could visit Ellsworth; ry, gambling and drunkenness. Add to these the many would flock to hear you. I went there determurder of Capt. White at Salem, that of Parker at mined to know nothing among them but Man, and Manchester, of Parkman at Boston, of Burdell at him crucified by slaveholding, war-making churches New York, and a multitude of similar cases, and they priests, politicians and governments. Many have constitute that superiority of which Gen. Cushing gladly received the kingdom of heaven as I have makes his boast over the colored race. They put taught it in Ellsworth. HENRY C. WRIGHT, darkness for light, and bitter for sweet : they stumble at noon-day as in the night, and cry Peace, peace,

A TRIBUTE TO THE LIBERATOR. Miss Miner's School, Washington, April 1st, 1858.

MR. GARRISON alone! Why torment us before our time?' Surely, the vials of God's wrath are fast filling up, and will DEAR SIR,-I must write to tell you how much ; like THE LIBERATOR. Many interesting and valuable their hands are now dripping with the blood of their papers are generously furnished us by their editors,indeed, I think there is scarcely a school to be found murdered brethren, which cries from the ground for vengeance; and instead of repenting, they boast any where supplied with so many excellent journals; themselves in their shame, and harden their hearts but THE LIBERATOR is my favorite. It is so free and before their fall, like their prototypes, Pharaoh, broad in its sentiments, that it inspires us with hope and confidence. It so fearlessly cleaves through every thing in its way to the truth, and never for any purpose forgets the oppressed. It is so refreshing to those who have few friends to know they have one whom no earthly power can daunt; who, amid perse-Two Revivals their foundations, their practices, and cution and darkness, espoused our cause, and who has borne all manner of reviling and hatred unflinchingly for it.

The motto of THE LIBERATOR, ' Our country is the There are two systems of religion, and each rests world, our countrymen are all mankind, is a ray of upon its own peculiar foundation, and has its own hope to us. You do not say, our countrymen are all peculiar representative. One says to man, 'Do thywhite men, but all mankind,—the despised as well as self no harm;' the other says to him, 'Do thy God the favored race.

no harm.' These two great objects should be one I recognize in you our Liberator, for it was you and the same, but they are not, and never have been, who first published the glad tidings of hope for the in practical life. Whatever promotes the best inter- slave in America. You commenced the great agitaests of man must promote the best interests of Nature's tion which now convulses the land, and which will God; whatever truly honors and glorifies man, truly never cease until that part of the vignette of your honors and glorifies the true God. Man can have no paper opposite the sketch of the dire present shall be existence and no interests apart from Nature's God; a glorious reality.

but God, as apprehended by ministers and churches, Accept many thanks for your noble paper. I assure and by the theologies and religions of the world, may you, its arrival is hailed each week with delight. We have, and ever has had, interests, not only separate are enabled, through it, to become acquainted with what is transpiring in your free State. We read with Of these two religions, one says, 'Look after the much interest of the public meetings held in Boston, nterests of God'; the other, 'Look after the inter- and the eloquent speeches delivered by truly great ests of man.' One says, 'Wrong not God'; the men. We feel hopeful with regard to the future, other, 'Wrong not man.' One says, 'Be true to thy when we read in THE LIBERATOR of the efforts made God'; the other, 'Be true to thyself and thy fellow- by high-souled philanthropists for the advancement beings.' One says, 'Religion is between man and of the oppressed ones. We feel proud when we read God': the other. 'Religion is between man and in your paper the speeches delivered by colored menman.' The one says, 'Be thou reconciled to God'; proud because you respect them as men.

the other, 'Be thou reconciled to thyself and thy I must tell you something that I know will rejoice brother.' One says, 'Rob not God'; the other, your heart. We have in Washington one true min-Rob not thy brother.' One builds houses for God, ister of God; one who dares to stand in a Washington who does not need them for his comfort and happi- pulpit, and preach against slavery. Mr. Bassett is an ness: the other builds houses for houseless and home- earnest, true-hearted man, and dares to preach in this less men, women and children, who are perishing for slave-land liberty, justice and humanity. His conlack of them. The one is ever singing songs, making gregation is yet very small, but if he can remain here, prayers, keeping Sabbaths, performing rites, and of- he cannot fail to do a great work. I have listened to fering sacrifices of beasts and innocent men to God, a sermon from him upon the subject of the religious to appease his hot wrath and stay his revenge; the revivals which at present occupy the general attention. other ever labors to purify and ennoble men and wo- His remarks were as fearless and true as yours could men, to bring them into all natural, harmonious rela- be, and such as I think you would entirely approve. tions with one another, to stimulate them to perform He considered all revivals which were not immedithe duties growing out of such relations, to throw ately manifest in works, in repentance, in a spirit of around their persons, lives and liberties the shield of benevolence, in earnest efforts for the oppressed, as absolute sacredness. Such are the aims of the two spurious. He did not regard them as doing some religions. Judaism, Mahommedanism, Hindooism, good, or harmless, but positively pernicious. 'Reviordinary cast. Summerent evidence is given of his ge-nius in the Latin verses he wrote on the death of Mr. and Christianity, (as it is embodied in the churches vals of what, were they?' said he. 'Of slavery, of and priests of Christendom,) all the religions of the fashion, of selfishness. It is not the chief end and mast in all ages and nations, have made the welfare aim of man to escape hell. We were created for and honor of what they have called God the one something far higher and nobler. Hou, Mr. Durkee great end of their existence, ignoring the physical, is among his hearers, and the venerable head of Mr. social and moral health and interests of human be- Giddings usually crowns the small company of true ings, and caring nothing for the diseases, sufferings, and earnest souls there gathered. May his labors for enslavement, drunkenness and prostitution of men, the oppressed be productive of much good.

Of course, you regard the mental elevation of the colored race as one of the most important steps tosentatives. A man is fallen among thieves and rob- ward freedom. We will endeavor to elevate ourbers, stripped, bruised, bleeding and suffering. A selves by education. We know that with education, priest, with 'Holiness to the Lord' written on his we can no longer be oppressed. 'Knowledge is powbreast and forehead, comes along, looks at the rob- er, and a mighty power, too! In this school, estabbed, wounded and suffering man, and passes by on lished, as you know, by Miss Miner, but now under the other side, and goes on his way to look after the the charge of Miss Howland, all our energies are interests of his God,-to glorify him by prayers, concentrated. It has been called by the editor of a singing and sacrifices. A Samaritan, whom the paper published here 'an incendiary school.' May it priest denounced as an infidel and an atheist, and to indeed prove one, and may the flame of knowledge, whom he would not speak, comes along, sees the now lit, burn more and more brightly and fiercely, wounded and suffering brother, cleanses and binds until slavery shall be burned out of our land! May up his wounds, takes him to a house, watches with the flame not only illuminate the minds of those ashim all night, pays the landlord for all his trouble, sembled here, but shed bright rays of knowledge upon - telling him to take good care of him, and he the darkened minds of the oppressed all over the would pay him when he came again that way. The land! Our prayer is that it may prove 'an incendipriest was the representative of that religion which, ary school.

> Again thanking you for THE LIBERATOR, I remain, Truly, your friend and well-wisher, EMMA V. BROWNE.

> > A PRACTICAL REVIVAL.

HARWICH PORT, March 29, 1858. Mr. EDITOR-We are having at Harwich a revival of pure and undefiled religion, which speaks better Both these religions are revived in Ellsworth;—that things than the popular Sabbath and sectarian wor-

religion whose special concern is for God, by the ship. Let me give you a description of the practical Congregational church and minister; that whose spe- part of this revival. At a meeting a few evenings since, private notice was given to the friends to meet and minister denounce as intidels and atheists. Mr. at a certain place, at 7, P. M., for a benevolent purpose. At the time appointed, some dozen persons assembled; and, after consultation, they proceeded to the house of a friend who has been prostrated upon a whom they regard as intidels,—as the Jews and bed of sickness for seven years. We entered the priests did Jesus and the Samaritan, -are laboring to room where the sick man was lying, formed a circle arouse the people to attend more earnestly to the around the room, and sang a hymn; after which, short speeches were made by the friends-then a committee of two was chosen to bring forward each man's gifts, which were brought into the room, consisting of one barrel of flour and various packages of provisions, with a few dollars in cash. One of the anism. Tenny & Co., during that time, close by us, friends, in a short and appropriate speech, then presented the above articles to our sick friend. To hear the expression of thankfulness from his lips, and see against Spiritualism, Abolitionism, Non-Resistance, the gratitude beaming in the countenances of the family, made it a season long to be remembered. After again singing, we took our leave, satisfied that our

deed was acceptable to God. These meetings have continued for some time, and several of the poor and destitute have been relieved; and it is hoped they will continue.

The people of our town have long been under the yoke of priestly boudage. We have seven meetinghouses, at an expense of \$3000 per annum, while many suffer for the necessaries of life. The influence of our popular religion upon the young may be seen by the following conversation, which took place at Harwork for their own benefit, to save themselves from wich Port, a few days since: A lady said to her little daughter, five years of age, who had been guilty of some triffing offence, 'You must not do so; if you do, God against Spiritualism, Anti-Slavery, Non-Resist- I shan't love you, and God won't love you.' The ance, Woman's Rights, and other forms of what it child, in a whimpering tone, answered, 'I don't want calls Infidelity, is being revived in Boston, New God should love me-I don't love him. Henry says quirrel, marmoset, dolphin, and sea-calf, have the York, Bangor, and all over the land. These revivals when God gets angry, he burns people up. I can't train more proportionably voluminous than his. are headed by slave-hunters and kidnappers, by those love such a creature as that. Henry was a lad of ten

years, who had been brought up under 'the droppings of the sanctuary,' and Sunday school instruct Yours, for reformation, VITELUO.

A REVIVAL CERTIFICATE.

The New York Post publishes the following copy of an extraordinary certificate which has been copi-ously issued by a number of influential citizens of Philadelphia, who are interested in promoting the present religious revival. It bears a close resemblance to the old Papal expedient of selling indulgencies It will be seen that the Corresponding Secretary of this patent Benevolent Society' happens to bear the appropriate cognomen of the famous traveller to Lilliput, whose marvellous adventures captivated the world. This saintly Gull-trap will probably secure some unfledged game; but 'old birds are not caught with chaff.' Here is the certificate of stock, entitling the holder to 'mansions in the skies,' and a residence in the 'celestial city,' issued by the devout managers of this wonderfully 'benevolent' 'American' scheme and 'systematic' swindle :- v. AMERICAN SYSTEMATIC BENEVOLENT SOCIETY,

Auxiliary to every Benevolent Institution in the Land [Vignette.] One Hundred per cent. Stock.

This certifies, that - is the holder of SABBATH SCHOOL CHARITY PUND.

Stockholders are guarantied to receive one hundred Stockholders are guarantied to receive one hundred times as much as they put in. [Matthew, xix. 29.] Those who continue to pay into the fund as much as six cents a week, for three years in succession, to be life-members of the American Systematic Benevolent Society. Those who do this for six years, to be honorary members for life. Those who do this for ten years, to be honorary Vice-Presidents for life. Those who do this for life. lice, will have a free admission through the gates have the Heavenly City, a snow-white robe, a heavenly harp, a crown of glory, and a seat at the right hand of the final Judge.

(Signed,) M. W. Baldwin, President.

GEO. H. STUART, Vice-Pres't. W. J. R. TAYLOR, Rec. Sec'y. THOS. COOPER, Treasurer. JOHN GULLIVER, Cor. Sec'v.

MINISTERIAL COURTESY. The Springfield Republica says that a piquant correspondence has just passed between two clergymen, in a city where considerable religious awakening has taken place. In substance the correspondence ran as follows :--

Baptist to Methodist Clergyman. Dear Brother—I shall baptize some converts to-morrow; if any of your converts prefer to be baptized in our mode, I shall be happy to baptize them as candidates for your church.

Methodist to Baptist Clergyman. Dear Brother-Yours received. I prefer to wash

THE RECORD.

The members of Congress from the Free States who have persistently voted not to allow the People of Kan-sas to say decisively by a majority vote whether they will accept and come into the Union under the Le-compton Constitution, or, rejecting this, frame another which shall be satisfactory to them, are the follow-SENATE.

RHODE ISLAND . Philip Allen. † New Jersey . . . Wm. Wright, John R. Thompson. PENNSYLVANIA.. William Bigler. Indiana...... Jesse D. Bright, • G. N. Fitch. • Iowa......George W. Jones.† California....Wm. M. Gwin. Onio......George E. Pugh.; Total, (Senate,) 9

. Bogus. †Defying instruction. ‡Shuffling and

HOUSE. CONNECTICUT. William D. Bishop. Samuel Arnold, NEW YORK. John Cochrane, Erastus Corning. John Kelly, Wm. F. Russell, Israel T. Hatch. John A. Searing, David E. Sickles,

George Taylor, Elijah Ward. NEW JERSEY. John Huyler, John R. Wortendyke. PENNSYLVANIA. Wm. L. Dewart. Wm. H. Limmick, James G. Gillis, Thomas B. Florence, J. Glancy Jones,

James Landy, Henry M. Phillips, Paul Leidy Wilson Reilly, Joseph Burns, Joseph Miller. INDIANA.

James M. Gregg, James Hughes, William E. Niblack. CALIFORNIA. Charles L. Scott. Total, (House,) 31.

> A FUGITIVE FROM SLAVERY. Correspondence of the N. Y. Tribune. PATTERSON, N. J., April 7, 1858.

An interesting fugitive from American freedom ar rived in this city from the Old Dominion, on Sunday evening last, and left yesterday for a home and free-dom on British soil, which were denied him under the stars and stripes. He had been wandering on his way more than three weeks, sleeping and resting in woo and caverns by day, and running toward Freedom by night. He was ragged and almost barefost, hungry and worn out. He was taken in hand by a few humane individuals, and furnished with a new suit from head to foot, together with a change of linen, provisions for his journey, a few dollars in money, and a ticket on the U. G. R. R. for Canada. He told us a frightful story about the way he got started—fright-ful, because it shows that the Union is again in dan-The Legiger. His master's daughter, a little girl, (another Liberty Bell, for 1858, *little Eva,') arranged his plans for him, and told him Writings of William Lloyd Garrison, when he once got out of sight, not to stop running in three weeks. God bless the little girl!—though I Hinton Rowan Helper, of North Caroin three weeks. Gog bless the little girl!—though I dare not mention your name, yet I will always cherish your memory as one wno possesses an inborn love of liberty, which is stronger than the love of money, though surrounded by all the circumstances which make others love slavery.

When the children of the slave-owner teach the slaves the way to freedom, it is time to stop talking about Northern fanaticism, and look at home.

THE HOUSE ADHERES—A FRESH VICTORY. The Young Abolitionist, WASHINGTON, April 8. In the House, Mr. Washburne, of Illinois, moved to

lay the Deficiency Bill on the table. Lost by yeas forty-three, nays one hundred and forty-three, and the bill was subsequently rejected-ayes 106, nays

Quarter to 2.—The Lecompton bill was taken up, and Mr. Montgomery moved to adhere to the original A call for the previous question was made and sus-Mr. Bocock demanded the year and nays.

Mr. Montgomery's motion was carried-year 119, nays 111.
Mr. Bowie of Maryland paired off with Mr. Mar-

shall of Kentucky. Mr. Caruthers was not here. Mr. English did not vote when his name was called. Mr. Besancon, an unsuccessful applicant for a clerkship, assaulted the Secretary of the Interior to-day, in a fit of rage, caused by the refusal of a clerkship, and drew a revolver. The Secretary knocked him down, and his shoulder was dislocated. He was af-

APRIL 12. A Fight in the Capitol. Nearly all the members, who, after the House adjourned, lingered in the hall, conversing either in groups or in their seats, were startled by a fight between Mr. Craige, of North Carolina, and Mr. Helper, suther of a book entitled 'The Impending Crisis,' and formerly from the same State. They had just before been angrily engaged in conversation.

terwards arrested.

Sr. Louis, April 8th. Kansas Constitutional Convention. The Leavenworth correspondent of the Republican says, that the Constitutional Convention adjourned on the night of the 3d. Under its action, negroes are allowed to vote on the Constitution, and at the first general election thereafter, a vote is to be had on the question of tion thereafter, a vote is to be had on the question of universal suffrage. Foreigners, having declared their intention of becoming naturalized, are also allowed to vote. The question of negro suffrage caused a good deal of excitement and angry discussion, and the representatives of several counties signed the Constitution under protest.

RESCUE OF A SLAVE FROM THE U. S. MARSHAL AT BLAIRSYILLE, PA. On Tuesday last, a Mr. Stump, from Virginia, of one of the second families, went to Blairsyille, Pa., to reclaim a fugitive slave. The Deputy U. S. Marshal, assisted by Mr. Stump, caught the negro, and was about shipping him to Virginia, when the citizens became excited, and surrounded the negro and his captors.

The Virginia gentleman, Mr. Stump, got frightened, discharged his pistols into the crowd, and then he and the U. S. Deputy Marshal immediately took to their heels. The Blairsyillians took the slave away, and concealed him, while the negroes in the crowd followed the affrighted Virginia gentleman and the Marshal to the depot, hooting at them, and even pelting them on the way thither. At last accounts, the fugitive was on the Underground Railroad for the North, and Mr. Stump on his return to Virginia.—Cincinnati Gazette.

Sr. Lours, April 12. The Republican learns that on the 27th of March, a hurricane passed over Bertonville, Arkansas, blowing down nearly every house in the town, killing twenty-five persons, and wounding a great number of others.

Anti-Slavery Sale--- Next Week.

NOTICE. The Ladies of the Anti-Slavery Cause have received the beautiful gift of De la Rue's paper, together with a beautiful variety of Tourist's Cases, Memorandum and Pocket-Books, &c. &c., and an opportunity for purchase will be afforded on

TUESDAY AND WEDNESDAY NEXT. April 20th and 21st, at No. 7 SUMMER STREET, directly opposite Trinity Church, in the room over the store of Daniell & Co., _ for those days only ! Other beautiful things remaining from the late

The Sale to commence on Tuesday morning, at Il o'clock.

Bazaar may also be seen at the same time.

AMERICAN ANTI-SLAVERY SOCIETY. Donation.

Received of Samuel Philbrick, Treasurer of the Massachusetts Anti-Slavery Society, being the proceeds of the twenty-fourth National Anti-Slavery Bazzar, \$3028 64 FRANCIS JACKSON, Treas. A. A. S. Soc.

OLD COLONY ANTI-SLAVERY SOCI-ETY.—A quarterly meeting of the Old Colony A. S. Society will be held on FAST DAY, Thursday, April 15th, at Plymouth, in Davis's Hall, which all the members and all persons interested in the great strug-gle between Freedom and Slavery are notified and in-vited to attend. An interesting and effective meeting is anticipated. Slavery, and pro-slavery Democracy, are yet in the field, but reeling under many mortal blows. Let none think of putting off the anti-slavery armor, but gird himself for fresh conflict and or certain victory.
WILLIAM LLOYD GARRISON and CHARLES L. RE-

tond are expected to be present.

BOURNE SPOONER, President. SAMUEL DYER, Sec'y.

WORCESTER NORTH.-The annual meeting of the Worcester County North Anti-Slavery Society will be held at LEOMINSTER, in the Town Hall, on Thursday, (Fast Day,) April 15th. a general attendance of the members is requested, and all persons are invited to attend, and help in keeping the rue and acceptable Fast.

Wendell Phillips, Joseph A. Howland, and other speakers, are expected to be present.

HENRY C. WRIGHT will lecture on Sunday, April 18, all day, in the New Bethel Church in Harwich. Subject: The Christ of Calvary, or the Christ of Christendom—the difference between them.

CHARLES LENOX REMOND will lecture on Slavery, at PAWTUCKET, (R. I.) in Manchester Hall, on Sunday next, April 18th-forencon, afternoon and evening.

SITUATIONS WANTED .- Several young colored men want situations in stores and dwelling-houses. One who has learned the pegging shoe business is anxious to acquire a knowledge of sewing work.

Apply to WM. C. NELL, April 9.

TREES AND PLANTS. A Catalogue of the choicest Fruit and Flowering Trees, Shrubs, Roses, &c., will be sent on application. Carriage of all packages paid to New York. B. M. WATSON, Old Colony Nurseries, Plymouth, Mass.

MARRIED-In this city, April 8th, by Rev. Mr. Vorrall, Mr. Ottaway West to Miss Eliza A. Ames. DIED-In this city, April 7th, very suddenly, Mr. OHN STEPHENSON, (colored,) aged 30. [Obituary no-

ANTI-SLAVERY PUBLICATIONS.

THE following important and able works on Slavery are for sale at this office. The price of each, as well as that for which it will be forwarded by mail, is given below:—

The United States Constitution a Pro-Slavery Document. Compiled from the Madison Papers, &c. &c. By Wendell Phillips, The same, paper covers, lina,

lina, Autobiography of a Female Slave, Theodore Parker's Speech on the Immediate Duty of the North, 17
Key to Uncle Tom's Cabin, 25
Colored Patriots of American Revolution, 1.00 Stroud's Sketch of the Slave Laws,
Despotism in America. By R. Hildreth,
White Slavery in the Barbary States. By State Disunion Convention at Worcester, 15 History of the Struggle for Slavery Ex-tension, &c. By Horace Greeley, 20 Wendell Phillips's Speech on Disunion, 5 Manifest Destiny of the American Union, 10 Report of the Anti-Slavery Bazaar, Whipple's Prize Tract on Slavery, 2
Anti-Slavery Pictures and Stories, 12
Anti-Slavery Society's Letter to Kossuth, 20 Iwentieth Anniversary of American A. S. Society, Twentieth Anniversary of Boston Pro-Slavery Mob, Wendell Phillips's Review of Spooner,

The Tracts of the AMERICAN ANTI-SLAVERY

For any of the above, apply to Samuel May, Jr., Robert F. Walleut, 21 Cornhill, Boston.

Hopedale Home School.

ON account of the premature closing of the Winter Term of this Institution, occasioned by sickness among the pupils, the next (Summer) Term will commence on WEDNESDAY, April 21, two weeks in advance of the usual time, and continue twelve weeks. Applications must be made at an early date to insure acceptance.
For information, address

WM. S. HAYWOOD, ABBIE S. HAYWOOD, Hopedale, Milford, Mass., March 29, 1868.

Crowds of members and others rushed in and separated the combatants, while they were engaged in dealing heavy blows. Mr. Helper was temporarily taken in charge by the Sergeant at Arms. A number of ladies, who were on the floor and witnesses of the proceedings, were much frightened.

A pistol and knife were found on Mr. Helper, who made no attempt to use them. An investigation was held this afternoon, and Senator Hale and Montgomery Blair, Esq., appeared as his counsel. The justice held him in bonds to keep the peace.

3th

THE PRESENT ASPECT OF SLAVERY IN AMERICA, and the Immediate Duty of the North: A Speech delivered in the Hall of the State House, before the Massachusetts Anti-Slavery Convention, on Friday night, January 29, 1858. By THEODORE PARKEL. Price, 17 cents. Just published street.

Also, for sale as above, all of Mr. Parker's works, either in pamphlet form, or bound in cloth.

IT IS NOT A DYE! MRS. S. A. ALLEN'S

WORLD'S RESTORER HATR

WORLD'S Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE A EUROPEAN REPUTATION!!

THE Restorer, used with the Zylobalsamum or Dressing, cures diseases of the hair or scalp, and RESTORES GRAY HAIR TO ITS NATURAL COLORI

The Zylobalsamum or Dressing alone is the best hair dressing extant for young or old.

We take pleasure in presenting the following undeniable proofs that these are the best preparations either in Evrope or America. They contain no deleterious ingredients—do not soil or stain anything.

GREAT BRITAIN. REV. W. B. THORNELO. Prescot, Lancashire, says- Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum are perfect marcels. After using them six weeks, my extremely gray hair is restored to its natural color. I am satisfied it is

not a dve. REV. MRS. E. C. ANDRUS, for many years Missionary to Hayti, now of Martinsburgh, N. Y. The climate having seriously affected her hair and scalp says, 'I have derived much benefit from the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. I have tried various other remedies

for my hair, but never anything that so materially and permanently benefitted me, as has Mrs. S. A. Al-J. H. EATON, Pres. Union Univ., Tenn. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum but very irregularly, but, notwithstanding, its influence was distinctly visible.

The falling off of hair ceased, and my locks, which scere quite gray, restored to their original black." REV. H. V. DEGAN, Ed. Guide to Holiness, Boston, Mass. 'That Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum promotes the growth of the hair where baldness has commenced, we

now have the evidence of our own eyes.' REV. J. A. H. CORNELL, Cor. Sec. B'd Educ'n N. Y. City. 'I procured Mrs. S. A. Allen's World's Hair Restorative and Zylobalsamum for a relative. I am happy to say it prevented the falling off of the hair, and restored it, from being gray, to its natural glossy and beautiful black."

REV. JNO. E. ROBIE, Ed. Chr. Adv., Buffalo, N. Y. 'Mrs. S. A. Allen's Hair Restorer and Zylobalsamum are the best hair preparations I have ever known. They have restored my hair to its original color.' REV. J. WEST, Brooklyn, N. Y. 'I am happy to

S. A. Allen's World's Hair Restorer and Zylobalsamum, and also to acknowledge its curing my grayness and baldness. REV. GEO. M. SPRATT, Agt. Bap. Penn. Pub. Soc. 'We cheerfully recommend Mrs. S. A. Allen's

bear testimony to the value and efficacy of Mrs.

World's Hair Restorer and Zylobalsamum. REV. J. F. GRISWOLD, Washington, N. H. 'Please inform Mrs. — where Mrs. S. A. Al-len's Hair Restorer and Zylobalsamum can be had in Boston. You may say in my name that I know they are what they purport to be.'

REV. D. T. WOOD, Middletown, N. Y. 'My hair has greatly thickened. The same is true of another of my family, whose head we thought would become almost bare. Her hair has handsomely thickened, and has a handsome appearance since using Mrs.

Allen's World's Hair Restorer and Zylobalsamum. REV. MOSES THACHER (60 years of age,) Pitcher, N. Y. 'Since using Mrs. S. A. Allen's World's Restorer and Zylobalsamum, my hair ceases to fall,

and is restored to its natural color. I am satisfied 'tis nothing like a dye.' REV. AMOS BLANCHARD, Meriden, Ct. 'We

think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.

REV. S. B. MORLEY, Attleboro', Mass. 'The effect of Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum has been to change the 'crown of glory' belonging to old men, to the original hue of youth. The same is true of others of my acquaint-

REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charleston. S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsa-

REV. C. A. BUCKBEE, Treas. Am. Bible Union, N: Y. 'I cheerfully add my testimony to that of numerous other friends, to Mrs. S. A. Allen's World s Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used.

REV. WM. PORTEUS, Stanwich, Ct. 'Mrs. S. A. Allen's Word's Hair Restorer and Zylobalsamum have met my most sanguine expectations in causing my hair to grow where it had fallen."

REV. D. MORRIS. Cross River, N. Y. 'I know of a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. REV. JOS. McKEE, N.Y. City, 'Recommends them.'

REV. E. EVANS, Delhi, O. 'I have used Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum. They have changed my hair to its natural color, and stopped its falling off."

REV. WM. R. DOWNS, Howard, N. Y. 'Mrs. S. A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes harshness and dryness, and always produces the softness, silkiness and natural gloss so requisite to the human hair.'

REV. C. M. KLINCK, Lewistown, Pa. 'Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum has stopped the falling off of my hair, and caused a new growth.'

We might quote from others of the numerous letters we have and are constantly receiving, but we deem the above sufficient to convince the most skeptical that we have at least the best preparations in the world for the hair of the young or old. We manufacture no other preparations. Occupying the large building, corner of Broome and Elizabeth streets, exclusively for office,

salesroom and manufactory, we have no time or in-clination to engage in other manufactures.

These are the only preparations exported in any quantity to Europe.

We also would call attention to the fact that we have

always avoided all charlatanism. Our preparations are the highest priced, but the cheapest, because it lasts longer, and does more good; the expense, in the end, less than others. We aspire to have the best, not the lowest priced. One bottle of Restorer will last nearly a year. \$1.50 per bottle. Balsam, 374 cents per bottle. GENUINE

has 'Mrs. S. A. Allen' signed in Red Ink to outside wrappers, and in Black Ink to directions pasted on bottles. Restorer bottles are of dark purple glass, with the words. Mrs. S. A. Allen's World's Hair Restorer, 355 words, Mrs. S. A. Allen's World's Hair Restorer, 355 Broome Street, New York, blown on them. The Balsam

Broome Street, New York, blown on them. The Balsam bottles are of green glass, with Mrs. S. A. Allen's World's Balsam, 355 Broome Street, New York, blown on them. Circulars around bottles copyrighted. None other is genuine. Signing the name by others is forgery, and will be prosecuted by us as a criminal offence. Some dealers try to sell other preparations on which they make more profit, instead of these; insist on these. Sold by nearly every drug and fancy goods dealer

Address all letters for information to MRS. S. A. ALLEN'S World's Hair Restorer Depot,

NO. 855 BROOME STREET, N. Y.

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POETRY.

ON THE REMOVAL OF JUDGE LORING, March 26, 1858. Thanks, that the 'Old Bay State' at length ha spoken!

Joy, for the tidings which we hear to-day! Thanks, that th' oppressor's rod of power is broken That of the coming dawn we hall the first bright ray!

That Southern tool-that man who sent his brother Back to the prison-house of stripes and chains-Who traced on History's page a deed so hideous, That Time can ne'er efface the darkening stain!

Shall Massachusetts' sons brook such dishonor No !-by our sires' free blood, we answer no ! Shall law be given us by a base kidnapper-Humanity's and Freedom's cruel foe?

Judge, did ve call him ?-he is Judge no longer ; He may not wear the ermine he hath stained; So say the people; and their voice of power, Ere this, hath many a tyrant's doom proclaimed.

Henceforth we'll know that Freedom's pulse is beat-

Among our hills, and in our valleys fair; And there is hope that brave old Massachusetts, The wrong that she has done, may yet repair ;-That MEN shall sit within her council chambers, Not pliant tools for those who pull the wires;

Shall dare again to light her sacred fires. God speed the day when, party shackles falling, We bow in homage to the Right alone; And all the idols we so blindly worship

Shall be forever scattered and o'erthrown!

But MEN, who, standing by Truth's holy altar,

May it not be a vain or idle warning, The voice that from our halls is heard to-day; May tyrant Power behold the doom, and tremble-Listen to Justice, and her voice obey.

Again we say, thanks that a wakened people, With conscious strength, assert their sovereign power,

And that our birthright has not yet been bartered : God help us to guard well this priceless dower! Barre, Mass.

> From the New York Courier and Enquirer LECOMPTON. The shades of age were falling fast, As on his road of office passed A man who bore, 'mid party vice, A banner with the foul device, Lecompton!

Troubled his brow; his eye beneath Flashed ike a dagger from its sheath, And like a brazen trumpet rung Accents of Border Ruffian tongue-Lecompton !

On Freedom's hill he saw the light Of People's Rule gleam warm and bright; Below, beyond slave-ravine, shone A second Presidential Throne - . Lecompton!

'Try not the Pass,' a young man said, · Dark lowers the tempest overhead. The roaring torrent is deep and wide! But loud that Ruffian voice replied-Lecompton !

O stay, said virgin Right, and rest Thy perilled fame upon this breast ! A tear stood in his restless eye, But still he answered with a sigh-Lecompton!

Beware Fire-Eaters' withered branch ! Beware the People's Avalanche! This was the Freeman's last good night; A voice replied upon the height-. Lecompton !'

At break of day, as heavenward, From brink of ravine, Freedom's Guard, Safe from slave-wrong made thankful prayer, A voice cried through the startled air-Lecompton !

A President, for new lease bound, Helf buried under Fraud, was found, Still grasping in a hand of ice That banner with the strange device-Lecompton !

There, in the slave-light, cold and gray, His Democratic carcass lay, And from abyss with gloom o'ercast, A voice rose, like a wailing blast: 'Lecompton!'

INVOCATION TO SPRING. Spring! beautiful Spring! Come to this desolate, dreary world of ours, Come with thy breath of balm-thy gift of flowers, Thy gentle birds that sing In sunny bowers :

Come with thy gladsome hours, Spring ! beautiful Spring ! Earth is aweary of its winter sleep, And longs to waken into life again, To see the budding vines and grasses creep Along the cheerful plain;

For thou wilt bring, O! beautiful Spring! These and like beauties in thy gentle train ! Come with thy children three-

The stormy March that weepeth all the day-The fickle April, and the flowery May-O! 't were a happiness to see Far up on high, Thy clear blue sky, Like a bright, beauteous, and eternal thing,

Spring! beautiful Spring! What time the primrose, with a keen delight. Comes peeping upward from the fallow ground What time the swallow in his rapid flight About the barn door circleth round and round;

I love to walk abroad, and trace On Nature's face The gladness of thy coming, and to sing With bird, and flower, and bee, Sweet praise to thee,

Spring ! beautiful Spring ! Come, then, sweet Spring! Come to this desolate, dreary world of ours; Come with thy breath of balm, thy gift of flowers

Thy gentle birds that sing In sunny bowers ! Come with thy gladsome hours, O! beautiful Spring! And bring, aye, bring anear, Joy, health and freshness on thy dewy wing, Spring ! beautiful Spring !

Without brave conflict comes no strength : The grandest souls are never those That glide through soft, luxuriant hours. Down a calm life of dull repose-But those whose full proportion gain Their vigor and resplendent prime In warfare for the perfect Right, Adorers of God's Truth sublime.

One general pulse our land doth stir, One voice is thrilling ever : · Submission unto rightful law, But unto tyrants never. OF M TRANSPORTED FOR .

The Liberator.

BEVIVAL.

those who have once intelligently chosen it as their be better pleased with obedience than with sacrifice this rule by those who have not heretofore adopted it, whence will flow a worship of Him by obedience inwould be the greatest possible blessing and benefit to stead of by superstitious rites; by the assiduous atwill be best secured by a conformity, as perfect as ning to the end of life. possible, of their hearts and lives to the will of the Men will improve only so far as they try to conform Heavenly Father.

A revival of the American religion, such as is now going on, all over this country, though a widely dif- will certainly deteriorate. Thus the worship of a de ferent thing from that above-mentioned, both in its fective or evil being injures the worshipper. immediate and its ultimate results, its character and its influence, yet contains some important elements of dred religions taught and practised on this earth is welfare, which would do great good, if they were not the true one 2-we shall not need to study the lanperverted and misdirected. Since they are perverted guages, critically examine the sacred books, and trace and misdirected, our question now is, whether the to their source the various traditions of each. The movement of which they form a part, and in which moment we find defect or vice to belong to the delty they are associated with some elements purely evil, worshipped by any nation, we may confidently asdoes more harm or more good.

When Henry Ward Beecher told the 'inquirers' pendent of April 1st,) that 'Men must learn no lon-

thodox hearers. The lessons of a whole life, first has required the mutilation of male children, and perlearned by rote in childhood, in the family and the mitted believers in his religion to destroy unbelievers Sunday school, then fixed in the memory of the youth and seize their lands and goods: also the claim of the by repetition in sermons, and then enforced upon the Chinese in favor of Fo, who has chosen the 'central adult mind by reasons, (or what are presented and flowery nation as his peculiar people, disregarding, received as reasons,) are not to be thrown off and re- in comparison, the rest of mankind : also the claim of are associated, (and whom they every where recognize kills those who approach her habitation in the great as Christian ministers, even when as thoroughly pro- volcano: also the claim of the Jew in favor of Jehoslavery as South-side Adams,) have all their lives vah, who combined in himself all the defects and have quoted from the Bible these passages, and mul- brew Scriptures, to have commanded a man to kill titudes like them, as the command of God himself to and burn his own son, to have chosen the Jewish peotheir hearers: 'Thou shalt fear thy God!'- 'Fear ple from among mankind as his special favorites, to thou God!' - ' Fear God, and keep his commandments.' have excited them to enmity, bloodshed and extermi-- Ye shall walk after the Lord your God, and fear Him !'- Thou shalt fear the Lord thy God!'

Furthermore, to confirm and enforce these precents. Mr. Beecher and his associates have quoted from the worse and Esau the better man, to have commanded same Bible the following reasons for the fear of God: the body of every male child among the Hebrews to the first of which follows, as a reason, after the command last quoted ; 'for the Lord thy God is a jealous God among you; lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth ! '- ' For the Lord thy God is a consuming fire, even a jealous God ! '- Fear Him which is able to destroy both soul and body in hell? 'For our God is a consuming fire!

Furthermore, Mr. Beecher and his associates have through the whole course of their ministry, represented the attitude of God to the people whom they call 'impenitent sinners' as well suited to inspire fear. They have told them that God, the Almighty, who has established a hell which will be the certain doom of millions of the human race, is angry with them; that His patience will not last for ever, will not real progress in religion, morality, intelligence and last at all after they have died 'impenitent,' and that true welfare, only in proportion as they make this He may 'call them to judgment' at any moment; discrimination, and conform themselves to a true, inand they describe, (in language which, however stead of a false, idea of God, guarded in its terms, is yet adapted, by the fearfulness of its meaning, to throw women into hysterics, and cause men to forget food and sleep, business and one of them, at any moment.

and behold with complacency the smoke of his torment ascending up for ever and ever.

Is it not, then, grossly unreasonable for Mr. Beecher, addressing an assembly of 'impenitent sinners,' who have all their lives been hearing the doctrines above-mentioned preached by himself and his clerical associates, to tell them- Men must learn no longer to fear God!' How can they help fearing such a and many more such things in the records of the being? Is it not inevitable that he should be feared Jewish religion are correct statements respecting the by those who credit such statements respecting his true God. character, and power, and purposes? And if Mr. Beecher wishes to tell them not to fear God, ought as these, it becomes necessary for the clergy to take he not, in justice and reason, first to assure them that their system out of the jurisdiction of reason, and God is not the monster which he has heretofore been represented to be, and to warn them no longer to judge of Him by the passages of Scripture above quoted? If, accepting the statements of their min- question. Strange to say, they have succeeded in acisters, they believe in a Devil, who has great power. and who wishes to damn the whole world, how can they help fearing him? If, accepting the statements are pleased to be reputed such-to lay aside the reaof the same ministers, they believe in a God who has son and understanding which God has given them, infinite power, and who has determined to damn half and adopt credulity in its stead, as soon as they apthe world, more or less, perhaps including themselves, how can they help fearing Him?

But this saying of Henry Ward Beecher, that Men must learn no longer to fear God ' is an exception to the general rule, of the very rarest kind. We may safely assume it to be unique. There is probably not another Orthodox clergyman in the country who would venture upon the inconsistency of even once making public proclamation of a truth so contrary to the very foundations of the Orthodox system. They all represent God as a being fearful and dangerous to man while he remains in his natural state. They all represent that until a man is changed from the very nature and character into which he was born and educated, he is exposed to as much danger from God as a bird is from a cat, or a lamb from a wolf; nay! to more; since these are devoured but once, portion of spiritual food which God has designed for and then cease to suffer; whereas the misery which the revivalists represent God as threatening to inflict subject to your masters with all fear; not only to to deliver men and women from this assumed danger. The leaders of it vary their methods, sometimes seeking to drive by fear, sometimes to draw by hope and love, and securing some by each of these methods of religion, that statements so false and wicked as the from the promiscuous audience before them; but, above are spoken, written and printed by the clergy whichever sort of net they use, the object is one, namely, to persuade men that God has prepared a ception and practical application of this way of thinkhell for all those who remain, until death, in their ing and acting, by larger numbers of people, and natural state; that 'it is a fearful thing to fall into with greater seal and energy, than under ordinary the hands of the living God; ' and that the only way to escape this calamity is to take their counsel and join their party.

Now-even if we admit that certain obviously beneficial features of a revival overbalance certain features that are obviously injurious—that its awakening of conscience, its substitution of seriousness for levi- and distorted idea of God-to produce an eager anxty, its compulsion of many who had forgotten God to lety to escape his present 'wrath' and his impendremember him, and its success in diminishing drun- ing 'curse.' kenness, licentiousness, and profaneness overbalance its support rendered to slavery, war, and other popueven if we admit this, what shall counterbalance the unspeakable mischief done by fixing in the minds of men that atrocious and calumnious rep-

The best security for the improvement of a nation in religion and morals, in heart and life, is found in these two things; first, their universal recognition of THE BALANCE OF GOOD AND EVIL IN A a God not only without limitation or defect, but perfect in every excellence; and next, their practical recog-A revival of the Christian religion in the hearts of nition of the fact, that such a being must of course rule of life, and a hearty and practical adoption of compliment or seremony, on the part of His creatures; those persons and to the community in which they tempt to conform their characters to His character, live. Nothing can be plainer than that the interest, and their daily lives to His will, and by the return to happiness, and permanent welfare of human beings that attempt as often as they fail in it, from the begin-

themselves to excellence. In so far as they try to conform themselves to error, vice or falsehoo

In working out the problem-Which of the hunsume that that is not the true God, and dismiss from further consideration the claim of the priesthood at the prayer-meeting held in Burton's old Theatre which gains its credit and livelihood by ministering on Saturday, the 27th ult., (as reported in the Inde- at his altar. Thus we may at once, and unhesitatingly, reject the claim of the brahmin in favor of Jugger to fear God '-however excellent the counsel, and gernaut, who has commanded the sacrifice of human however right in point of fact, it was as unreasonable life, as part of the obedience due to him, and of Seeva in regard to his hearers as it was heterodox in regard who has divided men into castes, separating those to the popular American religion. who should dwell together in love and union: also It was unreasonable and unjust in regard to his Or- the claim of the Mussulman in favor of Allah, who versed in a moment. Mr. Beecher, and his father, the Sandwich islander in favor of Pele, who is jealous and his brothers, and the clergymen with whom they and passionate, and sometimes breaks out upon and been preaching that men should fear God; they vices above-mentioned; being affirmed, in the Henating war against neighboring nations on account of their difference of religion, to have loved Jacob and hated Esau, irrespective of the fact that Jacob was the be mutilated, and to have displayed a jealous, wrath

ful, revengeful and implacable character. For the sake of convenience, we have hitherto spo ken as if the deities thus described by priests, and worshipped as real by their respective nations, had an actual existence; as if there were, or had been, such beings as the Juggernaut, the Seeva, the Allah, the Fo, the Pele, or the Jehovah in question. But it is as absurd to suppose the one true God limited, or defective, or vicious, as to suppose a plurality of Gods. The real deity must be perfect; all others must be fictitious, springing from the imaginations of men. An idol, as Paul well says to the Corinthians, is not only not the true God, but it is 'nothing,' and is to be treated as nothing; and a nation will make

But the clergy of the popular American religion. and their fellow-laborers in the present 'revival' of it, expressly declare this Jehovah of the Jews to be pleasure,) the fearfulness of sudden death to persons the true God, and seek, by a monstrous amalgamathus circumstanced, and its liability to seize upon any tion, to persuade their converts that the Heavenly Father did formerly command such cruelties, and en-Yet again! Mr. Beecher and his associates have join such bloody and superstitious rites, and display tried to bring the power of conscience, by deliberate such imperfections and passions as are attributed to argument, in aid of these positions. Starting from Jehovah in the Hebrew Scriptures. They represent the fact that every one of their hearers has done things that the perfect God, whom men ought now to worwhich he knew to be wrong, and has reason to be dis- ship, is the same with that miserably imperfect one; satisfied with himself in more or fewer particulars, that the Omnipresent is the same being with him who they try to persuade him that he deserves the endless formerly went from one place in this earth to another, ad who sometimes walked and sometimes rode; that that if the falling roof, or a sudden disease, should the Omnipotent is the very being who formerly met end his mortal life at that moment, the God who cre- Moses and tried to kill him, and did not succeed; ated him would justly, from that moment, through that the Unchangeable is the very being who was all eternity, laugh at his calamity, mock at his fear, persuaded by this same Moses to change his purpose: that the Omniscient and All-wise is the same with him who made unsuccessful experiments; found that it was not good for man to be without woman; found that those whom he had made good became corrupt, and repented that he had made them; destroyed almost all, and found that those whom he spared be came corrupt; the clergy teach, in short, that these

Teaching doctrines so directly opposite to reason persuade men to accept authority, the mere assertion of the clerical body, not only in place of reason, but in diametrical opposition to it, when religion is in complishing this, and in inducing men-even those who in other matters act like rational beings, and proach the most important business of life. Amazing infatuation! To use the rule which God gave only in the adjustment of ordinary business, but to lay i aside, as a measure of precaution, when matters o vital consequence are to be decided, and to use, instead, something of man's device!

It is only through the assumption of the clergy, s unfortunately admitted by the community-that reason must be discarded when religion is in questionthat any credence can be gained for the monstrou assertions of Dr. Lord of Dartmouth College, that slavery is perfectly consistent with the will of God and with the law of love'; and of Dr. South-sid Adams, that ' while the United States Constitution remains, all appeal to a higher law is fanaticism' and of Bishop Meads of Virginia, that 'THIS is the those who are in bondage'; namely- Servants, be upon man (while man remains in his natural state) the good and gentle, but also to the froward : for this is never-ending. And the very object of a revival is is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully."

We say, it is only in consequence of the foregon conclusion that reason may be laid aside in matter and accepted by the people. But a revival is the re circumstances.

The first step in a revival is to combine the church members with the clergy in a plan of systematic and asiduous cooperation.

The second step is through the instrumentality of prayers and preachings which inculcate a monstrou

The third step is to persuade the persons thu alarmed that safety is to be found in the position held by the church; and that if they will believe what the church members have already believed, and accept salvation by grace, as they have accepted it, and reresentation of God which every 'revival' inculcates? nounce the world, as they have renounced it, and

stand henceforth on the Lord's side as they do—they can remove the curse, quench the fire of God's anger, and turn the wrath to grace.

The last step, and the one permanent result of a revival—of the present one, as of all that have gone before—is an increase in the number of just such the church members as existed before. The new brooms sweep somewhat cleaner at first, but they soon become old brooms. The converts, before joining the church, looked up to her with such mysterious awe and veneration as a Masonic candidate formerly felt at the door of a 'Lodge. They have accepted the monstrous idea of God presented to them by the revival preachem, and they have discarded reason, as unfit to decide in religious matters. They pay the inevitable penalty of this perversion of their nature, and henceforth see things, not as they are, but as the spectacles of sect represent them. They take the priest for an ambassador of God, and the long prayers which he makes, standing in the synagogue, for obedience, instead of direct opposition, to the precepts of Christ. They take the respectable hunkers, who unite with the pastor in keeping the church pledged and bound to conservatiam, for eminent saints. They take the church they have discarded to conservatiam, for eminent saints. They take the church for a religious life. They take the respectable hunkers, who unite with the pastor in keeping the church pledged and bound to conservatiam, for eminent saints. They take the church they have discarded to the church of the scale of the church pledged and bound to conservatiam, for eminent saints. They take the church they have discarded to the church of the scale of the church pledged and bound to conservatiam, for eminent saints. They take the church itself, that lump of inert conformity, for light, salt, leaven, the hope of the world, God's institution for the establishment of his kingdom on earth. And thenceforth, the hope of the world, God's institution for the establishment of his kingdom on earth. And thenceforth, to the end of their lives, they count abolitionism as infidelity, give their contributions to the Tract Society and the American Board of Commissioners for Foreign Missions, fraternize with the defenders of slavery, and take the Old South Chapel for the house of God and the gate of heaven.

So far as we can see, the extension of this branch of manufacture-the transformation of any number of worldlings, taken as they come, good, bad and indifferent, into such churchlings as a revival produces-is not, on the whole, beneficial, either to the persons themselves, or to the community. Most certainly, it is not beneficial to the slave .- c. k. w.

A FALSE AND TRUE REVIVAL OF RE-LIGION

Extracts from a Sermon delivered at the Music Hall, Boston, by Rev. THEODORE PARKER, on Sunday, April 4, as reported by Mr. Yerrinton, and published, in pamphlet form, by William L. Kent & Co., (Bee office) :-

Hear an Orthodox sermon, and then look at this, and then ask, 'Is the God of the sermon, who is going to damn this whole congregation,—and is in haste to do it,—the God who made these flowers?' of a fever hospital.

[pointing to the boquet on the desk beside him.] 'Look up to the Heavens. Men ask that, and they say, 'The minister's God is a devilish dream. The God of Nature and the God of Man is no such thing.'

They doubt the eternal torment of mankind. A strict in their mental, moral, affectional and religious growth—most of all in their religious. For

short, New England men, who are famed for common sense, are applying to religion that common their beaks.

To me, in the Revival itself, there is much that manufactures, everything else. Jealous ministers is encouraging. I shall speak of it next Sunday seek to change this state of things. No doubt In the conduct of it, there is much profoundly want business kept at the old stand. They have in They will not manufacture an article suited to the demands of enlightened men. They cannot do it, with their ecclesiastic idea and method of making it is Divine machinery, and cannot be improved. But they want to force the old article they have got on the popular market. Once they could do so; for once, ministers were commonly taken from the ablest men in the country; now, well nigh from the feeblest. Once, they had the best education. Once, none but ministers had any considerable literary and scientific culture. Then, talent and culture on the Church's side could do the ecclesiastic work. Now, it rurely happens that the minister is the best born man, or the best bred man in the parish. In some cases there are hundreds, and in many there are ten before him. A strong woman can throw the minister, in the close wrestling of debate. He cannot

turned into vexation of spirit in spring.

The stricter sects have often tried this experiment.

It is in consistency with their theological idea. You remember the efforts made last year—the prayer meetings, conference meetings, the preaching, and the talk in the newspapers. Not much came of it. Now, circumstances are different. The commercial crisis, last autumn, broke great fortunes to frag-

in slop clothing.

There is nothing more miraculous in the one case than in the other. Last year, it did not succeed very well, for business was good, and men with full pockets were not to be scared with talk about hell. Now, the commercial crisis makes it easy to act on men's fears. The panic in State Street, which men's lears. The panic in State Street, which ruined the warehouses, fills the meeting-houses today. If the black death raged in New Orleans, the yellow fever in Cincinnati, the plague in Philadelphia, the cholera inNew York, the small pox in Boston, the Revival would be immensely greater than now. A Jesuit priest once said, 'Seasons of pestilence are the harvest of ministers. Then men are susceptible to fear.' Besides, you know what the newspapers have done. Last year, the newspapers. the newspapers have done. Last year, the newspa-pers disgusted the public—the sensible part of the public—with the obscene details of a most unfortunate trial, for indecent and improper conduct. This year, the same newspapers are crowded with gossip about the Revival. The same motive was in either case. If they could turn a penny by the Revival, they did it; if by adultery, they did that. They cared not from what quarter came the clean money. Now, we are always to expect some extravagance in the action of a force so strong as this. Some good will be done by this movement. Let us do justice. 1. There are wicked men, who are only to

When I hear of a Revival of Religion, I always ask, what do they mean to revive? What feeling, what thinking, what doing, what being? Is it a religion that shall kill a boy; that shall stone a man to death for picking up sticks Saturday afternoon; that shall butcher a nation; crucify a prophet; talk gibberish; torture a woman for her opinion, and that opinion a true one? Or is it a religion which will make me a better man, husband, brother, father, friend; a better minister, mechanic, president, street-eweeper, king—no matter what—a better man in any form?

Just now there is a 'Revival of Religion,' so called, going on in the land. The newspapers are full of it. Crowds of men and women throng the meeting houses. They cannot get preachang enough. The poorer the article, the more they want of it. Speeches and sermons of the most extravagant character are made. Fanatical prayers are put up. Wonderful conversions are told of. The innermost secrets of men's and women's hearts are laid bare to the eye of the gossip and the pen of the newspaper reporter. The whole is said to be a miraculous outpouring of the Holy Ghost, the direct interposition of God. You look a little more closely, and you find the whole thing has been carefully got up, with the utmost pains. Look at the motive. Ecclesias—it and where they have made a solitude, they will call it the peace of Christ.

1. But the evil very far surpasses the good. Many men, well born, well born, well become more

pouring of the Holy Ghost, the direct interposition of God. You look a little more closely, and you find the whole thing has been carefully got up, with the utmost pains. Look at the motive. Ecclesiastic institutions decay in England and America. This is well known. The number of church members in the United States is quite small—only three and a quarter millions. There are sixteen negro slaves to thirteen church members; the slaves increase the church members do not. For two hundal Abeist of to-day is compined than over before crease, the church members do not. For two hun-dred years, the number was never so small a fraction and entrenches himself within the church. There dred years, the number was never so small a fraction of the whole people. The number of births increases rapidly; the number of baptisms falls off. Belief in the ecclesiastic theology is fading out of the popular consciousness. Men begin to say, 'God is not so ugly and so devilish as the ministers paint him.' Hear an Orthodox sermon, and then look at this, the arm of the common brawlers, who most hinder the development of mankind. It is the sleek, the common brawlers, who most hinder the development of mankind. It is the sleek, the common brawlers, who most hinder the development of mankind. It is the sleek, the common brawlers, who most hinder the development of mankind.

They doubt the eternal torment of mankind. A father takes his baby in his arms, and says, 'If this baby dies this moment, or if he died the day he was born, are you, Dr. Banbaby, going to make me believe God will damn this child? I shall not believe it.' Men see contradictions in the Bible; the best men, the wisest, see them the most clearly. In the wisest, see them the most of all in their religious. For gious growth—most of all in their religious. For man, that he is a sinful worm, and of religion, that it is an unnatural belief in what reason, conscience, heart and soul cry out against, what true, manly pity can there be? Fear takes the place of religion, and that ugly carrion crow drives off all the handgious growth-most of all in their religious.

they are as honest as lawyers, grocers, real estate melancholy. The effect of the misconduct on the holders in State street and Summer street. They people is most deplorable. What an idea of God want business kept at the old stand. They have invested in ecclesiastic corporations, and wish to keep up the stock, which is badly depreciated just now.

But what will they do? They will not mend their theology—their idea of God, Man, Religion. God and love of man! What an idea of religion here, and of heaven hereafter! My friends, piety is not delirium. It does not expose to the world the with their ecclesiastic idea and method of making innermost sanctuary of man's consciousness, and doctrines. The machinery will not do; and they say make common talk out of what is too sacred for any eye but God's; and if it turn a theatre into a house of prayer, it does not turn that prayer into noise and rant, and theatric fun.

The effect on the morality of the people is not less bad. Honest industry, forgiveness, benevolence,— these are virtues not thought of in a Revival. I do not hear any prayer for temperance, any prayer for education, any prayer for the emancipation of slaves, of women, for honesty, for industry, for brotherly love; any prayers against envy, suspicion, bigotry, superstition, spiritual pride, malice and all uncharitableness. The newspapers tell us fifty thousand are converted in a week. That is a great story, but it may be true. The revival may spread all over the land. It will make church memelse. He controls the ecclesiastic machinery, and deals directly with the religious element in man—the strongest, and perhaps, also, the most easily moved. So he appeals to religious fear, and tries to scare men into belief of his doctrines, and membership of his church. He has no effect on great sines. It will not have been a scare men into belief of his doctrines, and membership of his church. He has no effect on great sines. It will not have been a scare men into belief of his doctrines, and membership of his church. He has no effect on great sines. moved. So he appeals to religious fear, and tries to scare men into belief of his doctrines, and membership of his church. He has no effect on great sinners, fraudulent bankers, fraudulent presidents of incorporated companies, lying governors, presidents. incorporated companies, lying governors, presidents, Supreme Court, the Senate House; nay, convert the representatives; he has much on weak men. whole administration and the Democratic party to incorporated companies, lying governors, presidents, representatives; he has much on weak men.

Attempts at revivals are no new things—the experiment has often been tried. A few winters ago, some Unitarians tried it in Boston, but they toiled all winter, and caught nothing—enclosing nothing but a few sprats and minnows, who ran out through the broad meshes of their net, before it could be the mechanics, all the laborers of Boston, and admitted the mechanics of Boston, and admitted the mechanics of Boston, and admitted the mechanics. the broad meshes of their net, before it could be hauled into their boat. Other ministers, who are the wisest and the most religious part of that valuable sect, would have nothing to do with it. Different men went in, false to their idea of theology—with the best intentions, no doubt. It was a strange spectacle, that attempt to build up the ecclesiastic Unitarian pyramid in that way! It was a worse task than that of the Israelites in Egypt—not to make bricks without straw, but with nothing else! Those men who undertook to make a hot-house of religion, and force Christians under the Unitarian glass, were so cold in their religious temperament that any one of them would chill a whole garden of cocumbers in dog days. Strike two flints together, and you get sparks of fire; from lumps of ice, you get nothing but cold splinters. Nothing came of that. Their vanity in the beginning of winter turned into vexation of spirit in spring. centuries ago.

A real Revival of Religion—it was never more needed. Why are men and women so excited now? Why do they go to the meeting-houses, and listen to doctrines that insult the common sense of mankind? They are not satisfied with their religious condition. They feel their want. 'They are as crisis, last autumn, broke great fortunes to frag-ments, ground little ones to powder, turned men out of business by thousands. Then, some religious men, of all denominations, full of Christian charity, set themselves to looking after the poor. The work

of God, ministers use this mightiest religious feeling to impose upon us things yet more disastrous. Let you and me remember that religion is wholeness not mutilation; that it is life, and not death; that not mutilation: that it is line, and not death; that it is service with every limb of this body, every faculty of this spirit; that we are not to take the

faculty of this spirit; that we are not to take the world on halves with God, or on sevenths, giving him only the lesser fraction, and taking the larger ourselves: it is to spread over and consecrate the whole life, and make it divine.

Let you and me remember this. How much can we do.—a single man, a single noble woman,—with that life of natural Religion! He who goes through a land, and scatters blown roses, may be tracked next day by their withered petals that strew the ground but he who goes through it, and scatters rose sed a hundred years after leaves behind him a land full of fragrance and beauty for his monument, and as a heritage for his daughters and his sons. So let you of fragrance and beauty for his monument, and as a heritage for his daughters and his sons. So let you and me walk through life, that we shall sow the seeds of piety and of morality, to spring up fair as these blossoms at my side, and rich as the bread which is food for all the nations of mankind.



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