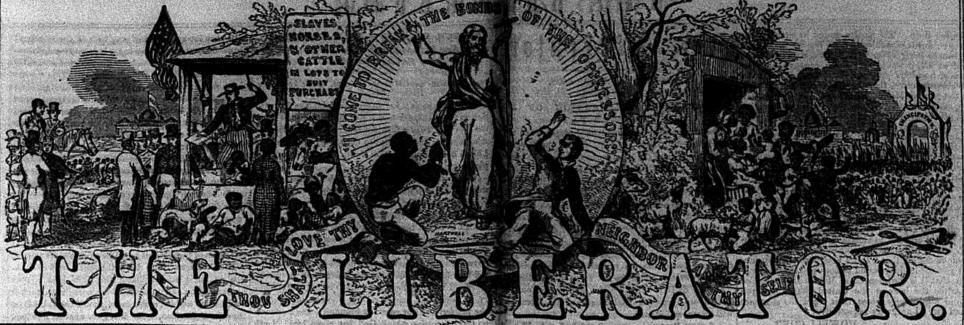
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palling, if payment be made in advance. All remittances are to be made, and all letters plating to the pecuniary concerns of the paper are to be directed, (rost PAID,) to the General Agent.

To Advertisements making less than one square in seried three times for 75 cents — one square for \$1.00. The Agents of the American, Massachusetts. pensylvania, Ohio and Michigan Anti-Slavery Sopennyman authorised to receive subscriptions for THE F The following gentlemen constitute the Finan-

cal Committee, but are not responsible for any of the debts of the paper, viz:-FRANCIS JACKSON, ED-KIND QUINCY, SAMUEL PHILBRICK, and WENDELL



NO UNION WITH SLAVEHOLDERS.

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 PRAMING THE CONSTITUTION, SWERVED PROM 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 looking at it fully, dispassionately, and with manly and Christian resolution. . . No blessing of the Union 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. - WILLIAM BLEERY CHANNING.

WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers.

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BOSTON, FRIDAY, JUNE 18, 1858.

WHOLE NUMBER, 1435.

SELECTIONS.

From the Practical Christian. THE ANNIVERSARIES.

Next in importance to the great National Anni-resaries held at New York, are those of Boston during the last week in May. As every generation grows wiser and wiser, so every anniversary season grows grander and grander. We were not favored grows grander and grander. We were not layored to see much of this year's performances, but have read a great deal about them, and are bound to believe them unprecedentedly splendid and interesting. The Peace Society bad the Hon. Gerrit Smith for their orator, who is reported to have given no quartheir orator, who is reported to have given no quarter to our dear non-resistance whims, and to have demonstrated that true Peace principles forbid all national armaments and resorts to deadly weapons that are not absolutely necessary. That is the good old detrine of all fighting peace men, and thereby hans a question which will have to be settled from time to time, as it always has been, by circumstances and the humor of mankind. It is a pity that any

cas of men should feel called on to play Peace-So-ciety, who deem the sword still indispensable to hu-mon welfare. But they must all play at something mon welfare. But they must all play at something that seems pretty.

The Tract Society had a great turn out, and a stirring time about breaking off from the old proslavery mother Society. Anti-Slavery was played on their platform for a while pretty smartly, and then came a sectarian truce for one year. The Exangelicals must hang together, or the heretics and infidels will be upon them. Slaveholding is a dreadful sin, and God's wrath is just ready to hard the accursed criminals into the lowest hell, but then we must be very slow to separate from sinners. then we must be very slow to separate from sinners so interwoven with the Evangelical Church! Cer-tainly, gentlemen, wrap it up somehow. Dr. Cheever has lightened and thundered against his ro-slavery brethren, as if they were satans from he nethermost caverns of the Pit; but, mark ! he winds up all his denunciations by recognizing them as in the Church of God. And he fellowships them as he would disclain to fellowship the most virtuous non-Evangelicals. But we have been often told that strict consistency is not to be expected in this world, even in the wisest and best of men. So we must not be too censorious; since it is better to

commend what virtue and consistency there are in a man or class, than to magnify their short-comings. Dr. Cheever has come up to this point of consistenand the state of t in to be formented to all eternity for their sins. If he himself ean't feel towards these same manstelers and their allies as his God does, and can't disfellow them as his God does, it only proves that be thinks more highly of their Evangelicality, and is not yet quite perfect as his Father in heaven is perfect; which is by no means very strange or inexcessible all things considered.

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usable, all things considered.

The numerous Evangelisal sects and accessory Associations of every description held their annigorification, having harvested out of the great re-ival many thousands of proselytes. But the non-Erangelical sects have become mighty, and stand a they persevere. mathematizers, not only in numbers and fashionable respectability, but in prayer, praise, sacra-ments, proselytism, and perhaps even revivalism. Our Unitarian Universalist brethren proved themelves, during anniversary week, not least among the thousands of Israel. The latter especially, as their able organs, the Trumpet and Christian Freeman, tatify, had a real Pentecostal season of it. This will fully appear from their published accounts of maiversary doings. Here is Br. Whittemore's in-

Services of Anniversary Week-Great Meeting on Sunday Evening—Prayer Meeting at the First Church a Boston—Conference Meeting at the Warren street hurch-Prayer Meeting in School street Church-Series of Reform Meetings—Meeting of two thousand prisons and children—Missionary Meeting—Prayer Meetings—in the Warren street Church—Other Prayer Meetings—The Great Festival at Faneuil Hall peeches of Rev. T. B. Thayer, Gov. Banks, and oth--The Solemn Communion, etc., etc.

er to that account :

The fervent prayers, eloquent addresses, devout thortations, etc., numbers of enthusiastic attencanoriations, etc., numbers of enthusiastic attendants, presence of Gov. Banks, etc., at the banquet, all together considered, cannot fail to astonish and stir the jealousy of the Evangelicals. But it is all right; they have been playing elder brother with a double portion of all these good things a great while. Their juniors ought to have their day; and they will. We shall yet see greater things than these come out of Nazareth. Let the Orthodox be content with this glory: that they have invented content with this glory: that they have invented and instituted nearly all the partialistic customs, religious, civil, military, commercial, etc.; which characterize the present order of American society, and that the heretics have no serious scruples against standing shoulder to shoulder for life with them in working most of their institutional machinery. The-eries may be allowed to differ, if old institutions and

ractices remain unchanged. We were struck with the following words of Rev. We were struck with the following words of Rev. E. G. Brooks at the 'solemn Communion' of the Universalist brethren. The 'Christianity speaks to the individual soul. It sets out to produce to social changes.' 'Christ and his Apostles did not concern themselves with social abuses; they did not condemn polygamy and slavery, not because they were not sins, but because if they had done so, they would not only have been liable to arrest for sedition, but have averted attention from the soul to soion, but have averted attention from the soul to society.' There's for you! Query: how many mil-lions of ages will it take for such a gospel to make all mankind love their neighbors as themselves, and case to prey upon one another under pretext of es-tablished social customs, and the authority of gov-emmental institutions? But why should such as presume to insinuate and cavil in this way? It

Well, passing over all the rest of these Anniver-tary notabilities, we will mention that we dropped in, Wednesday forenoon, to the overpacked New England Anti-Slavery Convention, and heard Theo-dere Parker deliver a speech of some two hours in length. It was an increasions and masterly one. We

sionary station, the head man, who possessed absolute control of the place, sought to have a young female member of the church for his concubine. She objected. He went to the missionary, and told him that if he did not prevail on the girl to comply with his request, he would drive the missionary from his station. Rather than not to be allowed to preach the Gospel there, he consented, and the girl became the mistress of the voluptuary. 'Now,' says the missionary, 'I have the pleasure of preaching the Gospel to that man and his mistress every Sabbath. Had I not consented to this, he and oth-

ers would have been deprived of the Gospel.'
The American Tract Society, at their late meeting in New York, have taken a course very much resembling what that missionary did. By consenting to the wishes of that libertine, he was allowed resembling what that missionary did. By consenting to the wishes of that libertine, he was allowed to preach to him. So the Tract Society consent to all the appalling, soul-destroying evils of slavery, as they in reality do by refusing to publish anything on the subject, and thus secure the privilege of circulating their publications among the slaveholders. They consent that the slaveholders shall continue to hold a portion of their fellow-men as articles of property, compel them to labor without legal compensation, deny to them the divine institution of lawful marriage, and prevent them from ever rising above the degradation of marketable commodities. For throughout slavedera, there is no law that recognizes slaves as having any human relations. In this respect, they are placed on a level with the beast. A husband has no more legal claim to his wife than as though he were an ox or a swine. Neither has the wile any more claim to her husband; nor have parents any more legal claim to their children. Hence they may be sold and separated in any direction.

Is this the way to have the Gospel produce its dethe tree? So far from it, it is not even applying the axe to any of the branches. Adopting this course, how long would it take to hew down every tree that did not bring forth good fruit? It is not

matter of ours, with which you have no right to intermeddle. Then suppose the committee had said, as some of the evangelical Christians do not approve of having anything published on the subject, we will not publish a tract, though written by those engaged in the business. It would only make disturbance, diminish the income of the Society, and prejudice the rumsellers and drunkards, so that they will not read our other publications. The Somen, have acted a very prudent part, and therefore we sustain them. What sort of influence would such a course be likely to have upon the dealers in intoxicating liquors and their customers?

of chattelhood. This is a more signal victory than the slave oligarchy achieved in the 'Lecompton swindle.' They will triumph over it more. For they have the great body of the church conniving at the stupendous wrongs of slavery. They adopt the policy of letting it alone. This is among the most profoundly humiliating submissions which the church has ever made to the slave oligarchy .-May the Lord help, for vain is the help of man!

A timely word for Messrs. Seward, Hale, Wilon and Burlingame.

From the New Bedford Republican Standard.

BLUSTER. The debates in the Senate on the British outrages

It is said indeed to see that not one Senator in the body had the humanity and statesmanship to rise in his place, and rebuke this senseless bluster; to remind it that there was no evidence of any 'outrages' having been committed, except from exaggerated rumors; that no opportunity had been offered for the British government to make explanations or reparation; to suggest that even had our rights been infringed, the spirit of Christianity required that any means should be resorted to, to bring about an amicable understanding, before the last and barbarous one of war. Had Charles Sumner been in his seat, one member at least would not have explanation to the sound of the North,—namely, that slavery was wrong, and that it ought to come to an end. There was no other opinion. Liberty was every where suprems, North and South, in men's affections and in men's conscious.

is an inveterate disease which runs in the blood of mankind, and can hardly be purged out. But we don't like to see it break out pretentiously in behalf of humanity, philanthropy, etc. Let it keep to its aboriginal proclivity of murdering, robbing, enslaving, barbarizing and stultifying humanity. 'How can satan cast out satan?'

From the Maine Evangelist.

TRACT SOCIETY POLICY.

It has been stated as a fact, that at a certain Miscome.

The cleveland Leader.

BRITISH OUTRAGES IN THE GULF.

There is not the slightest doubt but nine-tenths of the reported outrages in the Gulf are made up of misrepresentations, and exaggerated for the express purpose of creating a sensation and feeding the war spirit which appears to have broken out fiercely among all parties in Congress, inducing a sort of rivalry to see which shall got hot the quickest, and burn Britain in words the deepest. Such ebullitions in fire-tating Toombs are allowable, but do not become 'grave and reverend seignors' of the Senate come 'grave and reverend seignors' of the Senate

and House.
Great Britain has no design to insult the American flag floating over honest merchant vessels, nor will she intentionally on any pretence. If pirates will she intentionally on any pretence. If pirates in men, women and children use that flag to clask their unhallowed traffic, either on the coast of Africa or on the coast of Cuba, her fleets of cruisers sentout for the express purpose, and in accordance with treaty stipulations, to suppress the African Slave Trade, ought to know it, and govern themselves accordingly. Instead of flaring up and threatening to blow the British Isle out of water, our Republic should send her own fleet to do precisely what it is should send her own fleet to do precisely what it is alleged England is doing, and thus preserve the hon-or of our flag by wresting it from the abuse of slavers, no matter whether fitted out in Baltimore, New Or-

closing an article strongly condemning the right of search, the Express adds:

sired effects? Is this laying the axe at the root of the tree? So far from it, it is not even applying the axe to any of the branches. Adopting this course, how long would it take to hew down every tree that did not bring forth good fruit? It is not necessary to answer.

The time was, probably, when there were necessary to answer.

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The time was, probably, when there were necessary evangelical runsellers than slaveholders. Suppose the Tract Society decided that it was advisable to publish against the run traffic. The publishing committee had inquired of the dealers in those liquors if they were willing such publications should be issued, and they had objected. They said, we will not receive such publications, and will do what we can to prevent their circulation. If anything on that subject is published, we will withdraw from the Society, and do what we can to have all our customers withdraw. It is a private concern, a matter of ours, with which you have no right to intermediale. The necessary to an actual slaver, and deserved to be seized. In no claimed the right of search or of visitation, only so far as to satisfy themselves of the nationality of the vessel. Since the above was written, we find in the New

The Liberator.

OF

REV. JAMES PREEMAN CLARKE. At the New England Anti-Slavery Convention, Thursday Evening, May 27, 1858.

conographically reported for the Liberator, by Mr. YERRINTON.

Mr. CHAIRMAN-It is an honor and a pleasure to Now, what will be the influence of the late action of the American Tract Society on slavery? The slaveholders have gained another victory over the friends of freedom. They will be mightily strengthened in crushing down their fellow-men from the elevation where their Creator placed them, to a state of speak here, I know, unless there was considered that there was in him some server. fidence that there was in him some earnest love of the truth and of the right. A pleasure, because, For when one stands on this platform, he is sure that he stands perfectly free; that it is not necessary for him to ask what are the opinions, or what the prejudice or bias of those behind him, or those before him. He is expected to speak what he believes, and to speak it

right out. Every year this Convention meets, it has subject matter provided for it by the Slave Power. The Slave Power is the only power in the land. No matter how progressive we are, no matter though we are going fast enough, the Slave Power is the only power in the land which is always moving onward; always have been of the most puguacious character. Every siving us, whenever we come together, some deed far Senator who spoke seemed desirous to outdo those in advance of any thing which we had to speak of bewho had preceded him in pandering to the spirit of fore. It is the one power which realizes to the full war. 'Tray, Blanche and Sewetheart, little dogs and all'—Toombs and Seward, Douglas and will rest'—'without haste, without rest,'—moving always son. Mallory and Hale, all ware relative at the and all — Toombs and Seward, Douglas and Willson, Mallory and Hale, all were yelping at the British lion. Nothing would do but that their visitation of American ships must be regarded as a belligerent measure—that a force should be sent to the Gulf sufficient to sink every British cruiser; and that, which was Douglas's recommendation are that, which was Douglas's recommendation, an American war vessel should be sent to get on the track of the Styx, follow her, capture her, and bring her into an American port, when it would be time to make explanations. The Honorable Senator seemed to forget that our vessel might get itself into the predicament of the man who caught a Tar-tar in battle, but found that his captor would not suffer himself to be conveyed to the hostile camp.

It is sad indeed to see that not one Senator in the

regulatedly, logically and conclusively, that the Constitution of the United States requires its sworn apporters to guarantee to the people of every State. This braggadocio is more inexcusable from the fact that there is not the smallest danger of a war occurring. If there were, some men would have a been used to chattel slavery. But how this braggadocio is more inexcusable from the fact that there is not the smallest danger of a war occurring. If there were, some men would have been used to chattel slavery. But how this braggadocio is more inexcusable from the fact that there is not the smallest danger of a war occurring. If there were, some men would have occurring, and shall wait to see, probably daring the remainder of our carthly life. But if it only could be done, what clean work would be made of manetaling the remainder of our carthly life. But if it only could be done, what clean work would be made of manetaling the remainder of our carthly life. But if it only could be done, what clean work would be made of manetaling the remainder of our carthly life. But if it only could be done, what clean work would be made of manetaling the remainder of our carthly life. But if it only could be done, what clean work would be made of manetaling the remainder of our carthly life. But if it of waffare for fear of injuring their party, or of being accused of sacrificing the interests of our of the South could be. Say what you will shout Calvinism.

That men should be so ready to yield to the popular carthing the province of the South could be. Say what you will shout Calvinism.

The fact that the House has just killed the convictions were reinforced by come to an end, and that soon. But while, at the Morth, these convictions were reinforced by come to an end, and that soon. But while, at the Morth, these convictions were reinforced by come to an end, and that soon. But while, at the Morth, the fact that the House has just killed the convictions were reinforced by come to an end, and that soon. But while, at the Morth

roused, the universal sentiment of the land had taking with him three colored girls belonging to the taught it that slavery was wrong. And so, reinforced estate, and sent them into Kentucky to be sold. There to carry out their conviction into action, and drop sla-down the river. Mr. Bateman was astonished; he very. The South was not ready for it. What did the did not know he was doing any thing wrong. If they abstract; but here it is wrong, there it is not wrong. Grant that, and the other thing follows. I have a right to hold my slaves now, you have a right to hold your slaves now. In other words, by a play inflicted upon some negroes, formerly the property of upon words, by a luminous sophism, they said it was Rev. Dr. Ross, of Tennessee, and belonging afterwrong, and it was not wrong, in the same breath, wards to Col. Netherlands, a distinguished member Suppose a man should say, 'I admit that murder is and a leader of the Presbyterian Church. The purwrong in the abstract, but it is not wrong for me to ishment inflicted upon these slaves,—one for running kill any body with whom I am offended,—suppose a away, and the other for not telling what he knew man should say, 'I admit that stealing is wrong in about it,—was so outrageously excessive, that the the abstract, but if I want any thing very much, I people in the town where it took place could not bear have a right to take it -you would say, 'It is a soph- it; they shut their windows, and pulled down their ism.' But we did not care much about the question; curtains, and the women fainted at the horrible shricks our own rights were not involved in it; we did not and howlings of the poor negroes; and finally the see or admit the sophism in the other case. There- keeper of the tavern, in whose stable the whipping fore, the South shifted ground then, when it planted was inflicted, came out, and said it must not be conitself on the ground that slavery was only wrong in tinued on his premises. But why not? If slavery is

did that mean? It meant simply this: whereas end of it? Are you going to let this man refuse to formerly the action of the General Government went obey you, and allow him, rather than inflict a little to put a stop to slavery, the action of the General punishment, to get up an insurrection or rebellion Government was not going to put a stop to slavery; Are you not going to put it down? If you own a it is in Missouri—it shall stay in Missouri. It is horse, and want to break him, what do you do? I do wrong, but it is wrong in the abstract; it is not not know much about such matters, but I suppose wrong in Missouri; it shall stay in Missouri. That the old way would be to whip him till you subdu was the position. Slavery now is rising. It is no him. The horse is a chattel, you mean to break his longer under foot; it is along side of freedom. It spirit, and make him obey you, and go on until you says it will stand its ground; it will not be put down. do it. Why should you not do so with the slave, What was the next step? Years after came the if you have any right to keep him a slave?

next great step—the annexation of Texas. What did that mean? It meant, not only shall slavery stay dren, husbands from their wives. Why not, if they where it is, and not be driven out, but we will pre-vent any assaults upon it; we will pre-is. It is besieged; it is besieged at the North by I sell the cow? I hear the cow lowing plaintively bereedom; it is besieged at the West and at the South. cause her calf has been taken from her. I know the We will go out, and not only take possession of the tones of sorrow in that voice; I know she is suffering; besieging lines, but we will turn them into an out- but I send off the calf,-so do you, all of you. Why work of defence. That policy was openly avowed, do you not mind the sorrow of the mother? Because for the first time, at the period of the annexation of she belongs to you,—she is your chattel. You think Texas, in the diplomatic correspondence of Mr. Cal- you have a right to do what you please with her.

promises of 1850. Slavery, said the Missouri Com- chickens, when you want them for dinner. Why promise, shall not be driven out where it is. Slavery, not? Because you assume them to be yours, to do said the ameration of Texas, shall be defended where as you please with. Slavery assumes that the slave it is. Slavery, said the Fugitive Slave Law, shall be belongs to his master, just as the cow belongs to you. upheld every where throughout the length and Quit that position for a moment, and you come at breadth of the land; it shall be recognized as legiti- once upon ultra Abolition ground. I say, then, there mate every where. The Pugitive Slave Law comes is no outrage in slavery. Grant the position that into New England, it seizes a colored man, and it slavery is right, and all these things that we call sets aside the guarantees of freedom, and says - For abuses are necessary incidents of slavery, -it cannot him, there shall be no hadeas corpus, for him there shall be no trial by jury; he shall be turned from a On the other hand, the logic of freedom is just protection.' That was the next step.

Then what came? Next after these Compro-Nebraska Bill. What said the Nebraska Bill? It Slavery is wrong,—that is enough. said—'Slavery is not only equal with Freedom, it shall not merely have an equal chance with Freedom, Society of New York? Its position is a legitimate but it shall go forward wherever it can; it shall one, if, as it assumes, slavery is not always and every the fathers said it should not, then that saying of the it. In the seventeenth century, the Jesuit mission. fathers shall be repealed. Slavery shall stand in a aries in China had great success;—they had succeed

Dred Scott Decision and in the Lecompton Consti-tution,—the one of which puts Christian humanity ten thousand converted last year, twenty thousand

upon it? Why should it be made any lower than your right to your free institutions? Why should be put under ban?

comes at me with hoofs and horns, and there is no such a Christianity was worse than nothing, and ought other way of keeping the bull in subjection, why should to be dropped altogether, and it was dropped altoI not shoot him? I do not know that this Doctor of gether.

by conscience, reinforced by education, reinforced was an outery raised about it, because these beautiful also by interest, the people of the North were willing girls were to be sold as slaves in Kentucky, and sent South do? The South did not begin by denying the principle that slavery was wrong, but it said—It is wrong, in the abstract. That was the point made: that he certainly was not a selfish man, by his preiti is wrong in the abstract—it is wrong in theory. We do not defend it in theory, we do not defend it in the

the abstract; and from that time, I say, every thing right, it must be protected and maintained. Why else follows legitimately and logically.

not? Here is a rebellion, an insurrection beginning,
First, the Missouri Compromise of 1819-20. What

You do not mind drowning a litter of kittens, no mathoun. That was the second step.

You do not mind drowning a litter of kittens, no matter how the mother feels, nor ringing the necks of

freeman into a clave, in an hour's time, without see- sure as the logic of slavery. Assume the principle ing a judge or a jury, because it is necessary for our that you have no right to hold a man as a slave, that no human being can ever, for a moment, by any possibility, become the property of another human being nises, of which the Pugitive Slave Law was a type, and you sweep away, not only all these outrages, but came the repeal of the Missouri Compromise—the you sweep away slavery and the outrages together. What is the position to-day of the American Tract

not have any stigms or represent put upon it any where wrong. The moment that you put the ques-where. It shall not only have the right, but the tion of right and wrong aside, up comes the great ppenly avowed right, to go wherever it can go. If question of expediency, and carries every thing before perfect equality with Freedom every where.' ed in converting a large part of the Chinese nation.

Then came,—not to pursue the subject too much | They had converted the mandarins with blue buttons into detail,—border ruffianism in Kansas, in regard to and then the mandarins with red buttons, and then which the peculiarity was, that it was upheld and the mandarins with yellow buttons, and at length got supported by the Federal Government; and then the up to the mandarins with white buttons; and finally, butrage on Charles Sumner, the peculiarity of which the Emperor himself gave a piece of land, near Pekin, was, that the whole public sentiment of Wash- for a church, and the leader of the Jesuit missions ington and of the South maintained and upheld it, ries was taken into the confidence of the Emperor, and called it right. And here we end, at last, in the and he consulted him on all subjects. When the and Republicanism under the feet of Slavery, and the converted this year,—there was great joy in Rome and Republicanism under the feet of Slavery, and the other puts Democracy under the feet of Slavery too.

There is a steady progress.

Now, I say, it all comes from that one principle, that slavery is right—that it is right to hold a man as a slave. Grant that, and it is all legitimate, it is all logical; there is no outrage in it any Chinese. They tell them, indeed, to worship God, but where. If I have a right to take a man, and make they tell them they may worship Confucius too. The a thing, a chattel of him, why should that which I tablet of Confucius is still allowed to hang in their have a right to do, have any stigms or reproach cast dwellings, and the tablets of their fathers and grandfathers and great-grandfathers beside, and they bow before Christ and Confucius and their ancestors, at my slave institution be subject to any reproach, or the same time. Well, there was a little stir, and the Pope inquires into it, and sends a legate to inquire Again, there is no abuse of slavery, as we call into it, and La Camera Pontificale discuss the matit, but what is its legitimate use; grant that principle. I cut from a paper, the other day, a paragraph stating that the Rev. Dr. Taylor shot, a few days this great success, when here are three hundred since, one of his wife's negroes. The negro killed millions of people to whom we may carry Chrishad been guilty of insubordination, and resisted the tianity, are we to do the very thing that will cause overseer, and when Mr. Taylor approached him, drew us to be turned out at once? If we do not allow them a knife and defied his master; whereupon, Mr. Taylor to go on a little while in this way, with the old habitshot him on the spot. That seems a very strange and horrible thing to us,—a Doctor of Divinity shooting us, will be shut, and those millions left unconverted, his slave. But why not? If he had the right to It must do!' And were they not right? On the hold the man as a clave, if he was his chattel, and he ground of expediency, they certainly were. But, could not keep him in order, why should he not shoot some how or other, after thinking about it, the Pope him, if he resisted him? If I own a bull, and he and La Camera Pontificale came to the conclusion that

Divinity was wrong, granting the principle that he had a right to hold the man as a slave.

Again, there was a Mr. Charles Bateman, of Cincinnati, who was recently made residuary legatee of one word about the Tract Society? They carry a Christianity to the South, which, as they admit, omits an essential part of Christianity. They dare not say cinnati, who was recently made residuary legatee of one word about the duties of masters, although they But how about the Tract Society? They carry a

kened the sense of responsibility:—whether it guides found that some relatives of the senset had been left what is the reason they give? What, say they, well or not, is another matter—it does rouse it. The conscience of the North had been roused, and being ed it more than he did, and went home to Cincinnati; Here are ten millione of people; do you want to take the Gospel away from them? Shall we not carry the Gospel to these ten millions of people, even though we do have to omit some feature of it?' They are are not as true as the Pope and the Papal Chamber; for they said, with regard to the three hundred millions of China, 'Give them no Christianity, until you can give them genuine Uhristianity. (Loud applause.)

Christian friends and neighbors, and brothers and sisters, what is it that we want under these circumstances? An American poet, travelling in Italy, was very much entertained by seeing over the door of a shop this motto- Viva la divina Providenza'which he translated, 'Hurrah for Divine Providence!' (Laughter and applause.) There is our confidence. God is still alive. He is in the world—he has not forgotten it; and if you go back over that historic sketch which I just passed rapidly through, you will see how Divine Providence caused every success, every triumph of the Slave Power, presently to be turned into defeat-every one of them. What was the result of the Missouri Compromise? It seems to me, that the result was the beginning of this old, original Anti-Slavery Society. Did it not begin just long enough after that Missouri Compromise was passed to allow time for it to be pretty well understood by thinking men, here and there, that the ground had changed, and that the South no more said that slavery was wrong, but had taken the position that slavery was right? I think that, under Divine Providence, the result of the Missouri Compromise was the foundation of the Anti-Slavery Society.

Then, what was the result of the annexation of Texas? I think that out of the annexation of Texas came, what to me seems to have been a step forward -the old Free Soil party, that political Anti-Slavery which is represented by such men as John P. Hale

Then, out of the Compromises of 1850, what came? The death of the Whig party came from that. Those Compromises demolished that false, hollow, empty conservatism which called itself the Whig party once.

That was something. (Applause.)
Then, what came from the Nebraska Bill? From that came the Emigrant Aid Society, which is another remarkable feature of our day; -- a society which planted its men right in the midst of slavery, with the distinctly avowed purpose of making a Free State instead of a Slave State. The Emigrant Aid Society is the third colonization which history has recorded in modern times, based on principle,—the first being the colonization of Iceland by the Northmen, the second, the colonization of New England by the Puritans, and the third, the colonization of Kansas, with the distinct object of making a Free State. It is a great thing to have a body of men found a State on an idea like that.

ner? It seems to me that this came : every Northern mouth was sealed that had before undertaken to defend the Slave Power on the ground that there was any moderation, or self-control, or conservatism in it. Slavery, from that hour, was admitted to be the barbaric element of the country, and there is not to be found a Northern man any where, who has the face to stand up and maintain that it is any thing otherwise.

And out of the Dred Scott decision, which tramp-led on Republicanism with one foot, and on Humanity and Christianity with the other, what came? There has come, as it seems to me, or there is beginning to come, some living, practical sympathy with the colored race of this country. There is a growing sentiment that we are to stand by them, and that unless we stand by them, we shall lose every thing worth defending for ourselves. (Applause.)

There is one thing more, and only one thing more. There has been nothing in this whole history which has given me so much pain, which has seemed to me so shocking, as the defences of slavery by men calling themselves Christian ministers, by Presidents of Northern Colleges, by Bishops, by Doctors of Divinity. It is Christ betrayed in the house of his friends; it is Christ nailed to the cross anew, and put to open shame by his own disciples. But yet, out of that, by the overruling power of Divine Providence, has come, and is coming, the conviction that Christianity does not exist where Doctors of Divinity are, and where clergymen are, and where people go to church; but that Christianity exists where human hearts best for truth, for God, for right, for man. (Loud applause.) Do you not see how, in the Christian Church, and out of the Christian Church, men go straight forward now, forgetting all their old prejudices of sect, and dogma, and creed, and ceremony? Do you not see that it makes very little difference to us, Christian Ministers, who believe in man, in Christ, and in God what our friends here say against a false Christianity There was a time when I was wounded and grieved by what they said, and wished they would modify their language a little; I do not care what they say now. (Loud and prolonged applause.) I see that Christianity can stand alone; that it does not need to be held up by any Doctors of Divinity, by any lower law men, any where. It can stand alone, and walk alone; and I end by saying—' Viva la divina Provi-denza'—' Hurrah for Divine Providence!' (Loud applause.)

WHAT IS THE MATTER NOW? The New York Day Book speaks without correct knowledge, we are confident, when it says the 'Democratic leaders in Massachusetts appealed to Mr. Buchanan to provide for Mr. Loring,' for we have never heard of any body of Democrats doing anything of the kind.—Post.

This is unkind of the Post. What, deny to Judge Loring the sympathy of the remains of the negro-driving party of Massachusetts! This is really the unkindest cut of all, and we turn the Post over to the tender mercies of the Courier.—Bee.

Dr. Chrisven's Genar Spency before the American Abolition Society, May 13th—octave uncovered, 2 cents single copies, 20 cents per dos., \$1 56 per hun-dred; in tract size, same price; covered, finer paper, 3 cents, single copies, 30 cents per dozen, \$2 25 per hundred. Postage, all kinds, 1 cent each. For sale by Will Goodell, Abolition Depository, 48 Beekman street, New York. Also by John P. Jewett & Co., Boston.

The Slave Trade-The Southern Commercial Convention.

NEW YORK WITH SEAVING OR

A great deal has been written in the South about A great deal has been written in the South about the dissolution of the Federal Union, and much of it has been used in the North by the pro-slavery and doughface party to frighten well-meaning and good men from doing what in their hearts they know to be right. The manner and means, by which this dire event was to be brought about, and the time when the breaking up was to come upon us, have never been accurately stated, or positively fixed. Among the projects discussed at the recent Southern Commercial Convention, holden at Montgomery, Alabama, was the re-opening of the African slave trade, and incidentally in connection with can slave trade, and incidentally in connection wit it, the dissolution of the American Union.

Among the most famous of the 'Southern Commercial delegates,' who was present and prominent as an orator and writer, was the editor of the Richas an orator and writer, was the editor of the Richmond (Va.) South, Roger a Pryor, Esq. He has always been regarded as of the warmest and most intense type of the pro-slavery fire-eater. It appears that he was opposed to the re-opening of the Congo commerce in living Africans, and in the course of the debate which took place upon the subject, the following conversational remarks were made:

'Mr. Pryor-I affirm that neither history no posterity would applaud us in staking the Union on the revival of the slave trade. (Applause.) intend no disrespect to the gentleman from South Carolina when I declare that it is an unworthy is Carolina when I declare that it is an unworthy issue; that it is a painful proposition; that it is repugnant to the instincts of Southern chivalry.
(Applause.) I say, it does not comport with our
dignity. (Applause.) If you intend to dissolve the
Union, say so, in manly and explicit language.
Present your preamble and resolutions, and we of
Virginia will be prepared to back you, or to give a
reason for abiding in the Union. (Applause.) Virginia will be prepared to back you, or to give a reason for abiding in the Union. (Applause.) Meantime, let me entreat you to desist from an agitation which can only divide us now, and disgrace us hereafter. (Applause.)

Judge Jones of Georgia—I do not understand the gentleman fully. I understand him to say that if the proposition be to dissolve the Union, to dissolve it now, openly and boldly.

Mr. Pryor—I say, if it be the purpose of the gentlemen who insist upon the revival of the slave trade to dissolve the Union, that they should avow it at once and explicitly. (Loud applause.)

once and explicitly. (Loud applause.)

Judge Jones—Then 1 ask the gentleman from Va whether he will go with us now, to-day, for a disso

Mr. Pryor—This is my answer: I will not take a position outside of the Union until I can go with an undivided South. (Applause.) I say, sir, that when you give me a case of insult and oppression sufficient to justify revolution, and give me a united South, then I will be ready to go with you. (Loud applause)

Judge Jones-If the gentleman waits for an undi vided South, he will never go out of the Union.

(Applause.)
Mr. Pryor—No, sir. I think not so meanly of
the people of the South as to believe that, in the event of incontestible and adequate aggression, any State or any man will be recreant to the cause. I speak for Virginia when I say that she will never betray the interests of the South.

We think Mr. Pryor has left a very wide margin for his disunion sentiments to play upon. Judge Jones understood him perfectly, and stated the case with exact precision, when he said that, 'Is the GENTLEMAN WAITS FOR AN UNDIVIDED SOUTH, HE WILL NEVER GO OUT OF THE UNION.' It is just so, exactly, and however meanly or however highly Mr.
Pryor may think of the people of the South, matters not in this case. There never will come a time when the South will be a unit in favor of a dissolution of the Union, and in fact there never has been a time when even a respectable minority of Southern men entertained disunion sentiments. They are too wise, and too patriotic, to be led astray by are too wise, and too patriotic, to be led astray by any such arrant nonsense and downright tom-foolory. Their social, political, and commercial prosperity depend upon the continuance of this Union.
What could the South do independent of the North?
Nothing. They could neither build nor equip a
navy. They could not sustain a respectable, let alone a strong and powerful government. Six mil-lions of whites, and four millions of negro slaves, would make a sorry independent Republic. The South has found, and could now find, the material for military, naval, and could now and, the material for military, naval, and civil officers, but it has no rank and file, unless resort is had to the slave population, which mould prove, it area, an unpaying investment. The buying an army at a thousand dollars for every able-bodied soldier would be costly.

—Boston Bee.

Commenting on these windy Southern Conven tions, the Richmond Enquirer significantly says :-

· From conventions purely commercial, these asser blies have degenerated into conclaves, not seeking the interest and advancement of Southern enterprise, but looking, we fear, to ultimate disorder of the

What good could possibly result from the discusslave trade? Suppose the South united to a man, is it possible, without disunion, ever to accomplish the repeal of those laws that for-bid the slave-trade?—and do the advocates of the slave trade imagine that the South would be guilty of the folly of dissolution to accomplish a measure that would destroy the value of her now largest interest? Then why continue the discussion of a question that can never be accomplished in the Union, and for the accomplishment of which the South would be unwilling to dissolve the Union? Why continue to agitate a subject that divides the South, and distracts the attention of her people from

subjects of more practical importance?

We can see no good whatever to be accomplished
by the continued discussion of this question. If the tton States are determined to revive the slave every non-cotton-growing State, it will demonstrate a selfishness of which we have believed Southern States incapable. If a dissolution of the Union is to be followed by the revival of the slave trade, Vir-ginia had better consider whether the South of a Northern Confederacy would not be far more preferable for her than the North of a Southern Confedera y. In the Northern Confederacy, Virginia would lerive a large amount from the sale of her slaves to the South, and a gain in the increased value of her lands from Northern emigration—while in the South-ern Confederacy, with the African slave trade re-vived, she would lose two thirds of the value of her slave property, and derive no additional increase to

The admission of the Enquirer, that slavery imsome portiones a State, and that there would be a great advance in real estate and general prosperity if that posuliar institution were out of the way, seems a little injudicious in view of the fact that at least some portion of the 'poor white trash' of the Old Dominion who may chance to own a little land and no 'field hands,' are able to read, and even to understand a proposition so plain.—N. Y. Tribune.

AFRICAN EMIGRATION TO THE UNITED STATES.

We find in the Charleston Mercury a letter from the Secretary of the Treasury, to the Collector of the Port of Charleston, in reply to an enquiry from that officer, as to the propriety of granting a clear-ages to the ship Richard Cobden, to proceed to the coast of Africa to bring out a cargo of emigrants, in accordance with the passenger laws of the Unit-

ssing fully the laws relating to the Introduction of slaves, and laws of most of the States with respect to the introduction of free negroes, the cretary concludes his letter as follows :

Secretary concludes his letter as follows:

Looking beyond the legislation which has been had on the subject by the General Government, and both the slaveholding and the non-slaveholding States, I may be permitted to refer, in this connection, to the various repeated and carnest efforts which have been made in every section of the Union, to provide for the removal from our midst of this most unfortunate class. However variant the motives which have induced these efforts with different persons, in different sections of the country, they all exhibit an earnest desire to diminish rather than increase the free negro population. This public exhibit an earnest desire to diminish rather than in-crease the free negro population. This public opinion, thus manifested in every form, is familiar to every one, and it would be doing great injustice to the intelligence of Messrs. Lafitte & Co. to supto every one, and it would be doing great injustice to the intalligence of Messrs. Lafitte & Co. to suppose that they alone were ignorant of it. Where, then, do they propose to land their cargo of free negrees? What is the motive which induces the enterprist? It cannot be the profits of the voyage. There are no African Emigrants seeking a passage to this country; and if there were, they have no means of remunerating Messrs. Lafitte & Co. for

bringing them. The motive cannot be mere philanthropy; for it would confer no benefit upon these negroes to bring them here, where, if permitted to land at all, it would only be to occupy our pesthouses, hospitals and prisons. To believe, under the circumstances, that there is a bona fide purpose, on the part of Mesers. Lafitte & Co., to bring African emigrants to this country to enjoy the rights and privileges of freemen, would require an amount of credulity that would justly subject the persons so believing to the charge of mental imbecility. The conviction is irresistible, that the object of the proposed enterprise is to bring these 'African emigrants' into the country, with the view either of making them slaves, or holding them to service or labor. If so, it is an attempt to evade the laws of the country on the subject of African importation, to which I have called your attention.

Ordinarily, it would be an unsafe rule for a public officer to act upon the suspicion of a purpose on

lic officer to act upon the suspicion of a purpose on the part of another to violate the laws of the country, but in this case it is put so clearly beyond the reach of doubt, that I think that you not only can but you are in duty bound to act upon the presump-tion, that it is the intention of Messrs. Lafitte & Co. to evade the laws of the United States, and you should accordingly refuse their vessel the clearance

asked for. I am, very respectfully, HOWELL COBB, Na. F. Colcock, Esq., Collector of the Customs Charleston, S. C.

THE TRACT SOCIETY GOING TO TAR

The Tract Society, in refusing to apply the Word of God, according to the conditions of its trust, is a corporate Jonah. It has received a commission to preach the whole Gospel to Nineveh, but instead of doing that, it has sent commissioners to the priests of the idol temples, and keepers of she king a conscience, to inquire if they thought the whole Gospel would be acceptable and safe, or if the tracts of the Society, issued according to God's Word, without respect of persons, would be calculated to meet the approbation of all evangelicals of that empire. Instead of going to Nineveh, the Society has taken Instead of going to Nineveh, the Society has taken passage for Tarshish; and now begins the storm; and the very conscience of the unconverted will be disgusted at seeing a prophet of the Lord asleep and snoring in his berth, amidst such signs of wrath and judgment. The ship men may work hard a while, both to save Jonah, and bring the ship to land; but at length they will have to cast out the traitor. It is doubtful if any whale can be found big enough for the corporate prophet, especially with the new edition of Sambo and Toney in his coat pockets; but even if there, and in the very act of going down into his belly, the Executive Commit-tee would split upon the constitutionality of such swallowing, and the Publishing Committee would deny that Sambo and Toney had any reference what-

ever to elavery.

Is this denial, which has been reiterated again and again, an example of Christian integrity? Compare with it the refusal to publish the affecting and delightful narrative of the sweet youthful piety of the daughter of one of our foreign missionaries and the reason given for such refusal. Her reli gious experience was remarkable, though only twelve years of age. The dear child had been deeply inter-ested in the character of Uncle Tom, and in her artless way expressed her love and admiration for him, because of his kindness in teaching little Pva to read the Bible. On account of this paragraph solely, the book was rejected by the Tract Society, though presented for publication, and admirably adapted to the promotion of that vital godliness, for the advancement of which the Society was established. But an admiring allusion to Uncle Tom, and the teaching of slaves to read, is pronounced by these guardians of Southern consciences, and of the Gos-pel for their approbation, to be such an interference with the domestic institution of slavery, as to ren der it impossible, or unbecoming, for the Tract So ciety to issue the volume !-- [REV. DR. CHEEVER.

Referring to the recent proceedings of the Bos ton branch of the American Tract Society, the Boston correspondent of the New York Tribune says :-

After the business meeting of the Tract Society Anti-Slayery school The Rev Dr Kirk made a very unfortunate exhibition of himself. If he is Very well ever put upon trial for any crime, a very good de-fence might be made for him on the ground of in-thief. sanity, the proofs being taken from his speech on this occasion. He first confessed that he had purposely stayed away from the business meeting, be-cause he did not want to talk. After this confession cause he did not want to talk. After this confession of cowardice, he proceeded to justify the New York Publishing Committee, saying that he would 'defend them to the last, in their action,' and that 'he believed they abhorred and detested the system of slavery as much as he did, and that was as much as The President called both gentlemen to class, any man could.' And, as if this was not ridiculous Mr. Wilson remarked that 'what the Senator from have voted to act apart from the New York Society. The climax of absurdity was reached when he said, 'I would be willing to publish tracts on sta very, any number of them-of course, they would rot on the shelves, for we could do nothing with them -but I would do it as a testimony, in the same way that I voted for Fremont, still hoping that he would not be elected '! The reporter for the Courier, not be elected'! The reporter for the Courier, whose work I am making use of, here interpolates the word 'sensation.' And, surely, it is no matter of surprise that there was 'sensation' among Dr. Kirk's hearers. Ensign Stebbins, whose oft-quoted remark ' that he was in favor of the Maine law. but opposed to its being put in force,' so perfectly illustrates the character of all political trimmer has now another illustrious disciple. Dr. Kirk's platform, 'in favor of Fremont, but opposed to his election,' may become equally famous. I heard the election, may become equally famous. I heard the reverend Doctor a day or two after hold forth at the

THE CATHOLIC CHURCH AND STAVERY The archbishop and bishops of the Catholic Church, who recently assembled in provincial council in Baltimore, have issued a pastoral letter to the clergy and the laity of that denomination. Among other subjects to which it refers is the slavery question. We make the following extract:—

'The peaceable and conservative character of ou The peaceable and conservative character of our principles, which are adapted to every form of government, and every state of society, has been tested and made manifest in the great political struggles that have agitated the country on the subject of domestic slavery. Atthough history plainly testifies that the Church has always befriended the poor and laboring classes, and effectually procured the mitigation of the evils attached to servitude, until through her mild influence it passes away from the nations of Europe, yet she has never disturbed established order or endangered the peace of society

to Christ, and in His name she commands masters to treat their servants with humanity and justice, reminding them that they also have a Master in Heaven. We have not, therefore, found it necessary to modify our teaching with a view of adapting it to local circumstances. Among us there has been no agitation on this subject. Our clergy have wisely abstained from all interference with the judgment of the faithful, which should be free on all questions of polity and social order, within the limits of the doctrine and the law of Christ. We exhort you, venerable brethren, to pursue this limits of the doctrine and the law of Christ. We exhort you, venerable brethren, to pursue this course, so becoming 'the ministers of Christ and dispensers of the mysteries of God.' Let the dead bury their dead. Leave to worldlings the cares and anxieties of political partisanship, the struggles for ascendency, and the mortifications of disappointed ambition. Do not, in any way, identify the interests of our holy faith with the fortunes of any party; but, preaching peace and good will to all mankind, study only to win to truth the deluded children of error, and to merit the confidence of your flocks, so that, becoming all to all, you may gain all to Christ.'

Cant and jestitism in equal combination.

Liberator

BOSTON, JUNE 18, 1858.

ANTI-SLAVERY CELEBRATION OF IN-DEPENDENCE DAY

se celebrated this year as usual, (under the dire of the Managers of the Massachuserrs Astr-Slaven SOCIETY,) on MONDAY, July 5th, by a MASS MEETING of the friends of Universal Emancipa-tion, at the beautiful Grove in PRAMINGHAM. The numerous advantages of this spot, both as to le cation and convenience of access, are well-known, and it is hoped that the gatherings of all past years may be eclipsed by the multitude which shall the thither this year to testify against the National Hype crisy and Corruption, and to renew their purposes and vows of devotion to the sacred cause of Free

SPECIAL TRAINS for the Grove, on the loston and Worcester Rail Road and its Branches will be run as follows: Leave Boston at 9 o'clock, A. M. Worcester " 9 "

RETURNING, leave the Grove at or near 51

clock, P. M. FARES as follows :-

Boston, to the Grove and back, Worcester, " " adults; thirty-five Millbury, " " cents for children. Millbury, and Mariboro; Mills of the Mariboro; Mariek, Needham, Ashland, Cordaville, Southboro, and Westboro, to the Grove and Sixty and thirty cents

The House at the Grove will be open for re freshments.

In case of rain, the meeting will be held at WAVERLEY HALL, in the immediate vicinity of the Railroad denot.

FRANCIS JACKSON. WILLIAM LLOYD GARRISON. CHARLES F. HOVEY. HENRY O. STONE. SAMUEL MAY, Jr., Committee of Arrangements.

NO MORE SLAVE HUNTS OR SLAVE TRI-ALS IN THE OLD BAY STATE!

The following is the form of Petition to be cit culated for signatures throughout the length and breadth of the Commonwealth, and signed alike by men and women, either in separate columns or promiscuously as may be thought advisable. Let every one have a chance to sign it; and let there be a no ble rivalry to see which shall be ' THE BANNER TOWN in regard to the number of signatures procured.

To the Honorable Senate and House of Representativ of the Commonwealth of Massachusetts :-

The undersigned, citizens of Massachusetts, respec fully ask you to enact that no person, who has be held as a slave, shall be delivered up, by any office or court, State or Federal, within this Commonwealth to any one claiming him on the ground that he owes 'service or labor' to such claimant, by the laws of one of the Slave States of this Union.

In the U. S. Senate, last week, Senator Wilson made a telling speech in reference to the expenditures of the Government of California. Mr. Gwin, in reply, said that he had heard a great deal of demagogism in connection with the expenditures in California Mr. Wilson asked if he intended to apply the word demagogism to him. Mr. Gwin declined to explain Mr. Wilson said : The Sanston deali

Very well. I say to him that demagogism is better than thieving. I had rather be a demagogue than a

Mr. Gwin inquired if the Senator meant to apply his language to him, or to the officers of the revenue in California. Mr. Wilson said that he had no explanations to give

to the Senator from California. Mr. Gwin then said : 'If the Senator means to as ply that term to me, he is a calumniator and a coward.

California said did not change the record. This Senatorial collision led to a challenge of Mr. Wilson, by Mr. Gwin, which Mr. W. declined to accept, saying in reply-

· I have always regarded duelling as the lingering relic of a barbarous civilization, which the law of the country has branded as a crime. While, therefore, religiously believe in the right of self-defence, in its broadest sense, the law of my country and the matur-ed convictions of my whole life alike forbid me to meet you for the purpose indicated in your letter.'

The difficulty has since been amicably settled. The Boston Bee says-

'The California papers give Gwin no better charac ter than Gen. Wilson does. The Alta California says he is the pimp of the Pacific Mail Steamship Company, who pay the bills of his masked balls, big dinners, &c., at Washington. The Sau Francisco Bulletin calls ac., at Washington. The Sau Francisco Bulletin calls him 'hepecritical' and 'unprincipled,' a 'heartless foe' to Califognia, a 'leech,' and a 'stumbling block.' Avaricious, deceitful and purely selfish, (continues the Bulletin) he has advected no measure that did church in Winter street, and urge forward the most church in Winter street, and urge forward the most powerful efforts to convert the world to Christianity. But I suppose he was doing this merely 'as a testimony,' and was all the time hoping that the world would not be converted. And, indeed, it is pretty likely not to be by the preaching and praying of a million such shufflers and compromisers.

I might quote further, and to the same purpose, I might quote further, and to the same purpose, gantic monopoly.'

MEETING AT WEARS - SERIOUS ACCIDENT. In private letter from our friend PARKER PILLSBURY, dated Concorn, N. H., June 8th, he says :-

· Should Mr. May be recovered, and in the office will you please tell him that my meeting last Sunday, at Weare, was very satisfactory indeed? But we had a sad disaster at the close. Three ladies in a wagon were overturned, as they drove away from the church, breaking the arm (or wrist, rather,) of one, and very seriously injuring both the others. One of them, we had reason to fear, was worse hurt than the elderly lady, whose bones were broken. But my last secount was a little more favorable.

Should I not record it with devout gratitude to the protective providence of God, that for the almost twenty years in which I have labored in the cause of the slave, no harmful accident has ever before, to my nations of Europe, yet she has never disturbed established order or endangered the peace of society by following theories of philanthropy.

Faithful to the teachings and example of the ans of miles I have travelled by land and sea, I Apostles, she has always taught servants to obey their masters, not serving to the eye merely, but as to Christ, and in His name she commands masters to Christ, and in His name she commands masters and insting. a human being.

While, therefore, I do most deeply sympathiz with the injured ones of the last Sunday, I still re-joice that the good hand of God has shielded me and my congregations for so many years.'

New Music. Just published by OLIVER Dirson ! Co., 277 Washington street, Boston, the following sheet Music, arranged for the piano-forte:-

Gentle Hallie. Song and chorus, written and com osed by C. St. John. The Lovers' Letter-Box, Composed by W. T.

Wrighton.
Select Tries for Female Voices. With accompani ent for piano-forte. (Eight in number.)

Gems from the German. A Collection of the most dmired Songs of Schubert, Mendelssohn, Abt, and thers. (Seventy-six in number.) Oft in the stilly Night. Brilliant variations, by

Charles Grobe. The Night Bell Galop. Composed by C. D. Albert.

SPEECH OF WM. LLOYD GARRISON, At the New England Anti-Slavery Convention, Thur day Evening, May 27, 1858.

raphically reported for the Liberator, by Mr. YERRINTO

Mr. Passinger: Let others disclaim the impute ion as they will, for one, I will not attempt to deny the fact that I am a full-blooded, radical, Garrisonian onist; and it seems to me highly probable that I shall live and die in that faith. (Laughter and ap-

stamp? If I interrogate the religious or political journals, I find that it is to be 'a fanatic,' 'a madman,' an incendiary, an infidel, and a traitor, Now wish to say to those here who are not Abelitio and who are afraid of the imputation that all I ask, for, in the cause of the slave, is, simply, that he may have the right to his own body and his own soul. I ask that his rights as a human being may be recognized. I ask that he may be taken out of the category of perishable property, and allowed to stand on the platform of our common humanity, and to devel-op those faculties which God has given him. I ask that, in his case, the image of God may be respected, and that there may be an everlasting distinction placed by us, as there has been by the Father of us all, between that which is immortal, and that which perishes with the using.

Is this 'fanaticism'? Is it 'madness'? Is it 'in-

endiarism '? Is it 'infidelity !? Is it 'treason'? Or is it not the simplest justice, the commonest honesty, and the very spirit of the Gospel of Jesus Christ? Yet this is the centre and circumference of my Abolitionism. How is it, then, that every where I am held up as one who would like to see all that is sacred overturned, the land deluged in blood, every plantation given to the consuming fire, and chaos come again ?. Certainly, it is not because I have not endeavored to make myself understood; it is not be-cause I have not used plain and intelligible language, that I am thus misrepresented and misunderstood. tion is not to be found in what I claim for those who are is bondage, but in an all-prevailing malevolent, murderous and tyrasmical spirit, which is full of all deceivableness of unrighteousness'—which 'calls good evil, and evil good, puts light for darkness, and darkness for light '-which 'lies in wait to make a mar an offender for a word '-which deliberately and wickedly misrepresents and maligns what is said in righteousness and in sound reason; so that the great mass of the people,-misled by a venal press on the one hand, and by a time-serving pulpit on the other -are led to believe that the Abolitionists are madcaps, deserving a place in an insane asylum, rather than to be recognized as good citizens or exemplary Chris-

To come to our own heritage. All that we ask is, that Massachusetts will be true to her principles Well did my friend Mr. Phillips remark, last evening, that there is no lack of principle, in profession, among us. Every body professes to be governed by principle; every body is opposed to slavery-in the abstract.' Nobody wants to be thought, new, in favor of perpetuating the horrible system. Why, then, do we not all, . like kindred drops, mingle into one'? How is it, if we are all, in principle, opposed to slavery, that we are, nevertheless, an Ishmaelitish body?—that there is such a Babel confusion of tongues among us? The answer is, because principle is inoperative; our opposition to slavery is an abstract sentiment, without any moral root; we are a nation of dissemblers.

The Abolitionists are hated for this : - they carry out their principles, and mean what they say. When they declare that a church which enslaves human beings, or connives at their enslavement, is not out their declaration by shaking off the dust of their and the synagogue of Satan.' (Applause.) When they say of a political party, leagued with the oppressor, it is unworthy of support or countenance, they treat it accordingly. When they say, 'No Union with Slaveholders, religiously or politically, they hoist the banner of secession, and march under its folds.

Let the people of Massachusetts reduce their theory to practice, and crystalize sentiment into principlevital, active, uncompromising principle-and there will be no need of Anti-Slavery conventions, tracts or journals among us. The work will be done.

It is one thing to say, 'In the abstract, I posed to slavery, and quite another thing to carry the declaration into practice. It was a trying case that was presented to Shadrach, Meshach and Abednego, in the days of Darius the king, whether they would fall down and worship the golden image which he had set up, or be consumed to ashes. 'In the abstract,' they might have said, ' we are for the worship of the true God; but this being cast into a burning flery furnance, if one persists in that worship, is not a comfortable idea, and it must be sheer fanaticism to run any such risk.' It is not very comfortable, in a worldly sense, to bear the cross as Jesus did; but he degrades the name of Christian, and insults the Master whom he professes to serve, who shrinks from that cross whenever God lays it upon him in vindica-

Mr. President, let me submit to this assembly the it is, in the first Article of the Constitution of Massa-

ART. I. All men are born free and equal, and have certain natural, essential and unalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing and protecting property; in fine that of seeking and obtaining their safety and happi-

That, sir, covers the whole ground. Why should not Massachusetts be true to her own Constitution Is she true? Suppose a fugitive slave comes herewhat do we do? Do we say, 'Under the Constitu Here abide. Do we say this? Alas! to our shame and condomnation, no! We say, "Up into that attic, or down into that dark cellar, and hide! The best we can do is to secrete you at our peril-peril of fine and imprisonment-until the way is clear for your escape to Canada! Get you out of Massachusetts over the border, into a foreign land, under the British flag, if you would be free !'

Sir, I heartily subscribe to the remark of my friend Mr. Clark, that, in the slave system, there is nothing distorted, nothing exaggerated, nothing out of place, but every thing is symmetrical, from beginning to end. The slaveholders act wisely, with great forecast, just as they must act as slaveholders. He who con- God approves must be right. cedes that they have a right to hold slaves, also concedes whatever the slave system has ever produced, or forth its own fruits. The war system—is there any to see any yielding on the part of the South? Who shed? Are the passions too fiercely aroused? Are sachusetts, shall we make the Bay State free to every the weapons too deadly? If you will have war, you fugitive slave who may flee to it for safety? Or shall must take what war requires. So in regard to every we have it free for slave-hunters to come here, and other system, whether it be right or wrong. As we have it its so their victims with impunity, as hitherto?

Now, why is slavery a debateable question am us, when the people of Massachusetts have laid it You will have a chance to say this very soon! Yes, down in their Constitution, as a self-evident truth, the people must rise up, as one man, in their majesty. that all men are created free and equal? Is not this and decree that, hereafter, under no circumstances to put an end to all controversy? Where do our rights originate, and how do we prove that we possess trial to determine whether he belongs to any other any? I should like to know if any of you ever supposed it necessary to go to the Bible, in order to ascertain whether you have a right to your own personal wealth, with this single test—'Are you in favor of freedom? Why, the thought is absurd and prepos

ing or the interpretation of any book in the universe Or would you not rather say, 'It is a natural, inher cht. I find it in the God-given intellect, in the as iring soul, in deathless faculties, in immortal powers; and all the books in the universe are nothing as against ny claim to be free. No white American ever hinks of going to the Bible to argue his own right to reedom? Then I ask, how dare you go to the Bibl to argue the question of freedom or slavery for the black man? How dare you make it a Bible question at all? If that volume has nothing to do with the uestion as concerning your own liberty, what has it to do with any question pertaining to the liberty of those in bondage at the South? If you say you rights are derived from your own nature, then the lave, being also human, may say his rights are derived from his nature, and that no book can justly de prive him of those rights; and he cannot be answered

Mr. President, it has been thought a bold declara ion on our platform, that if the Bible goes agains human rights, and in favor of enslaving men, then it ought to be trodden under foot; that if the Bible is on the side of freedom, well—if it goes against freedom, then let it be given to the consuming fire. This, I say, has been regarded as a bold declaration. But t is only to say that personal liberty is not a Biblical question; it is not a question of exegesis; it is no ependent upon any text, or any scriptural doctrine, but grows out of the nature of man, -and that is the whole of it.

How degenerate we have grown! How elearly they discerned liberty as a principle !—and how blind, how besotted we are, to be led off to the Bible to find proof that the black man has a right to his own body and soul! Our fathers declared, We hold it to be selfvident.' If self-evident, that settles the question What do you need of a text? Why do you go to Paul, or to Peter, or to any body, for light? . We hold it to be self-evident. Enough !- it precludes all appeals to parchment or logic, to history or precedent; therefore, emancipate the slave !

Now, we are having the Bible every where arrayed rainst the Declaration of Independence; every here held up as giving to one man the right, under God, to enslave his brother man. Both the Old and the New Testament are quoted on the side of slavery. This is sapping the foundations of our own temple o reedom, and, as a matter of Divine retribution, gradually, but surely, undermining all our liberties, and hreatening ultimately to overturn the very forms of Republican government, and to establish a military espotism upon in its ruins.

Men of Massachusetts, do you mean to give up the Declaration of Independence ? If you admit that that instrument is against the Bible, do you mean to give up the Declaration? If you say the Bible is against he Declaration, do you mean to stand by the Bible? Or will you not say, 'Sink or swim, live or die, survive or perish, the Declaration of Independence forever!' (Loud applause.)

I am glad to hear that response. What, then, is

our work? To carry out the Declaration of Independence; and I trust we shall be as hearty in that determination as we are in giving our assent to the abstract principle. Yet, who believes in inalienable human rights? The very fact that we have four millions of our fellow-countrymen in chains to-night, is a fact which proclaims that our nation is thoroughly demoralized.

Sir, this struggle for the abolition of slavery is not struggle with Carolina, with Alabama, with Georgia. say here, as I have said many times before, I do not care what the South says against Abolitionism on the one hand, or in favor of slavery on the other. The battle is not to be fought on Southern soil, and slavery is not to be abolished by the voluntary act of South ern slaveholders. The strength of the slave system, the true church, but thoroughly apostate, they carry its life and its power, are here among ourselves, and was work, therefore, is on our own soil. What, then is the state of public opinion in this Commonwealth Sir, if a score of citizens should pass by, and I should interrogate them one by one, I am not sure but they would all turn out to be unbelievers in the inalienable rights of man! I will tell you what, in all probability, the first man would say :- 'The blacks are an inferior race; therefore, we may enslave them without guilt.' How many are there in this audience, who offer that as their excuse, intending to go to the judgment-seat with it upon their lips ? You hear it every where :- They are inferior-a link between the brute creation and ourselves; and it is the right of the su-

I interrogate the second man, and he says- Slavery is right when the slave is a black man. God made the Africans for bondage; therefore, they are in their right place on the Southern plantations.'

I ask the third man what he thinks of slavery. He says, 'I believe when a man purchases slaves in the market, and pays the market price for them, he has a right to them; they are his property, and you are endeavoring to rob him of that which he has justly bought and paid for."

I ask the fourth man where he stands, and he relies, . When slaves are inherited, it is no sin to use and dispose of them as such. To say that he who thus inherits and retains slave property is a manstealer, is to misuse language, and to be very abusive."

I turn to the fifth man, and he says he is in favor of slavery at the South, because to emancipate the slaves concentration of 'Garrisonian' Abelitionism. Here would impoverish their masters, and leave their families in great distress. . Would you take from them their property?' he asks-'all their means of subsist-

I ask the sixth man, and he says it is right to hold slaves, not in a cruel, not in a selfish spirit, but for the slaves' own good; and so he quiets his conscience. I ask the seventh man, and he says slavery must be continued, because the slaves could not take care of themselves, if they were set free. Turn them loose, and they would certainly starve, or go to cutting throats, or committing some atrocious outrage or other; therefore, it is perfectly right to hold them in tion of Massachusetts, you are safe. This is free soil. bondage, both as an act of humanity, and with a due regard to the general welfare.

I ask the eighth man, and he says he is in favor of letting alavery alone, because, by our agitation here, we only exasperate the South; and the consequence is, emancipation is retarded instead of being advanced. I ask the ninth man, and he tells me he is for keeping quies on this subject, for if we persist in pushing this issue, our glorious Union will perish, and go down in a sea of blood.

Finally, (not to complete the category.) I ask the tenth man, and he says slavery is right, because he finds it sanctioned in the Bible, and therefore it cannot be wrong; the Bible is the word of God, and what

Now, Mr. President, while such is the general state requires for its safety and perpetuity. Every system our work lie here, rather than in Carolina? Is it not determines its own necessities. Every tree brings to make Massachusetts free soil, before we can hope is in favor of that? What say you, citizens of Mas-Will you say, 'The first Article of the Constitution of Massachusetts shall be carried out, come what may '? and before no tribunal, shall a human being be put on human being. (Applause.) We intend to go through terous! But let me sak, still further, would you And it will be such a test! Oh, gracious God! what low your right to liberty to depend upon the teach. slave-hunting in the Old Bay State, or against it?"

brought home to every man's door, and to every have bosom! I tell you, it may seem an easy thing here respond in the affirmative; but there are great treat, there are solemn consequences, wrapped up in the question of making Massachusetts free to the kined fugitive. By our complicity with slavery hithers God has justly brought us into very great extremity God has justly brought as into very great extrema ritory free from the stain of blood, we shall find the ritory free from the through a fiery trial, how first may be, God only knows. But every man may be tried. Let justice be done, though the heavens in. Take the petition! take it, sign it, circulate it, as Take the petition . Ask every man who can write h brother and sister: Asset the him make his met sign it; if he cannot write, let him make his met.

Tell him what it is for—to secure the inalignable right to liberty' to every human being within the lie. its of the State. Try the revival converts in parical its of the State. If them, what, of counc, the profess to know, that Jesus Christ came into the way to redeem men, and not to enslave them; to one prison doors, and set every captive free; and as the to put their names to the petition. Then watch for the developments!

Now, I know what many will say. We shall him all manner of excuses. Oh, it is a sad thing to have all manner of excuses. very much opposed to it. But then, if our legic ture should pass such a law, where should we be! h is written in the bond! We have a law, and by the law' the slave ought to be given up. We have smel with the South constitutionally, that she may sin her fugitives on our soil, and therefore we than sign.' Another will say, 'I will do all I can to see. cor the victim privately; but then, should we pa this decree, and enforce it in the name of the Conmonwealth, it will dissolve the Union; and I am for preserving the Union at any rate. Hence, I came sign.' A third will say-'I am opposed to size. hunting and slave-catching; nevertheless, I tell you f we carry out this measure, we shall have civil va. The General Government will march an army don into Massachusetts, and every acre of her soil will be covered with human gore. I cannot sign the petring much as I pity the fugitive, and abhor slavery."

Now, whoever talks in this manner practically up, I am still for kidnapping.' When you find a me giving any such reason for not signing the petities. then see before you a kidnapper, and brand him such ! That is to say, for certain reasons which in sufficient to satisfy himself, he declares- I am willer that the deed should be done—the slave carried beet -and so he is to be associated with the slave-cathe himself.

Many, however, will aid us-I hope many men than we now anticipate. I will tell you who ought to be active in signing and circulating this petition. those who say they think we have a glorious Asis. Slavery Constitution, and that there is nothing is that instrument which requires Massachusetts to gin up a single fugitive slave. They, of course, will ben no scruples or difficulties in regard to circulating ad signing this petition. I expect that all who really hate slavery, and truly love liberty, will deem it proud day for themselves, when they shall be permited to put their signatures to the petition.

Mr. President, in spite of all scruples and differties, we shall carry this point-we shall make Menchusetts free! (Applause.) Massachusetts hais she is, is the hope of our land. Bad as she is, is leads the world. Sooner or later, we shall carry in measure: then all the other New England States vil wheel into line; then the great North will feller, and then, I think, our work will be nearly accomplished ; for the moment we cease to allow slaveholder is hunt their fugitive slaves on our Northern soil, that that imaginary border line between the North and the South will witness thousands of fugitives exultingly leaping over it at a single bound; then every beig Slave State will be speedily depopulated of its slave; then that border State will necessarily become the State, and will join the North ; and so on, until the work is thoroughly done for the whole country ! therefore say to you, that this is our work for the coming year, and I hope we shall all go into it with will. It was a hard struggle to get rid of the infames slave-catching Judge, who has at last been make walk the plank overboard. (Loud applause.) But we succeeded, and we shall succeed in this giring measure. The Legislature is the breath of the people If the people will it, then the Legislature of the Sun wills it. What we want is, THE WILL OF THE PEOPLE. It is the will of God that every furtin tion. Let the will of God be done! And let all the people say, 'Amen!' (Loud applause.)

The following is the beautiful and comminsive tribute that was paid to the memory and chineter of our lamented friend, ELLIS GRAY LORING, ISP. by his beloved pastor, at the funeral services is the Church of the Disciples in this city :-

A PASTORAL TRIBUTE TO THE MENOST OF ELLIS GRAY LORING, ESQ. BY REY, JAMES PREEMAN CLARKE.

There are some lives which are famous by gree thoughts or acts ; some men known to all the world; and when they leave the earth, the world hences then with eulogies, and builds for them marble monument; and then it passes away, and leaves them alose a their graves. There are other lives known only in the most pi-

hood, or grace of youth, or ripeness of mature mother hood-which, when they go, leave enduring tearend heart-break in one small circle, and no one outside a it knows or feels anything concerning them. To neither of these classes did he belong whom we now look at for the last time. Not widely famous

vate circle of the affections—some sweetness of child-

yet widely known; tenderly loved in the hely circle of his home, yet dearly loved and prized far beyed it; teo modest and too wise to accept the celebrity be might have won, he was yet honored by those med famous-known by those most celebrated-widely is fluential, and far felt by those whose dear friendship for him was better than fame. For he was wholly a man-a man in the full devi-

opment of the intellectual, active, and affections nature. Look at him on one side, and he was (tot would say) essentially an intellectual man; for thes was no subject which passed before him, to which is did not apply his personal thought. He had opinions, not prejudices; he saw with his own eyes, clean, justly, largely, whatever he looked at. You well go to him for an opinion, and be sure always to her one. I have known intellectual men-a few of the -and I never knew one who was more constantly a the full possession of intellectual activity than is His judgment was always so solid, his reason so large his thought so ripe, that I do not know how most leaned on his judgment, depending on him as that guide in every difficulty.

It was his conscience that helped his judgment. never thought wilfully, but always with consciention care. Admiring wit, he was not seduced by it; let ing imaginative poetry, genuis, art, he was always carnest and serious in his own thought, that he was able to correct their eccentricity, and allow for the aberration. His mind was always poised and selfpossessed, yet without one shade of dogmatism; b

ways decided, never positive. His mind was essentially liberal. He never was a hurry to go forward, yet never afraid. Neither rai nor timid, always cautious, always brave, he was is valuable in the party of movement, which could be pend entirely on his sympathy, and who needed to

But with thought went action. He was a men or gaged in affairs, and fitted for them-making hims helpful to great numbers—never allowing himself of at his post ever—flinehing from no duty-one of

creat laborers of our community-doing quietly, but stantly, a great work. How much he did, will be 130 m now by the numbers who will need him, their erer helpful, often their only friend.

At the beginning of the Anti-Slavery movement-At the beginning when it was very hard for any one to take at a man part in a everything socially to lose, and nothing to gain by it at that time, he showed the power of truth and a god conscience in his soul, by dedicating himself to work, and accepting it as a part of his mission in this world. No doubt when he thus forsook for this world. To much, he had his reward in inward trength of soul, and assurance of God's approval. trength or sour, and will know better how well it He has gone to choose truth and honesty rather than the world's bribes—to fear unfaithfulness to his conrictions more than the world's threats, I suppose there are some who would say that he was

resentially a man of action, since his life always poured itself so faithfully on into the channels of duty. Thus a river flows, day and night, evermore loving the familiar banks, and though so soft and tender an element, yet unchangeably in its place to do its appoint-

But there are those who know that the intellectual and the active nature was more than balanced by the affections. Beneath the clearness of his thought, and the strength of his action, lay the tender element of love. This was his inmost life; here was his home, here his rest. If he thought conscientiously, and if he worked faithfully, it was that he might afterward sallowed to have his joy in the home and sphere of

Into that sacred sphere no rash footstep may enter But outside of it, how many there are here to-day, how many others not here to-day, whose moist eyes and hearts, weighed down with grief, tell of his generous friendship, of his constant kindness, of his unintermitted acts of good will, of his expressions montaneous and fresh, from a living, beating, warm

His heart never grew old . It was the heart of a child, paired with the strength of a man, and the intellect of a wise and experienced man. And now, how can we part with him? How spare

ne so a seful at a time when grown to be so widely influential? How mysterious the Divine providence which takes such an one so suddenly from our midst! The good Father opened his arms, and received his child. A sudden angel came, and led him into a higher life. Our dim eyes cannot follow him to see the place prepared for him, the work made ready for him. But since the Father took him—the Father who loves him better than we-we know it was the right and best time for him to go. If we did not know this.

how could we bear the bereavement? If ye loved me, ye would rejoice, said Jesus, because I go to my Father.' We are, perhaps, not yet able to rejoice-yet we may bless God that we know that this dearly leved friend has gone up to him.

He has gone, but he remains. 'I go away, and come to you, said Jesus. There is no separating love from love. There is no dissevering of lives which have become joined together in a high, generous, noble, and truthful affection. The noble ones whom we have once known, we know forever. When they have cace been with us, they remain with us forever. Whom God has joined together, man cannot put sunder. For I am persuaded that neither death. nor life, nor things present, nor things to come, can separate us from the love of God,' the love of Christ, er the sincere love of any human soul!

Ged be thanked for him! God be blessed for him! God, who has taken so much, only because he gave so much-and yet who leaves so much with us of blessed memory, looking backward, and of calm hope, looking forward-backward to the holy union, forward to the more sacred reunion.

IF From the initials appended to the following esatiful lines, their authorship may be safely attributed to Lydia Maria Child :-

From the Boston Daily Advertiser. LINES TO THE MEMORY OF ELLIS GRAY

LORING. Only the good can be beloved,

As thou wert loved while here;
Only the pure and kind can be To memory so dear.

rec-leq.,

reat rld; hem nts; e in

pri-illd-her-and e of

ous, rele ond he nost in-ahip

And if we fondly now recall The beauty of thy smile, It is because the heart's warmth gleamed From lips that knew no

Only the true are trusted well. As all men trusted thee;
Thou wert their steady pilot-boat
Through many a drifting sea.

Thy deed forever went beyond The word sincerely spoken; And never, mid thy many cares, Was any promise broken.

Serene and tender in thy home. Childlike and wise alway, Thou wert the greatest unto those Who knew thee ev'ry day.

O, steadfast friend ! the hour of need Best proved thy priceless worth; Unchanged through all the changing years, There's no such friend on earth.

Thy thoughtful mind, from year to year, Increased its treasured lore; The more men knew thy cultured soul, They honored thee the more.

But thou wert great in higher ways Than books can ever teach; Thy moral courage rose above Mere eloquence of speech.

For ev'ry principle of right The world could never make of thee Its plaything, or its slave.

Of all good gifts thou hadst large share, So balanced in degree, Thy life was like a pleasant tune, That moves in harmony.

Have helped the world to grow;
Ages to come will be more blest
For seeds that thou didst sow.

And thus thou art immortal here,

As in the realms above : For God's eternity is given To truthfulness and love.

ANTI-SLAVERY MEETING AT ATHOL.

quarterly meeting of the Worcester County (North) Anti-Slavery Society having been appointed to be held in Athol, on Sunday, June 13th, the meeting-house of the Unitarian Society, through the kindness of the Society and the pastor, Rev. D. C. O'Daniels, was opened for its accommodation. Owing probably to the very heavy rain of the day and night previous, and the unfavorable appearance of the weather on Sunday morning, none of the officers of the Society were present, and the meeting was entirely devoid of the usual characteristtics of a counmeeting. Nevertheless, it was an important and highly interesting one, and full of cheering promise for the progress of the Anti-Slavery cause.

At half-past 10, A. M., notwithstanding the unaverable aspect of the weather, a very considerable number were assembled. After singing by the extellent choir, and a prayer by Mr. O'Daviels, Wx. Liorn Garnison read passages from the prophetical Portions of the Old Testament, and then presented and read the following Resolutions :-

1. Resolved, That the slave is either a man, or nat; either a child of God, or perishable property; her an heir of immortality, or marketable co dity; either endowed by his Creator with an inalien the right to bife, liberty, and the pursuit of happica, or destitute of all the features, and faculties and claims of a rational and accountable being.

clares him to be) real and personal estate, a chattel to all intents, uses, and constructions whatsoever, who can own nothing and possess nothing, then to exact any thing of him as a human being, or to subject him to the penalties of an intelligent criminal, is the acme of absurdity and cruelty; then to talk of the duty of giving him religious instruction, at least orally,-to reckon him through repentance as one of the members of Christ's body, -or to represent him as having

to be measured by the same moral standard, as every other human being,-then to place bim in the category of goods and chattels, to reduce him to the condition of a beast, to make him transferable property like a bale of cotton or an implement of husbandry, is

like a bale of cotton or an implement of husbandry, is an act of transcendant blasphemy, a sin of unparalleled enormity, the crime of crimes.

4. Resolved, That the slave is a MAN, and neither a brute nor property; clothed with all the attributes of A MAN; equal by creation and destiny to every other man; therefore his immediate and unconditional emancipation, and complete restoration to the human family, is on his part a self-evident right, and on ours an imperative duty—for as a people, we are foarfully involved in the guilt of his enslavement.

A dispatched to Norfolk on the steamer Curtis Peck, with instructions to be on the gui riee. At a late hour in the day, Andrew Kevan, owner of the boy John Bull, made an affidavit before the Mayor that he believed his boy to have been carried off in the school ner Keziah, and succeeded thereupon in obtaining a search warrant and the services of Capt. Hutts.

Messrs. John Kevan, Henry Hannill and Col. Thos. At 12 o'clock the parties left for City Point by the Southern Railroad, having previously chartered the W. Townes, which was then lying at that place. A dispatch had also been sent to Norfolk, and a steamer Curtis Peck, with instructions to be on the gui riee. At a late hour in the day, Andrew Kevan, owner of the boy John Bull, made an affidavit before the Mayor that he believed his boy to have been carried off in the school ner Keziah, and succeeded thereupon in obtaining a warrant and the services of Capt. Hutts.

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At 12 o'clock the parties left for City Point by the Southern Railroad, having previously chartered the dispatch and services of Capt. Hutts.

5. Resolved, That to treat the Anti-Slavery caus is a secular movement, not to be discussed or advocated on the Sabbath day-to declare its consideration, by in all its bearings, incompatible with the functions and purposes of the pulpit-to crase it from the category of religious objects and duties, and place it among purely political considerations—is the clearest evidence of religious cant, hypocrisy, and imposture; of coldblooded inhumanity or cowardly time-serving; of treachery to the cause of God and man.

6. Resolved, That the recent decision of the Ameri can Tract Society at New York, not to allow slavery to be impugned or reprobated in any of its features or tendencies, nor its rectitude to be called in question, standing its monstrous claims, and barbarous cruelties, and thronging horrors,—not only renders that Society undeserving of any aid or countenance, but should subject it to he sternest condemnation of all who claim to be the followers of Christian and the services or any persons but themselves in the vessel. The schooner was forthwith taken in tow the carrier and mate. I should be the followers of Christian and the services or any persons but themselves in the vessel. The schooner was forthwith taken in tow the carrier and mate. in any of the publications of the Society,-notwith claim to be the followers of Christ, and concerned for the salvation of the lost and perishing.

7. Resolved, That whether the people of Massachusetts can do any thing toward abolishing slavery at the South, or not, they can at least wash the blood from their own hands, and the pollution from their own garments—refuse all religious fellowship and connection with slaveholders, and with whatever religious bodies that sanction or connive at slavery—make their bodies that sanction or connive at slavery—make their sanction or connive a own soil free to every fugitive slave that may stand on the ground to prevent any act of violence that upon it, as against all pursuers and claimants—and withdraw themselves from a Union which was cement; with the blood of six hundred thousand slaves at the time of its formation, which is the imown soil free to every fugitive slave that may stand on slaves at the time of its formation, which is the impregnable bulwark of the Slave system, and which is therefore justly described as 'a covenant with death, and an agreement with hell."

SAMUEL MAY, Jr., General Agent of the Massachu setts Anti-Slavers Society, then delivered an opening discourse, taking for his text the words, 'The voice of In this he showed the connexion of the North with Slavery, what Northern men, parties and churches had done for its support, strength and increase, and what a fearful responsibility for the growth and were made fast, and the prisoners marched out under were made fast, and the prisoners marched out under were made fast, and the prisoners marched out under were made fast, and the prisoners marched out under continuance of this unspeakable outrage and sin rested upon the Northern States, and especially upon the Churches. Religious denominations, Theological the Churches. Religious denominations, Theological the churches are strong escort of pouce and taw-inving citizens. Schools, and Ministers of the North—including kill him, were commenced; the throng pressed in those Ministers who, educated at the North, go with oners, and at one time the mob had attained such an their excuses and defences of Slavery to the South, corrupting and hardening the consciences of the peo-

In the afternoon, at 1 o'clock, after brief introductory exercises, the audience being greatly increased, and nearly filling the spacious house, Mr. Garrison police, successfully averted the threatened violence, addressed the meeting in a speech of great clearness and the men were in a few moments lodged in jail.

The negroes followed a few moments after, in an omnibus belonging to Powell's Hotel.

The negroes all aver that they were entired off by the American Nation, the hollowness of their religious Baylis, who was to make their passage secure for the professions, and the certainty of National ruin, unless consideration of \$50 each, which was paid in advance. Joe Mayo, (owned by O. P. Hare,) confessed that he from the great sin of Slaveholding. A most respectful and complete attention was given by the large audience to Mr. Garrison's words. Evidently a deep for \$50, in order to get there. He paid \$48 to Baylis.

John Bull, Mr. Andrew Kevan's boy, was bound for St. Catherine's Hotel, Toronto, C. W., where he impression was made, and many, who saw and heard Mr. Garrison for the first time, wondered at the gross misrepresentations which have been given of him Mr. Garrison illustrated and enforced his positions in so many ways, and by such force of demonstration, as to carry a deep conviction of the truth of his words to

Mr. MANDELL inquired if Mr. Garrison intended to be understood as approving of the course of a majority of churches in disciplining and excommunicating their members for errors of belief.

Mr. Garrison said he had expressed no opinion o that point, nor did he design to do so on the Anti-Slavery platform. He did say, however, that churches which excluded members for alleged errors of belief, as the Atonement, or Trinity, or Future Damnation of the Wicked, &c., and yet refused to excommunicate the man-stealer or slaveholder, were not only grossly inconsistent, but false to their own standard of duty, hypocritical as to their professions of sceking a pure

ty Society, and the meeting adjourned to the evening. A third session was held at 6, P. M. This meeting was opened and closed with singing, by the choir and congregation. It was addressed, for nearly two hours, by Mr. May and Mr. Garrison, in speeches of earnest appeal and conclusive argument, which were again listened to with the closest attention by a numerous and intelligent audience.

At the close, the speakers acknowledged with thanks the large attendance at the meetings, and the courteous and gratifying attention which had been given to the subjects they had presented. Much

The Society then adjourned, sine die .- M.

MUNICIPAL PRO-SLAVERY PROSCRIPTION. To the Members and Friends of the Essex Coun ty Anti-Slavery Society:

A letter from one of your number, residing at Newburyport, gives the information that the City government of that place has refused to grant the use of the City Hall for your meeting, notified to be held there on the 20th inst. The malignity of that action, and the source of it, are alike obvious. Of course, it is not to be expected that any of the churches of the town can be had, wherein to plead the cause of the oppressed and the outcast, and to urge the duty of the people to breek and the outcast, and to urge the duty of the people to breek outcast, and to urge the duty of the people to breek outcast, and to urge the duty of the people to breek outcast, and to urge the duty of the people to breek outcast, and to urge the duty of the people to breek outcast, and to urge the duty of the people to breek outcast, and to urge the duty of the people to breek outcast, and to urge the duty of the people to breek outcast. of the people to break every yoke and undo the heavy burden. In these circumstances, your Newburyport associates ask a postponement of the meeting for a few weeks, when they expect to obtain the use of a very convenient and commodious hall. No Anti-Slavery meeting, accordingly, will be held at Newburyport

2. Resolved, That if he is (what the slave code de- CAPTURE OF A KIDNAPPING SCHOONER On Monday evening last, Petersburg was the theatre of the most intensely exciting event that has ever transpired within its limits. The furore was produced by the return of the schooner Keziah, Capt. Wm. B. Barlis, of Brandywine, Delaware, with five refugee slaves on board, under the convoy of the steam-tug W. W. Townes, which had been dispatched from City Point in pursuit, at 12 m., with Officer Daniel Butts, who was clothed with all the necessary power to carry out the requirements of the case. The Petersburg Express gives the following circumstances attending the affair:

burlesque upon the Christian faith, the doctrine of salvation, and the very name of religion; then to deny him all instruction, to take from him all the means of grace, to deny him the sanctity of marriage, to dispose of him to the highest bidder, to sell his offspring in lots to suit purchasers, and in all thing to treat him as a beast of burden, is entirely consistent, and beyond just impeachment.

3. Resolved, That if he is a man, created in the image of God, and made 'a little lower than the angels,'—if for his redemption Christ laid down his life, and the gospel of salvation was proclaimed by apostles and martyrs,—if he is under the same divine law, and martyrs,—if he is under the same divine law, and sould be shown a shocking of the affair:

Sunday morning, it was discovered by Col. T. W. Eppes, proprietor of Powell's Hotel, that two of his always, sarah and Gilbert, had decamped: at the same time it was found that John Bull, alave of Andrew Kevan, was also missing; and later, that Joseph Mayo, slave of O. P. Hare, and William, belonging to Oliver Hamilton, were likewise away from duty at their respective homes, and not to be accounted for. The police were early informed of the matter, and on the morning of Sunday, investigations were immediately, but cautiously proceeded with. John Bull had been seen loitering about the City wharf Saturday evening, a short time after which the Keziah weighed anchor and dropped down below the planing mills. Her destination was Newport, Delaware, with twelve hundred bushels of wheat, from Mesars. Branch & Sons, of this city.

ons, of this city.

On Sunday the motions of the craft were studiously watched, but everything appeared quite mindicative of guilt, and she was permitted to pass down the river

without interference.
Yesterday morning, however, Officer Paterson was
dispatched to Norfolk on the steamer Curtis Peck,

chartered and sent up the river to detain the schooner in case she should be met before being overtaken by the Townes. At City Point the company were joined by Mr. J. S. Calwell of this city, and Capt. Cook of

The steamer being in readiness, the pursuit was ommenced, and after little more than one hour's running, the suspected vessel appeared in sight, and making way under full sail at her best speed. The steamer overhauled her in Minge's Reach, about twenty-six miles below the Point, when officer Butts and the party immediately went aboard, and after considerable difficulty succeeded first in finding the wo-man stowed away in the midst of a lot of bacon, under the cabin floor, and dressed in male attire. The four men were afterward found in the hold, secreted in the wheat, the captain and mate still persisting, upon each one being discovered, that there were no others on board, the negroes following the same rule with retow, the captain and mate, J. Simpkins, secured to-gether, with the refugees, and all placed on board the

Arriving at City Point, a dispatch reached the city conveying the gratifying intelligence of the capture of the schooner, and stating that the steamer, schooner, crew and refugees would arrive at 6 o'clock, p. m.

citizens expostulated, police officers frowned down all such hints, and others looked upon them as highly unworthy of men of sense and reason. In this man ner the ferocity of the crowd was somewhat cooled down for the time.

At 7 o'clock, the Townes, with the schooner in her

wake, appeared coming around the bend at Bates' Spring. The crowd was now greatly increased, and

were made fast, and the prisoners marched out under a strong escort of police and law-loving citizens. But ascendancy that the seizure of the mate from the hands of Officer Butts seemed unavoidable. Blows were struck at him, lunges made for his throat, and all sorts of attempts to drag him into the mob, follow-

was on his way to New York, where his wife (a refugee) awaited him, and he had sold all his plunder

had engaged a situation as waiter, through the influ-ence of some of his old friends. Gilbert, slave to Col. T. W. Eppes, had in his possession \$500, in gold, silver and notes, which he alleged he had saved during 27 years, as the profits accruing from 'pig raising.' The others had nothing

leged he had saved during 27 years, as the profits accruing from 'pig raising.' The others had nothing remarkable to show or say for themselves.

The schooner Keziah is owned by Wm. Danenburg, Norfolk, the suspected slave stealer, who was driven from that city on Friday night last, an account of which was published in this paper. Baylis, by connection with recent developments in Norfolk, is already implicated in some of the most villainous underground

operations.

The Keziah is valued at \$800. It is a small, low looking, two-masted affair, capable of holding about 1200 bushels. By the laws of the State the vessel is confiscated, and the captain and mate, if found guilty, compelled to pay a fine of \$500, and be sent to the Penitentiary, on each-indictment, for a term of not less than three nor more than ten years.

PURTHER PARTICULARS. The negroes were placed in an omnibus, and recche hypocritical as to their professions of seeking a pure-church, and high-handed accomplices in the greatest of all conceivable sins.

A collection was taken up in behalf of the Coun-charter of the country of the cou square, a few days since, and asked if they were free, and, in reply to answers in the negative, he proposed, for the sum of \$50 each, to place them beyond the reach of their musters, and that, agreeable to his arrangements, they went on board while the vessel was at the wharf, and were secreted.

Sarah was permitted to go on the free list, no charge being made for her passage, but an agreement entered into between her and the captain that she would live with him on his arrival at home, but in what capacity we were unable to learn.

we were unable to learn.

The Captain's story (the mate appeared to know to by a man in the city, who proposed to pay hi handsomely if he would take the negroes on to Ne Jersey; that he did not know the man, and would n is due to the Rev. Mr. O'Daniels for the success of know him should he see him again; furthermore, h was totally unaware that they were slaves, and, in word, enjirely innocent of any evil intent; that he started off on Saturday afternoon, and ran aground just below the city, got off the next morning, but ran aground again about five miles further down the river, from whence he started bright and early yesterday morning, and with his vessel heading for the Capes, he steered rapidly down the river.

morning, and with his vessel heading for the Capes, he steered rapidly down the stream until he was unceremoniously overhauled as specified.

The vessel was searched and a considerable amount of money found, and it is supposed that a still larger amount is concealed on board, which may possibly be discovered in removing the cargo. The vessel by law is confiscated to the State, and will be sold to the highest bidder.

By Telegraph-Petersburg, June 9 .- The ex ment in the public mind.

The carge of the vessel was discharged this ming, but no more slaves were found on board.

Parsusauno, Va., June 10. Baylis, the negr kidnapper, was tried in the Circuit Court to-day, be-fore Judge Nash, found guilty, and sentenced to the Penitentiary for forty years, eight years on each in-dictment against him. Simpkins, his associate, is to be tried to-motrow.

THE GEN. LANE AND JENKINS AFFAIR.

THE GEN. LANE AND JENKINS AFFAIR.

The fact that Gains Jenkips, of Jawrence, was killed by James H. Lane, on Friday last, has already been reported by the telegraph. The particulars of the horrible affair, as we learn from a gentleman who left the Territory on Saturday morning, are as follows:

There was a dispute between Lane and Jenkins, concerning a valuable land claim. lying in close proximity to Lawrence. This dispute engendered a cordial hatted, which extended to the private relations of the partics. Some weeks ago, Lane's family arrived in Kansas, and Lane took them upon the contested claim, without having a legal title to the same—the suit concerning the title being still before the proper tribunal. This action on the part of Lane excited Jenkins, but nothing passed between them till Friday, the 4th instant. On that day, Jonkins informed Lane that he intended drawing some water from the well on the claim. Lane told him to refrain, but Jenkins paid no attention to the caution, and made his appearance near the claim during the day. He was provided with a gun and an axe, and was accompanid by three companions. As he approached, he laid down his gun, and took up the axe to knock the chain from the lock by which it was fastened. As he stepped forward, Lane appeared in front of the house, armed with a loaded shot-gun. Jenkins gave a look of deliance at his enemy, and in the next moment fell to the earth—a corpse—having received an immense charge of buckshot in his breast.

As Jenkins fell, one of his friends fired three times at Gen. Lane, one ball missing him, another grazing his forehead, and the third burying itself in the calf of his leg, bringing him to the ground. It was a harrowing spectacle. The body of Mr. Jenkins was soon

his forehead, and the third burying itself in the calf of his leg, bringing him to the ground. It was a harrowing spectacle. The body of Mr. Jenkins was soon removed, and Lane taken into custody. Mrs. Jenkins was nearly crazed at the fearful intelligence of the death of her nusband. She is lying in a dangerous condition. Jenkins bore an excellent character, and his loss will be deeply regretted.

It is proper to state that Gen. Lane claims that he was fully justified in shooting down his Adjutant-General—for, strange as it may ream, such Jenkins was—and asserts that he can establish his justification before the courts of his country.—St. Louis Democrat.

was—and asserts that he can establish his justification before the courts of his country.—St. Louis Democratic

THE DEAD AND WOUNDED OF THE LINN COUNTY MASSACRE. Correspondence of the Chicago Tribune

LAWRENCE, Monday, May 31, 1858. On Saturday, two of the wounded men of the Linn County massacre were brought into town on a bed, having been three days on the road from the 'Trading with Gov. Denver, relative to taking legal steps im mediately for the arrest and punishment of the mur deters. These men can give the names of all, or nearly all, of the twenty-eight who fired upon them, but for evident reasons their names are not given. There were among the gang not less than six who had an intimate acquaintance in the neighborhood, and with a majority of the men they so foully assassinated. At least three were members of the Methodist Church South, and not less than two of the cleven prisoners were members of the same church North.

Not one of the eleven victims had ever been active

in our former troubles, and they are all what we term very conservative Free-State men. It is not improb-able that the faith of the survivers will be quickened hereafter. For no other offence than voting against the Lecompton Constitution, their lives had been the Lecompton Constitution, their they had grown hardened at various times, until they had grown hardened to it, and felt no especial alarm since the troubles began south of them. This A. C. Hamilton, who was captain of the gang, had a claim in the same neighborhood, where he had lived until recently, and had often threatened the life of Read, Hairgrove and

others.

Gov. Denver is now at the Trading Post with what troops he could get, and has sent a Sheriff to Fort Scott to arrest some of the murderers, who are said to be there. He will soon make a demand, if he has not already done so, upon the Governor of Missouri, for the delivery of Hamilton, Brockett, and their men.

Mr. and Mrs. Lane state that when Jenkins and his

party approached, he was armed with an axe, which he held in a menacing attitude, and that his companions (two hired men and a nephew) were armed with tocked revolvers, which they presented to Lane. They also stated that Jenkins brought a Sharp's rifle with him, and left it at the fence. On the other hand, the friends of Jenkins urge that he paid for digging the well, and for building the house that Lane lives in, and that both, therefore, belonged to him. Both these statements are denied by the opposite parties, and it is impossible to arrive at the truth before the legal investigation, which is to occur to-day.

Intense excitement followed the occurrence. An excitationary and the house of both parties. with him, and left it at the fence. On the other hand,

excited crowd gathered at the houses of both parties. A few men (Sheriff Jones, of Lecompton, among the number,) proposed to lynch Lane at once; but some of the citizens began to threaten to lynch Jones him-self, and he suddenly left for home.

Lane, and the young men who accompanied Jen-kins, were taken into custody by Sheriff Sam Walker. LEAVENWORTH, June 8, 1858. The funeral of Gains Jenkins, shot by James H.
Lane, took place at Lawrence on Sunday, and was attended by an immense crowd. There is a strong public feeling on both sides.

Lane's condition is both hopeless and critical. He

has frequent attacks of spasms, with symptoms of John Jones lockjaw. It is now thought that amputation will be recessary to save life.

THE SEARCHES IN THE GULF. The Washington J. Henshaw correspondent of the N. Y. Evening Post says, 'there is a report that the cause of the searches which have been made in the Gulf by the British war vessels grew out of the attempt of a certain organization to introduce Africans into Mississippi as apprentices. The organization referred to sent from Mississippi two schooners to the coust of Africa to procure apprentices, not slaves. Certain slave breeders and traders in New Cuey M. Rog Orleans seeing that the transaction, under the cover. not slaves. Certain slave breeders and traders in New Orleans seeing that the transaction, under the cover of 'apprentices,' would be likely to injure their pri-vate business in the traffic in human flesh, resolved to check it, and knew of no better way than by sending word to the British Consul, in New Orleans, that the schooners in question were slavers, and that the Brit-ish cruisers in the Gulf had better be on the look-out for them. It is asserted, upon what I conceive to be reliable authority, that the desire on the part of the British fleet to capture these vessels, induced every suspicious looking craft to be overhauled."

RIGHTS WHICH A WHITE MAN IS BOUND TO RESPECT. The Court of Error and Appeals, in Mississippi, has decided that a bequest made by a citizen of that state to an emancipated negro who has left the state, and become a resident of a free state, is valid, although if the negro had been sent to the free state only for the the negro had been sent to the free state only for the purpose of emancipation, and with the view of returning to Mississippi, the bequest would be void. The court held that negroes, although not citizens, were not outlaws, that they were entitled to protection, and to such rights as might be conferred upon them in the states where they live, and that do not conflict with the laws of those states in which they may claim

NEGRO SUPPRAGE IN CONNECTICUT. The Connecti-NEGRO SUPPRAGE IN CONNECTICUT. The Connecti-cut House of Representatives has passed a proposed amendment to the State Constitution, by vote of 112 to 04, providing that negroes may vote. They refused the same privilege to women, by a vote of 127 to 82. This amendment, however, must pass both houses next year by two-thirds of each house, and then be adopted by a majority of the popular vote, or it can-not become a part of the Constitution.

DISCONTINUANCE OF THE SEARCH BY BRITISH CRUIS RIS. Lieut. Rogers, of the U. S. steamer Water Witch, writes from Key West that he has seen a Brit-ish naval officer who has orders from the Admiral at Halifax, to the commanders of the British cruisers, to suspend their searches, which have not been in obedi-ence to any order issued later than 1847.

New Orleans has declared war against Great Britain. The City Council of the 'Crescent City, seated upon the father of waters,' as Mr. Yeadon says, have authorized the Mayor to fit out a sloop to sink the NEW HAMPSHIRE SENATOR. John P. Hale has been

re-elected Senator from New Hampshire, for six years from the 4th of March next. John S. Wells was the Democratic candidate, and received the whole Democratic vote, 111—the vote cast for Hale being 183. In the Senate the vote stood for Hale 8, Wells 3. PANIC ON A PLANTATION. Mr. Leonard, of Connecticut, the balloonist, who has just made an ascension at Montgomery, Alabama, came down on a plantation, when the overseers and negroes fled in alarm. One old lame negro, left behind, approached with extended arms what he supposed his Jesus, exclaiming that he had been waiting for him these forty years.

VISIT TO A PRISON. The members of the Unitaria Conference, now in session in Cincinnati, visited in a body, on Friday last, William L. Connelly, confined in jall in that city under sentence of violating the Fugitive Slave law, and made no scruple of expressing in strong terms their detestation of the law which makes practical Christianity an offence.

LIND TWINS. Mrs. Goldschmidt (Jenny-Lind) re cently gave birth to twins—one of each sex. Here we have another edition in two volumes of Goldsmith's Animated Nature."

DONATIONS Mrs. Oliver Dennett, Portland,
Miss C. J. Thomas, do.
James Baxter, Jr., Boston,
Alexander Foster, Boston,
Richard Clap, Dorchester,
William Ashby,
Josiah Henshaw, West Brookfield,
P. C. M. Henshaw, do.
Abram Folson. Abram Folsom, Maris Weston Chapman, Effingham I. Capron, O. B. Frothingham, E. D. and Anna T. Draper, Samuel May, Jr., Mrs. R. Smith, Mrs. Geist, J. F. Pord,

PLEDGES Made at New England A. S. Convention, May, 1858. Francis Jackson, \$200 00 200 00 200 00 Wendell Phillips, C. F. Hovey, Abington Abolitionists, Edmund Quincy, Edmund Jackson, Weymouth Female A. S. Society, H. B. Clarke, New Bedford,

P. Shaw, J. S. Rounds,

R. H. Foster,

Mary G. Chapman, Mary M. Brooks, Conco. 20 00 Mrs. Denny, Clappville, John B. Peirce, D. B. Morey R. H. Ober, 10 00 10 00 Joshua Perry, Hanson, Henry Abbott, Lowell, G. Otis, Thomas W. Brown, A. B. Brown, 5 00 5 00 3 00 Alden Sampson, H. C. Fifield, C. B. McIntire, Reading, J. G. Dodge, Dr. Hoyt, Moses Graff, Roxbury, 2 00 2 00 2 00 Stillman Smith Rev. V. Lincoln, Abington. S. S. Hunting, N. Allen, Sarah Clay, Lowell,

COLLECTIONS By Finance Committee, at N. E. Convention, May, 1858

Henrietta Sargent \$2 00 | Abijah Allen Edward N. Andrews 1 00 | H. M. Ireson Mary B. Perry Robert R. Crosby J. C. Lindsley . M. Chase 1 00 Margaret P. Snow H. O. Stone Emeline Stebbins Helen E. Garrison A. Folsom H. B. C. 1 00 G. D. & S. M. W.Col-N. T. Allen John R. Manley 2 00 Octavia Grimes F. Perkins 1 00 0 50 Maria C. Blanchard Chas. T. Tucker

H. L. Albe H. M. Hagar,

S. E. Cheney, Mary Plummer,

Frederic H. Henshaw 8. C. Bliss B. Crowley F. Frothingham P. B. Cogswell Sarah Clay Betsy Loud A. R. Javnes Mrs. D. Thaxter Maria S. Page A. A. Bent A. Bicknell M. W. 1 00 A. T. Foss 0 25 Thos. M. Brown A. D. Manson ohn Oliver S. M. Whipple E. Richards J. B. Yerrinton Mary F. Schouler Samuel Barrett Anna Gardner Mary M. Brooks

Eunice D. Knight 1 00 J. Wilmarth 2 00 R. K. Gould 1 00 J. F. Allen 1 00 Lizzie A. Elwell T. W. Hartshorn Moses Graff W. M. Bicknell Elijah Hobart Joseph H. Hart 1 00 Death to Slaver 2 50 Sarah J. Brown Jeorge M. Rogers Elbridge Sprague H. F. Pierce H. F. Reed

M. Rogers Mrs. R-I. Banfill 0 50 Mrs. Anna E. Lib Jacob Leonard 1 00 bey 1 00 Miss R. Smith 1 00 Mary May 1 00 Eliza Lee Follen 0 50 Charles Follen J. N. Buffum Peleg Clarke

Daniel Mann Thomas B. Rice Sarah S. Russell D. Weston W. L. Garrison Francis Jackson Cash, and Friends. John L. Whiting 1 00 in various sums, 50 78 Notice.-As the cash in hand exceeds somewhat the sums acknowledged to be received on the above lists, it is very possible that some errors exist, which will be rectified on information given to Samuel May,

Jr., 21 Cornhill. our present number, for the report of receipts into the treasury of the Massachusetts Anti-Slavery Society, from Feb. 16th to June 10th, 1858.

ABINGTON—An Anti-Slavery meeting, for TABINGTON—An Anti-Slavery meeting, for the town of Abington, will be held on Sunday, July 4th. The meeting in the forenoon will be held in the Town Hall. In the afternoon, if the weather be favorable, in the adjoining Grove.

Let all who rejoice in the faith, and hope, and work for Anti-Slavery, be present, to consecrate the day to a genuine Independence!

Parker Pillsbury and Andrew T. Foss, Agents of the American and Massachusetts Anti-Slavery Societies, with other speakers, are expected to be present. Friends in adjoining towns are invited to attend.

SALLIE HOLLEY, an Agent of the Ameri an Anti-Slavery Society, will hold meetings in Ver-mont, &c., as follows:

Sunday, Brookfield, Tuesday, Thursday, Williamstown. Northfield, East Montpelier,

CONVENTION AT SOUTH NEWMAR KET .- An Anti-Slavery Convention will be held at SOUTH NEWMARKET, N. H., in the Town Hall, commencing on Saturday evening, June 26th, and con-inuing through the day Sunday, 27th, at the cus-

formary hours.

Friends of the Anti-Slavery cause, and all who mean to be on Liberty's side, in the neighboring towns, are particularly invited to attend. An interesting and important meeting may be anticipated.

Parker Pillsmury, Andrew T. Foss and other peakers are expected to attend.

GROVELAND.—Ww. Wells Brown will lecture at Groveland, on Sunday next, Jane 20, dur-ing the day and evening. Also, at South Natick, on Tuesday evening, June 22.

DIED-In Union Village, N. Y., on the 5th inst., Mrs. ALMY H. CORLINS, aged 54 years, wife of Dr. Hiram Corliss. [An obituary notice next week.]

Atlantic Monthly FOR JUNE,

IS NOW READY. THIS NUMBER BEGINS A NEW VOLUME. Price, \$3.00 per annum, at 25 cents a number. For sale by all booksellers and periodical dealers.

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May 21. 6m WHAT SOUTHERN MEN HAVE SAID IN TIMES PAST.

THE SOUTHERN PLATFORM.

Manual of Southern Sentiment ON THE BUBJECT OF SLAVERY COMPILED

BY DANIEL R. GOODLOE.

A perfect magazine of Anti-Slavery sentiment, from the writings of Washington, Franklin, Jappenson, Chase, Adams, Wilson, Madison, Kino, Mouris, Randolph, Sherman, Mason, Patrick Henav, McDowall, Preston, and numerous others, and highly recommended by the newspaper press of the country, by distinguished living statesmen, Senators Sumner, Wilson and Hale, and Hon. Wm. Blair.

JOHN P. JEWETT & CO. May 21.

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TRUTH STRANGER WTHAN FICTION!

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May 28.

Speech by Theodore Parker. 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 Massachusetta Anti-Slavery Convention, on Friday night, January 29, 1858. By THEODORE PARKER. Price, 17 cents. Just published, and for sale by BELA MARSH, No. 14 Brom-

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

Meh26 tf

DANIEL MANN, M. D., SURGEON DENTIST, And Manufacturer of Mineral Teeth,

Has an office in SUFFOLK PLACE, (two doors from Washington street,) and invites old friends and new ones to visit him. Invalids and others who dislike to visit a Dentiat's Office will be waited upon at their

For the Liberator. · MORE LIGHT!

-The dying words of Goethe. When o'er the German poet's eye the shades Of death were settling fast—and o'er the world A deeper pall than night was spread - More Light! The parting spirit cried; 'More Light !' 'More Light ! We echo back his dying words- More Light!

Strike from the azure vault of heaven One half the stars that sparkling gem The coronet of Night-and she is shorn Of half that wondrous light, whose searching ray. With vitalizing power, penetrates the earth, And from her fertile bosom thence evolves The towering tree, the lustrous train Of Flora's varying bloom, which fills the air With incense from their perfumed petals flung.

Nor less the grain their stellar sway confess; Though sepulchred too deep for winter's cold To freeze the nascent germ, their gentle heat Inspires the vegetable life, and sends Through all creation light and warmth. If 'twixt Our beauteous earth and the sun's disk, the moon But interpose her tiny orb, all nature mourns, As o'er creation's face, at pomp of noon, The stealthy twilight draws her dusky veil: Hushed are the winged voices of the grove, Their joyous carols hushed in sudden sleep, Till the dark moon her envious veil withdraws; And, flashing down the blue empyrean, The sun relumes th' astonished world. From man, and beast, and bird, rises to God One anthem sweet of gratitude and praise.

Quench half the beams of you refulgent orb, And he's despoiled of half the power to bless And beautify the world. No more would Spring, Screnely smiling, issue from the South, · Veiled in a shower of shadowing roses, On our plains descend, and clothe anew Earth's omnipresent life in radiant robes. Adorning with her fairy art each nook. Melting each streamlet into joyous tears, And painting from her easel's rainbow tints, With lavish hand, the mountain and the vale. No more his beams, emerging from the East, And rolling back the drapery of night, Would give to million drops prismatic hues, Irradiate all the sky, and far and wide Throw up the golden clouds, as though some hand, With giant strength, in bright confusion tossed The glittering mass. No more Pomona come, With gentle showers and refreshing dews, To swell the ripening fruits, and paint in tints Of crimson, gold and blue, the fragrant peach, The purple plum, the ruddy nectarine, The luscious pear with all its various hues. No longer Ceres come with tireless hand, The bounteous work of Summer to complete : No more the reaper bless the generous earth, Rejoice to hail the full-orbed harvest moon, And gather into barns the ripened grain : No more at eventide the new-mown hay With its ambrosis scent the zephyr's wing-The ice-bound earth would yield no treasures up. To brighten every face with dimpling smiles. 'Tis thus the world, if robbed of half her light, Returns to God but half the wealth he claims-For 'unused powers,' for talents misapplied, Jehovah calls. We answer back, 'More Light!' Woman asks bread-the nutriment of mind-And, lo! a stone is proffered to her need. She asks the food the God within demands, And, lo! a serpent or a scorpion Fastens on the outstretch'd, trembling hand. Oh, woman! woman! 'twixt the altar-steps And porch, well may'st thou weep thy bitter tears! Thy noblest self ignored-thy highest life Crushed out-the diamonds in the mine of mind Unsought, unpolished, unsuspected lie. Few temples dedicate to science, art,

Or learning, are open flung to welcome thee; Few manly hands outstretch to aid thy steps Up the steep ascent to that holy fane Where man is lured by all that maketh him But little lower than the angel host, And crowneth him by God's eternal law, With power to elevate and bless the race. Full many a scornful eye disdainful scans Thy efforts faint, to reach the tempting goal. Avaunt ! Stand back !' the stern professor cries,

Nor descerate with thy intrusive tread He asks no woman's hand to clasp in his, As through the sacred grove he winds his way, And binds his brows with amaranthine wreaths; No arm to twine with his, as with brave step He mounts the toilsome steep, on whose fair height Floats the bright banner with this blest device-Exculsion!'-inscribed by God's own hand, In living light.

· Stand back ! stand back ! the proud professor cries And Cambridge halls re-echo with a groan, As though th' insensate walls, with sudden life Instinct, shricked out to hear immortal sonls Denied free access to that crystal stream, Which, issuing from Thy throne, almighty God! Flows down in fertilizing streams to man.

Oh, brethren ! know ye not that when Omniscien Breathed into man the breath of life-stamped on The lifeless clay the image of his mind-That male and female he created them, And birthright gave to wisdom and to love-A birthright richer than Golconda's mines, A gift as deathless as the God who gave. Oh! know ye not that she first plucked the fruit, And said to him she loved- Come, taste and live,'-That thus through her first sprang to active life, The wish to unify himself with God-To learn by wise experiment the good, And hence to learn the evil to eschew-That when they both had tasted of the fruit That stirred divinity within, God said, They are as Gods.'

Forbid not her who seized The golden fruit, that oped the ear to hear, The eye to see, the heart to understand,-Forbid not her to share a higher life, A loftier aim, true to herself and God.

'Tis thus the Moslem, whom we proudly scorn, And scarce admit to fellowship as man, From Allah's holy fane the mother spurns, From whose loved breast he drew the stream of life, Who flowerets strewed along his infant path, Who twined love's roses with the evergreen, to bind His temples round with one eternal bloom. And she who bears the sacred name of wife-His eister, twinned with him in childhood's hours His daughter, cherished with the holiest love-E'en these he basely spurns with lordly heel; Emblazons on his minuaret and mosque-No dog, no woman, sets a foot profane Within that temple where great Allah dwells.' Yet all we ask, oh God! is HUMAN RIGHTS.

• It is a startling fact, that if the earth were dependent alone upon the sun for heat, it would not get enough to make the existence of animal and vegetable life possible upon its surface. It results from the researches of Pouillet, that the stars furnish heat mough in the course of a year to melt a crust of ice

by the nun.

This may appear strange, when we consider how immeasurably small must be the amount of heat received from any one of these distant bodies. But the surprise vanishes, when we remember that the whole firmament is so thickly sown with stars, that in some places thousands are crowded together within a space no greater than that occupied by the full moon.

Dr. Lardyner.

MISCELLANY.

THE PROGRESSIVE PRIENDS.

Longwoop, Chester Co., Pa., June 3, 1858.

The Sixth Yearly Meeting of Progressive Friends commenced in this place on Sunday last, and closed last evening. It was crowded during the whole four days, and the proceedings have been very interesting. The announcement that Theodore Parker was to be present was a strong attraction to many, who eagorly embraced the opportunity of seeing and hearing the man upon whom the popular Church has set the mark of heresiarch, and who has long been the terror of the supporters and apologists of organized wrong. The people flocked in from a circuit of twenty miles, filling the Progressive chapel to its utmost capacity, and overflowing into the adjoining yard. It is said that, on Sunday, there were nearly or quite one thousand vehicles upon the ground, and, lining as they did every road to the distance of half a mile or more from the meeting-house, they presented a jicture not often seen, except at a Methodist campamenting or extilestory. Longwood, Chester Co., Pa., June 3, 1858. distance of half a mile or more from the meeting-house, they presented a licture not often seen, except at a Methodist camp-meeting or cattle-show. On that day the audience outside exceeded by far that which gained admission to the house. The good or-der and friendly courtesy of the throng spoke well for the manners and morals of the community in which the newest of religious societies has taken

root.

The distinguished peculiarities of the Progressive Friends are too well understood by your readers to need particular description here. Suffice it to say that they have no doctrinal test whatever, and no that they have no doctrinal test whatever, and no discipline, but invite to co-operate with them all persons who acknowledge the duty of illustrating their faith in God by works of charity to mankind. Their Church—for so the organization deserves to be called—is distinctly and avowedly reformatory, holding creeds and ceremonies to be subordinate to practical righteousness. Its founders were carnest Abolitionists, and therefore reformers in the broadest sense of the word; and most of those who have been attracted thereto in the five or six years of its existence tracted thereto in the five or six years of its existence are probably of the same school. Such must con-tinue to be the case as long as it remains faithful to

tinue to be the case as long as it remains faithful to its original principles.

Mr. Parker delivered two discourses on each of the first two days of the meeting—one in the morning, and one in the afternoon. The topics of these discourses were—1. The Gradual Development of the Idea of God in the books of the Bible; 2. The Ecclesiastical Idea of God, and its Inadequacy to the Wants of Science and Religion; 3. The Philosophical Idea of God, and its Adequacy to the Wants of cal Idea of God, and its Adequacy to the Wants of Science and Religion; 4. The Soul's Normal Delight in the Infinite God. These topics, seemingly abstrac in the statement thereof, were treated in a very practical manner, as related to the anti-slavery and other reforms. Mr. Parker has certainly made a powerful impression upon the people of this neighborhood. His last discourse, especially, which was addressed to the hearts of his auditors far more than to their heads, revealed the source of the speaker's power in the death and the source of the speaker's power in

beads, revealed the source of the speaker's power in the depth and earnestness of his religious character.' These discourses—the three first at least—will doubt-less be published with the meeting's proceedings. While Mr. Parker spoke to the multitude inside on the first day, Charles C. Burleigh and others ad-dressed the crowd outside. On Monday and the two following days, the audience, by hard crowding, managed to accommodate itself to the dimensions of the meeting-house.

Letters were received from other Yearly Meetings and from various individuals. In the latter class of correspondents, I may mention the names of W. L Correspondents, I may mention the names of W. L. Garrison, T. W. Higginson, Rev. Samuel May, Jr., Rev. W. H. Fish, Rev. James Freeman Clarke, and Hon. J. R. Giddings.

The last two days were principally devoted to the

The last two days were principally consideration and adoption of Testimonies, energetically worded, against popular and prevailing sins. Neither Mr. Parker nor Mr. Burleigh were present on these days, but Andrew J. and Mary F. Davis were there, taking a very acceptable part in the discussions. Mr. Davis spoke at length of "The Fraternity of Ideas, 'and Mrs. Davis delivered a capital address upon the Legal and Political Disabilities of Women. The subjects upon which the meeting bore testimony were the following: Slavery, Caste, Coequality of Wom in, War, Treatment of Criminals, Intemperate, Tobacco, Sectarianism, "The Great Revival," Elucation. A lucid and able essay upon PUBLIC WORSHIP, by Charles K. Whipple, of Boston was received with much favor, and directed to be pub

lished with the proceedings.

Of the Testimonies adopted, I send you the follow ing, which relate, more or less directly, to the Anti-Slavery movement. The meeting, you will perceives did not fail to brand slavery as a sin, nor to expres, its hearty sympathy with the American Anti-Slaver

> TESTIMONIES. SLAVERY-THE UNION.

The holding of a human being as property, under whatever circumstances, we regard as a sin against God, and a crime againsi humanity. As there is not a bondman in the land who has not an inalienable right to be free, we can do no less than to demand that every chain be instantly sundered. In dealing with a sin of such magnitude—a sin by which millions of our fellow-creatures are reduced to the condition of chattels, and covered with the dark pall of ignorance and degradation—we can give no place to the spirit of compromise. There is no hope for the country but in persistently and unceasingly applying to the consciences of the people the unqualified de-mands of justice and righteousness. To whisper halftruths at such a time as the present is to 'daub with untempered mortar,' and trifle with the most fearful

responsibilities that ever weighed upon the constraint of a nation.

The Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the Union between the free and the slave States in the States i a compact of guilt and shame. Every day's experi-ence of the workings of the National Government serves to demonstrate the preposterous absurdity as well as wickedness of the attempt to bind together well as wickedness of the attempt to bind together as one nation States founded upon the principles of universal liberty and equality and States which nourish and perpetuate the worst system of oppression that ever blackened the page of history. It is impossible for the former to stand in political alliance with the latter, without corrupting the very sources of their national life, and receiving into all their weins and attains the first black forms in and all their seins and arteries the foul blood of oppression and slavery.

Not until the North has the courage and the manliness to sunder the ligament that binds her to "the body of this death," and holds her in guilty alliance with men-stealers, will she be truly free, or be able to break the chains of the slaves, or to present to the world an example worthy of imitation. Not until world an example worthy of imitation. Not until she banishes the slave-hunter from her soil, and solemnly proclaims her purpose to protect the fugitive bondman by the full power of her sovereignty, will she be able truly to respect herself, or to command the respect of the civilized world.

While we rejoice in all that has been done through political instrumentalities to promote the cause of freedom, and will continue to rejoice in whatever of good may be achieved by such means, we are con-

good may be achieved by such means, we are constrained to declare that our main reliance for the strained to declare that our main reliance for the success of that cause is upon the MORAL AGITATION by which truth is persistently applied to the hearts and consciences of the people, and the wickedness of slavery fearlessly exhibited in the light of the divine law of humanity. The American Anti-Slavery Society and its auxiliaries have our sympathy and hearty eoperation in the work in which they have been so long and so faithfully devoted, and we hope that they may not be turned aside from their purpose until vicmay not be turned aside from their purpose until vic-tory shall crown their efforts, and liberty be proclaim-ed throughout all the land unto all the inhabitants

Of all the evils which mankind have brought upon themselves, none is more appalling in its effects, or more inconsistent with the spirit of human brother-hood, than war. That beings created in the image and likeness of God, endowed with immeasurable capacities of reason and affection, and fitted for happiness in devotion to one another's welfare, should so "debase their heavenly birth" as deliberately to array
themselves, nation against nation, in bloody conflict,
killing one another by wholesale, is as astonishing as
it is lamentable. Wars and fightings, according to
the Apostle James, come of "the lusts which war in your members''—in other words, from the dominance of the animal and selfish faculties over the moral and

of the animal and selfish faculties over the moral and spiritual. They tend, in the nature of things, to brutalize humanity, to excite and foster every malign passion, and thus to undermine the foundations of private morality and public welfare.

There can be no greater delusion than to suppose that the cause of human liberty can be really and permanently promoted by war. Our higher nature carnestly responds to the admonitions of Scriptare: "Recompense to no man evil for evil"; "Overcome

evil with good "; "Resist not evil"; "Love enemies, bless them that curse you, do good to enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persy for them which despitefully use you and persecute you." In the words of a devoted philanthropist, which commend themselves to us as words of truth and wisdom: "The weapons of death are the legitimate weapons of Despotism; while those of Liberty are thought, speech, intellectual enlightenment, protest, contumacy, non-conformity, untiring persistency, indomitable purpose, unconquerable will, moral rebellion, abiding faith in the right, the divine spirit of martyrdom."

the divine spirit of martyrdom."

It is worse, doubtless, to submit, in a servile and coverdly spirit, to the burdens and exactions of tyranny, than to resist them by bloody means; but to endure oppression, however cruel, in the spirit of meekness, and, while protesting against it in the name of justice and humanity, to refrain from retaliation and violence, is the highest effort of courage, the noblest exhibition of a godlike and manly character. The human race may have advanced more rapidly and surely through a bloody resistance to tyranny, than it could have done through a pusillanimous and slavish submission; but we believe its progress in intelligence, morality and happiness would have been still greater, if the friends of truth and freedom, respecting the awful sanctity of human life, had used no other weapons than those which the Apostle of the Christian faith has declared to be "mighty through God to the pulling down of strongholds."

" THE GREAT REVIVAL."

While we would not be slow to recognize any good that may have been incidentally effected thereby, we must, on the whole, regard as deceptive and spurious the "Great Revival of Religion" which has lately swept like an epidemie over the land. That such is its character is manifest to us, because it is a revival of the prevailing and popular religion of the country—a religion which sanctions slavery, war and other abounding iniquities; because it is well-pleasing to pulpit recreancy, church corruption, sectarian exclusiveness, political self-seeking, and pro-slavery brutality; and because it inculcates false views of God and of man, and is calculated to augment the power of of man, and is calculated to augment the power of priesteraft and superstition. The friends of religion and common sense should be stimulated thereby to greater earnestness and fidelity in their efforts for the liffusion of light and truth, and the promotion of

The growth of the religious movement management by the Progresive Friends, only five or six years ago, affords a striking illustration of the prevailing discontent with the popular sectarianism, and the general content with the popular sectarianism, and the general content with the popular sectarianism. The growth of the religious movement inaugurate thirst for better spiritual food than that afforded by Churches bottomed on a dead orthodoxy, and having no heart for the living question of this day and time. Yours, truly,

THE MASSACRE IN KANSAS -- HOW IT WAS DONE. [Special Correspondence of the Cincinnati Gazette.]

LAWRENCE, KANSAS, May 29, 1858.

I have just had a long conversation with Rev. B. Read and William Harrigrove, of Linn county Both of these gentlemen were badly wounded by Capt. Hamilton's party on the 19th inst. They have furnished me with the full particulars of that horrible affair, which I will give to your readers just as I received it from their own lips. I have resided in this Territory for nearly four years, an never had occasion to record so heart-rending and horrible a murder as that which was perpetrated in Linn county, on the 19th of the present month. I have no doubt but what similar cases have taker

place before, during the continuance of our difficul ties, as many men were missing, and the particulars of their deaths never reached the public ear. The murder of R. P. Brown, in 1855, was one of

the most brutal that was ever heard of; they ent him to pieces with their knives; his persecutors were maddened with drink, and in their madness they assassinated poor Brown.

But Capt. Hamilton and his party appeared sober, and committed the massacre in a cool manner.

Messrs. Read and Harrigrove arrived here this

morning, accompanied by the wife of Mr. Read. called upon them after their wounds had been dress ed by a physician, and received the following state ments, and have their permission to make then Rev. B. L. Read is a member of the American

Baptist Home Missionary Society; he emigrater from Lake county, Illinois, in March, 1857, and settled in Linn county; he has been engaged as a minister for several years; he is a native of Connecticut, and is 49 years of age.

He gives the following account of the massacre

On the 19th inst. I left my house, and went to a neighbor to borrow a plow. While there, I met two men, and entered into conversation with them. They introduced the subject of schools. One of them I believe to be a spy from Hamilton's party. Soon after my arrival at the house of the neighbor, Cart Hamilton & Feet Sections. Capt. Hamilton of Fort Scott, a very pleasant look-ing man, about forty years of age, and formerly a citizen of the State of Georgia, came up to where I was, with about thirty men, and ordered me into was, with about thirty men, and ordered me into the ranks, which I refused to do. He then drew pistol from his belt, and said, 'You won't, won't you?' I told him I was willing to do anything that was right; he ordered me again into the ranks, and was right; he ordered me again into the ranks, and the party commenced searching the house for arms and ammunition. After completing their examina-tion of the premises, Mr. Stillwell, who was after-wards killed, drove up in a wagon. They asked where he was from; he replied, 'From Sugar Mound.' They then put another man into the

One of Hamilton's party remarked, 'That is d—d good horse there.' Another said, 'If you like it better than your own, take it.' They took the horse, also one from me, and three from Mr. Nichols, at whose house we then were.

They then ordered us to march. Ross, Stillwell, Campbell, and myself, were the only prisoners at the time. They took us to Harrigrove's house, where we were joined by William Harrigrove and his son Asa, also Amos Hall, who had been taken prisoners. Soon after, they brought Mr. Colpetzer, Robinson and Snyder. We were surrounded, and ordered to march towards the State lines. While on the march, young man named Hall was taken from his wagon prisoner, by order of Hamilton.

Soon after, we halted on a high mound. Captain Hamilton, with a portion of the company, left to take Mr. Eli Snyder, a blacksmith, who was at work n his shop, which was in full view. Some firing took place as the party approached the shop.

Captain Hamilton then returned to where we were, and ordered us to march. We went on until we reached a deep ravine, about a mile from the mound, where we were ordered to halt, face the

company, and close up.

Hamilton then ordered his own men into line: not being readily obeyed, he repeated the order again and again. One of the company refused, and turned his horse, remarking that he would have nothing to do with such business. The Captain then drew a pistol, and ordered his men to present arms, take aim, fire! We all Tell. Some of the party then dismounted from their horses, and came to where we were; they were ordered to 'see that all were dead.' Hamilton then remarked, 'There is old Read, give him another one!' In a moment the order was repeated: It was asked, 'Where is he?'—supposed to

When they supposed that we were all dead, one remarked that the man from Sugar Mound, (Mr. Stillwell) had one hundred dollars. Another said,

then that man has got a watch.'

They then rode off. Soon after, I heard my wife They then rode off. Soon after, I heard my wife calling, and answered her. She came up to us. I told her to go and get assistance as soon as possible, for we had all been shot. My object was to have some persons there before I died, to receive my testimony in reference to the massacre. Soon after my wife had left, I crept out, and made my way to the place where I was found, having traveled about two miles.

I have acted as judge of three Free State elections in Linn county, which I suppose to be the reason the pro-slavery men were determined to kill me. I also voted against the Lecompton Constitution, which was probably another reason.

Mr. Read is a member of a society that has the following as a part of its constitution :

following as a part of its constitution:

'We, whose names are undersigned, solemnly pledge curselves to God and one another, to unite in the support of a Baptist Missionary Society, with a Constitution yet to be adopted, that shall be distinctly and thoroughly separated from all connection with the known evils of slavery in the support of any of its benevolent purposes; and this Society shall be called [The American Baptist Free Mission Society:] and we hereby separate ourselves, now and forever, from all connection with the religious societies that are supported in common with slaveholders,

He also voted for Fremont at the Presidential election, and is a devoted friend of freedom, for which he has suffered in Kansas. He was shot with a Sharpe's rifle, the ball taking effect in and passing obliquely through the fleshy portion below the left shoulder, inflicting a severe but not dangerous as they are falso provided individual, who is personally unknown to most or all of them, nor from any approbation of the doctrines professed by him, which are believed by your petitioners to be as permicious and degrading as they are falso.

William Harrigrove was born in Marion District, South Carolina, A. D. 1800. He has resided in Georgia, Mississippi and Illinois. From the latter State he emigrated to Kansas in the fall of 1857, and made a settlement in Linn county, near the Trading Post; a rather conservative man, and voted for Buchanan. He has never taken an setive position in the Free State party, but voted against the Lecompton Constitution, in January. His story is as follows:

On the 19th inst, I was at work on my claim covering corn. About 10 o'clock, A. M., Alvin Hamilton rode up to me, and asked me who it was at my house; I told him it was my son Asa. He then said he wanted me to go with him to Hall's (a neighbor.) I asked by what authority. He drew a Sharpe's rifle, and said, ask no questions, but go

long.
I walked before him into Hall's, where I found thirteen persons who had congregated together, among them was Mr. Hall as a prisoner. The com-pany then formed, and marched Mr. Hall and myself pany then formed, and marched Mr. man and back to my house, where they took my span of mules. They sent out parties while on the march and of the neighbors: one from the house to arrest some of the neighbors: one squad under Hamilton went out to take Eli Snyder, a blacksmith; he was at work and saw the company approaching: guessing at their object, he prepared to defend himself. As Hamilton's men drew near they discharged one of their pieces containing buck-shot, at Snyder: one struck him in the leg, the other in the breast. He returned the fire, wounding Hamilton's horse, upon which they retreated, and came back to where we were, Hamilton remarking that 'Snyder had wounded his horse.' His account of the march to the ravine and the

shooting, is the same as given by Mr. Read. Mr. Harris was shot in the left shoulder, with buckshot; one entered below the joint, on the back part of the arm, and the other two above, passed backwards, and lodged near the backbone.

One pistol shot struck on the other portion of the

arm, and passed through the axilla, and then into wounding the lungs, and lodged in the muscle on the right breast.

His wounds are considered dangerous, but the

present indications are of a recovery. They were dressed to-day, by Mr. Minor, of this city.

A SCRAP OF HISTORY.

From the London Reasoner. COMMUNICATION FROM HARRIET MARTINEAU.

We have had the pleasure of receiving, from on from whom all our readers will be gratified to hear, a communication of very peculiar interest. It re-lates to Abner Kneeland (of America, for a period, editor of the Boston Investigator), Dr. Channing and E. G. Loring, of Boston. Our valued friend H. Martineau writes as follows :

"Among my papers, I have lighted on what may interest you. Mr. Loring (who drew up the remark-able paper we are about to quote) is an Unitarian Swedenborgian (or was at that time, 1839), and, like most of that sect, a good friend of liberty of opinion I once saw old Abner Kneeland. He was, I believe really a coarse and hard man; but there is no saying

he was sure to be so called by the pious. But he "Please let the printed paper [the petition] be taken

care of, and returned when done with, as — may want it. I do not see why the readers of the Reasoner should not have the benefit of the historical anecdote, if you think it would interest them; and I am sure Mr. Loring would not object to this extract, or any part of it, being used." We cannot better lay the petition in question be

fore the reader, than by quoting, as introductory, the following extract, with which we are favored from a letter by Ellis Gray Loring, Esq., of Boston, Massachusetts, to Harriet Martineau, dated June

"You may remember the conversation we form erly had on freedom of inquiry. You did good in our Boston society by your unsparing complaints o the want of independent speech and action. I ofter the want of independent speech and action. I often quote your reply (when you were told how few avowed infidels we had)— I um sorry for it. I wish you had more. I enclose you three copies of a wish you had more.' I enclose you three copies of a paper which will sufficiently explain itself, and of which you are, in this way, the remote cause. I thought of our conversations when I heard judgment pronounced upon the individual named in this petition, and determined to protest publicly, if I had to do it alone, against the wrong done. I immediately drafted this petition, and carried it to Dr. Channing. He suggested a few changes, and otherwise entered He suggested a few changes, and otherwise entered readily into my plan. With his name at the head, I sent the petition to all the ministers in Boston, and succeeded in setting the ministers in Boston, and forty. The bigotry of T. —— and some others would amuse, if it did not too much astonish and grieve you. No theologica school in the Commonwealth furnished a single signature. Here is a fact.
We could finally, after considerable effort, muster
but 167 names. A remonstrance against pardon was got up, and most numerously signed by the 'property and standing.' The newspapers covered us with abuse. The governor and council unanimously refused to pardon, and accordingly an old man (over seventy) was locked up for two months in a grated dungeon in Boston, for atheism! Thank God, the petitioners may wash their hands of it What is more, our efforts to avert this disgraceful consummation has proved a step, as we hoped it would, in the education of the people. Strong as the current ran against us, no one believes there will ever be another indictment for atheism in Massachusetts. If you can do it without much trouble, I should feel obliged by your sending the copy of this petition to Mr. J. Blanco White, with my cordial respects, and another to the author of 'Essays on the Formation and Publication of Opinions.' I the Formation and Publication of Opinions.' I cannot but think they would like to receive it as the record of the first public movement in vindication of the civil rights of Atheists. I had inserted in my original draft two additional grounds of opposition to religious persecutions. First, that belief is involuntary, and therefore cannot rightfully be the object of rewards or punishments; and secondly, that in matters of important practical bearing, the expression of that which a man believes to be true not only his right, but a clear duty to others. I se views just and important, and the latter consideration has particular weight with me. But Dr. Channing wished me to omit them, on the ground that they savored too much of the meta-physics of Unitarianism to be admissible in a docuent which he hoped would not be confined to any

The petition itself is a very masterly performance. The petition itself is a very masterly performance. It comprises the ablest summary of arguments we have met with on the question; and apart from the celebrated name at the head of its signatures, (Dr. Channing's,) it is intrinsically a valuable document, and our friends will be indebted to the lady to whom we owe the opportunity of publishing it, and grateful to Ellis Gray Loring, the author of it. THE LORING-CHANNING PETITION FOR THE UNCONDITION

AL PARDON OF ABNER KNEELAND.

To his Excellency the Governor of the Com wealth of Massachusetts.

The undersigned respectfully represent that they are informed that Abner Kneeland, of the city of The undersigned respectivity represent that they are informed that Abner Kneeland, of the city of Boston, has been found guilty of the crime of blasphemy, for having published, in a certain newspaper called the Boston Investigator, his disbelief in the existence of God, in the following words: "Universalists believe in a God, which I do not ; but

y your petitioners to be as pernicious and degrading by your petitioners to be as pernicious and degrading is they are false; but

Because the punishment proposed to be inflicted as believed to be at variance with the spirit of our institutions and our age, and with the soundest expositions of those civil and religious rights which are at once founded in our nature, and guaranteed by the Constitutions of the United States and this

Because the freedom of speech and the press is the chief instrument of the progress of truth and of social improvements, and is never to be restrained by legislation, except when it invades the rights of others, or instigates to specific crimes;

Because, if opinion is to be subjected to penaltics, it is impossible to determine where punishment shall stop; there being few or no opinions in which an adverse party may not see threatenings of ruin to the State;

Because truths essential to the existence of society must be so realiable as to need no protection from

ast be so palpable as to need no protection from

must be so palpable as to need no protection from the magistrate;

Because the assumption by Government of a right to prescribe or repress opinions has been the ground of the grossest depravations of religion, and of the most grinding despotisms;

Because religion needs no support from penal law, and is grossly dishonored by interpositions for its defence, which imply that it cannot be trusted to its

defence, which imply that it cannot be trusted to its own strength, and to the weapons of reason and persuasion in the hands of its friends:

Because, by punishing infidel opinions, we shake one of the strongest foundations of faith — namely, the evidence which arises to religion from the fact that it stands firm, and gathers strength, amidst the severest and most unfettered investigations of its claims;

Because error of opinion is never so dangerous a when goaded into fanaticism by persecution, or driven by threatenings to the use of secret arts; Because it is well known that the most licentious opinions have, by a natural reaction, sprung up in countries where the laws have imposed the severes

estraint on thought and discussion;

Because the influence of hurtful doctrine is often

propagated by the sympathy which legal severities awaken towards their supporters; Because we are unwilling that a man whose unhappy course has drawn on him general disapproba-tion should, by a sentence of the law, be exalted into a martyr, or become identified with the sacred cause of freedom; and, lastly, Because we regard with filial jealousy the honor

of this Commonwealth, and are unwilling that it should be exposed to reproach, as clinging obstinate-ly to illiberal principles, which the most enlightened minds have exploded.

ELLIS GRAY LORING, Esq. We grieve that so many hearts must be saddened, this festive week, by the death of this excellent man. He was the friend of all who needed sympathy or aid. The poor and the oppressed never found his face averted or his door closed to them. Knowing and loving him as we have done for forty years, we should be considered extravagant did we give free expression to our impressions of his ram excellengies of character. impressions of his rare excellencies of character. This we will say deliberately, for it has long been our settled conviction, that never, through a not short life, have we met the man who seems to us so nigh our ideal of a perfect Christian gentleman With sufficient firmness, decision, and energy of character, he was yet one of the gentlest of human beings, and the most genial and winning in his sympathies. No one was so idolized in his home, and among a large circle of devoted friends; and they whom he served in the profession of the law, or in the discharge of many monetary trusts, felt about as sure of his fidelity, promptness, and obligingness, as of one of the laws of nature. He declined pub-lic office, and his political sympathies were ever too much overruled by moral considerations to allow of his being a popular partizan, and yet by the power of character and unvarying suavity of manners, h won troops of friends and universal respect. H leaves a widow and a daughter. He was fifty-six years of age.—Christian Register, May 29.

Mr. Loring was endeared to the citizens of Boston by a long life of usefulness and honor. He was a member of the class which graduated at Cambridge in 1823, but adhered to those who 'rebelled ' against the College authorities, and declined the degree proffered to him in after years. He received a Franklin Medal at the Latin School in 1819, and his name is the only one that appears in the record of the medal scholars of that year. He was an early, consistent and liberal supporter of the Anti-Slavery cause in its moral and religious aspects, but never took any active part in any political movements for its advancement. In literature and art he was highly cultivated. He was clerk of the Western Railroad Corporation, which he held for a long period, discharging its duties with punctuality and fidelity. His death will be felt by our citizens generally.—Bee.

A MEMORABLE FUNERAL occurred during Anniersary week; that of ELLIS GRAY LORING, a man to whose refined and solid worth, no eulogy can do justice. He died suddenly of pleurisy, on the 24th ult., and his funeral took place at 4 P. M. on the 26th. He was connected with Rev. James Freeman Clarke's Society, who gave an appropriate adiress, and was followed worthily by Hor Quincy, Jr. The death of such a man is sorrowful to the bereaved, but glorious and blessed to himself. Like thousands, besides his intimate friends, we have personal reasons to revere his memory.—Practical

DEATH OF JOHN O'CONNELL. The advices by the Kangaroo announce the death of John O'Con nell, second son of the late Daniel O'Connell, th neil, second son of the late Daniel O'Cennell, the Irish 'Liberator,' which took place near Dublin on the 24th ult., in consequence of a severe attack of bronchitis, contracted by sitting on a damp seat in his garden. The deceased was for many years prominently known as a member of the British Parliament, and of the Repeal party in Ireland, of which his father was the chief. A few years ago, which his father was the chief. A few years ago, he retired from political life, abandoned the repeal agitation as impossible and impolitic, and accepted the lucrative office of Clerk of the Hanaper in Ireland, which he had made in the land which he had the lucrative office of Clerk or the Hand, which he held until his death. He was gen-land, which he held until his death. He was genland, which he held until his death. He was generally popular,—and was esteemed, even by his warmest political opponents, for his private virtues, honorable conduct, and independent character. Although he was by no means qualified to assume the Liberator's mantle at the death of that great Irish-Liberator's mantle at the death of that great Irishman, or to become the leader of a party, he was not deficient in talent or eloquence, and was always listened to with respect in the House of Commons.

Mr. O'Connell has left a widow and a large family to lament his loss,—N. Y. Journal of Com-

HARRIET MARTINEAU AND THE CHURCH RATES. An instance of distinguished resistance to church rates has been quoted from the Kendal Mercury, in all the papers. At a petty sessions held at Ambleside, two cases in connection with refusals to pay church rates were heard, which excited considerable interest, and caused the interior of the court to be crowded. The first was that of Miss Harriet Martingary, the calchysted was that of Miss Harriet Martingary, the calchysted was the countries of the court o crowded. The first was that of Miss Harriet Martineau, the celebrated writer on political economy, for whom Mr. J. H. Taylor, of Windermere, appeared. In calling the attention of the Bench to the rate, Mr. Taylor pointed out two items which he contended were illegal, and he cited authorities to show that, where there was a single illegal item in a rate, the whole rate became tainted, and was consequently bad. He said, however, that he simply named those items to show that his client had objections to the rate, and not with any view of objections to the rate, and not with any view of asking the Court to decide as to the validity of the objections, with respect to which, he argued, they had no control.

w Universalists believe in a God, which I do not; but believe that their God, with all his moral attributes, (aside from nature itself,) is nothing more than a chimer of their own imagination."

Your petitioners have learned, by an examination of the record and documents in the case, made by one of their number, that the conviction of said Kneeland proceeded on the ground above stated. For though the indictment originally included two other publications, one of a highly irreverent and the other of a grossly indecent character, yet it appears by the report that, at the trial, the proceeding officer mainly relied on the sentence above quoted, and that the judge who tried the case confined his charge wholly to stating the legal construction of its terms, and the law applicable to it.

In these circumstances, the undersigned respectfully pray that your Excellency will grant to the said Kneeland an unconditional pardon for the offence of which he has been adjudged guilty. And

IT IS NOT A DYE! MRS. S. A. ALLENIS WORLD'S HAIR

RESTORER WORLD'S Hair Dressing.

THE ONLY PREPARATIONS THAT HAVE EUROPEAN REPUTATION!! THE Restorer, used with the Zylobalsamum of Dressing, cures diseases of the hair or scalp, and RESTORES ORAY HAIR 20 ITS NATURAL

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We take pleasure in presenting the following the deniable proofs that these are the best preparation either in Europe or America. They contain no deleterious ingredients—do not soil or stain anything. GREAT BRITAIN.

REV. W. B. THORNELO, Prescot, Lancaskin BV. W. B. HOALS World's Hair Reten and Zylobalsamum are perfect marvels. After to ing them six weeks, my extremely gray her a restored to its natural color. I am satisfied his not a dve.

REV. MRS. E. C. ANDRUS, for many years Xia.

EV. MRS. E. C. AND Med., for many years No. sionary to Hayti, now of Martinsburgh, N.Y. De climate having seriously affected her hair and soly says, . I have derived much benefit from the use says, 'I have derived inden beneat from the used Mrs. S. A. Allen's World's Hair Restorer and Ze. lobalsamum. I have tried various other remedia for my hair, but never anything that so malerial, and permanently benefitted me, as has Mrs. S. A. II.

J. H. BATON, Pres. Union Univ., Tenn. 11 hm used Mrs. S. A. Allen's World's Hair Restre and Zylobalsamum but very irregularly, but, me. withstanding, its influence was distinctly visib The falling off of hair ceased, and my locks, slid were quite gray, restored to their original black

REV. H. V. DEGAN, Ed. Guide to Holiness, baton, Mass. 'That Mrs. S. A. Allen's World's Be-Restorer and Zylobalsamum promotes the green of the hair where baldness has commenced by now have the evidence of our own eyes.'

REV. J. A. H. CORNELL, Cor. Sec. B'd Elu's X Y. City. I procured Mrs. S. A. Allen's Well'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 us. ural glossy and beautiful black.

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

bear testimony to the value and efficacy of Ma. S. A. Allen's World's Hair Restorer and Zylobel. samum, and also to acknowledge its curing my gra-REV. GEO. M. SPRATT, Agt. Bap. Penn. Pol. Se.

We cheerfully recommend Mrs. S. A. Allei World's Hair Restorer and Zylobalsamum.' REV. J. P. GRISWOLD, Washington, N. E.

Please inform Mrs. — where Mrs. S. A. Il-len's Hair Restorer and Zylobalsamum can be in in Boston. You may say in my name that I have they are what they purport to be.' REV. MOSES THACHER (60 years of age,) Pitche,

N. Y. Since using Mrs. S. A. Allen's Weil's Restorer and Zylobalsamum, my hair cesses to fall and is restored to its natural color. I am satisfied 'tis nothing like a dye.' REV. D. T. WOOD, Middletown, N. J. 'My big

has greatly thickened. The same is true of another of my family, whose head we thought would been almost bare. Her hair has handsomely thickers and has a handsome appearance since using Ma. Allen's World's Hair Restorer and Zylobalsaman' REV. S. B. MORLEY, Attleboro', Mass. 'Thed.

fect of Mrs. S. A. Allen's Word's Hair Restorer ad Zylobalsamum has been to change the 'crownd' glory' belonging to old men, to the original hard youth. The same is true of others of my acquist-

REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charle ton, S. C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mr. & A. Allen's World's Hair Restorer and Zylobalsmum. REV. C. A. BUCKBEE, Treas. Am. Bible Union, J.

Y. I cheerfully add my testimony to that of mmerous other friends, to Mrs. S. A. Allen's World Hair Restorer and Zylobalsamum. The latter I have found superior to anything I ever used." REV. JOS. McKEE, N.Y. City. 'Recommends them.

REV. AMOS BLANCHARD, Meriden, Ct. 'We think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. WM. PORTEUS, Stanwick, Ct. 'Mrs. S. L. Allen's Word's Hair Restorer and Zylobalsamus

have met my most sanguine expectations in causing my hair to grow where it had failen.' REV. D. MORRIS. Cross River. N. Y. 'I knowd a great many who have had their hair restored by the use of Mrs. S. A. Allen's World's Hair le-

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

color, and stopped its falling off." REV. WM. R. DOWNS, Howard, N. Y. Mrs. 8. 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 Zylobalsaman has stopped the falling off of my hair, and caused 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 st

have at least the best preparations in the world for the hair of the young or old. We manufacture no she preparations. Occupying the large building, ceref of Broome and Elizabeth streets, exclusively for effect. salesroom and manufactory, we have no time or is-clination to engage in other manufactures. These are the only preparations exported in any

We also would call attention to the fact that we have always avoided all charlatanism. Our preparations at the highest priced, but the cheapest, because it has longer, and does more good; the expense, in the release than others. We aspire to have the best, so the lowest priced. One bottle of Restorer will have nearly a year. \$1.50 per bottle. Balsam, 374 cens per bottle.

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