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The following gentlemen constitute the Finan-Committee, but are not responsible for any of the lebts of the paper, viz:-FRANCIS JACKSON, ED-KIND QUINCY, SAMUEL PHILBRICK, and WENDELL



NO UNION WITH SLAVEHOLDERS.

- WILLIAM BLUERY CHANNING.

WM. LLOYD GARRISON, Editor.

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

J. B. YERRINTON & SON, Printers

VOL. XXVIII. NO. 26.

BOSTON, FRIDAY, JUNE 25, 1858.

WHOLE NUMBER, 1436.

REFUGE OF OPPRESSION.

AMERICAN ANTI-SLAVERY SOCIETY. Old Garrison, of the Boston Liberator, and his Old Garrison, of the Joseph Larrator, and his cary stellites, who compose the Insane American Anti-Slavery Society, have just got through with another pow-wow. The following is a specimen of the talk they indulge in, and goes far to show that

they are wickedly crazy : Repleted, That the day has gone by (if it ever existed) here at the North to frame or to offer any apology in behalf of Southern slaveholders; but, having revealed themselves to be the enemies of freedom unisally, merciless and profligate in spirit, desperate and heaven-defying in purpose, and bent on eterniz-ing their terrible oppression, they are to be classed among the most dangerous and depraved of the human

among the most danger race, and treated accordingly.

Resolved, That we register our testimony against the American Church, the popular religion, and the Government of the United States; because, by their deliberate consent and active co-operation, four millions of our countrymen are held in the galling chains mdage, whose emancipation is resisted by them th exceeding obduracy of spirit and malignity of

Some allowance should be made for these crazy people, as their Society is composed of women who ant to be men, and of men who are old granneys, and they are total strangers to true benevoled many of them no doubt parsimonious enough to steal corn from a blind hog .- Southern Reveille.

Good Taste. The Boston Liberator copies an article from the Reveille, in which we advocated the passage of a law by the slave States, allowing free ngroes to enslave themselves. We hope Garrison will copy freely from the Southern press, as it will are him from the liability of being indicted for disributing poison .- Ibid.

FREE NEGROES AND NOMINAL SLAVES. We notice our exchanges, that the proper officers of most of counties of this State are rigidly enforcing the has against free negroes, who are not properly or legally residents of the State, and against such slaves as are held by proxy, and allowed to hire their time The law is good—ought to be enforced strictly; and if not enforced, the officers should be gently reminddof their duty. The policy of the country, and the danger of spoiling good servants by having a bid example before them, demand the enforcement of the law.—Ibid.

NEGROES - I have just arrived with a fine lot of young negroes, and will sell upon accommodating JOHN MILLER. october 24, 1857—tf

The Bible is a standing miracle.—Ibid

m. We ld's

A. com sing of by Re-

S.

'Kxox.' We invite the attention of our readers to the sensible letters of our intelligent Nashville orrespondent, 'Knox.'

NASHVILLE, May 18, 1858. lations, 'to strike out the rule on slavery,' which showed a surplus of sixty votes over a majority of three fourths of all the votes in the Annual Confermes in favor of striking out, and the General Confrence fully expected to pass the expunging act the next day; but, to their deep mortification, it was secretained that, through the forgetfulness or care-issuess of certain officials, the subject had not been hid before the Pacific, Indian Mission and Kansas Mission Conferences, and the non-action of these Conferences sprung, in the minds of some, a constitutional obstacle in the way of final expunction at this time. The General Conference will, no doubt, pass the act of expunction, by more than a constitu-tional vote; but it is the impression of most, I think, that it will have to be sent round to the Annual Conferences again for confirmation. If this course is adopted, great care will be taken that the non-action of any number of Conferences shall not again-defeat this favorite measure of the Southern Methodetat this favorite measure of the Southern Methodist Church. This course will occasion a delay of about eight months, before this vile interloper will be finally expanged from the fair page of our General Rules. Much regret is felt by the Delegates, smerally, that anything should have occurred to give rise to any debate on this subject; yet it has been partially discussed almost every day for a week. But the 'striking out' has not been the mooted point; that is determined; the question has been point; that is determined; the question has been, how to do it constitutionally.' The greatest blunder ever committed by the Methodist Church, is connected with this attempt to legislate on the subject of slavery. There is no man living, and no record extant, to show when, or by whom, the rule forbidding the buying and selling of men, women, and children, with an intention to enslave them, was foisted into the general rules. It formed no part of Mr. Wesley's original rules. It first appear at about 1789, with no one to acknowledge, its reed about 1789, with no one to acknowledge its paternity. From that time, it was kept in by the contrigue of some, and the connivance of others, until 1808, when it was formally adopted as a part of the fundamental law of the Church ; and the records of eternity alone can show the vast amount of eril it has since done to both races of men, especially the colored race. It has sent multiplied thousands of our results. our servile population down to death and perdition, unblest with the gospel of Christ, that might have had it freely, had it not been for this unscriptural intermeddling of the Church with a purely ciril institution. But, thank God, the days of this rile intruder into one thank. ile intruder into our household are about numbered, to far as the Southern Methodist Church is concern-

On last Sabbath evening, I attended divine worship in the First Presbyterian Church, where Dr. McIyere, of New Orleans, preached us a pure and tecellent sermon. The venerable man that assisted in the services, I took to be Dr. Edgar, the Pastor of the Church and a most lovely man I take him to be. The church is large, and most beautifully finished and furnished, showing the highest degree of civilization and refinement, as well as exalted piety. As I entered the vestibule, I had scarcely inquired of a friend as to how we should get a seat, when I saw, in large letters by the door, 'seats all free'; so I just walked in, and took a seat that suited me, and felt perfectly at home. Their singing is congregational, though led by a choir and organist. The pew just behind me seemed to be occupied by a family, and in it there was one of the most enchanting timals voices I ever heard—so soft, so sweet, and yet so carnest in the praise of God 1 May Heaven prosper the Presbyterians! If the world is so had with them, it would be much worse without them.

Yours, respectfully, KNOX. On last Sabbath evening, I attended divine wor-Yours, respectfully,

[Since the receipt of the above, we find the follow-

Theorem to the Civizen. We received, on Wednesday last, from our friend, Rev. II. II. Montgomery, who is in attendance upon the General Con-

Rt. Rev. Bishop McIlvaine, 'that the action of the Ex cutive Committee be approved by this Society.'
This resolution was carried by a majority of not less than three to one, and it can be regarded in no other light than that in which it was held by a prominent and able opponent—'a sweeping of the record clear of all that was done hast year upon the embject.' The victory achieved by the conservative members of the Society, over those who sought to transform it into a propaganda of abolitionism, as well as those of more moderate views, who still desire to re-affirm the resolutions of 1857, so obnoxious to the South, has been most complete and trium-

to the South, has been most complete and triumphant. It was estimated that there were present more than 1,300 life members and life directors, and they constituted a body whose superior in wisdom, firmness and moderation, has never been seen in this or any other country. Of this number, it is believed that one thousand voted without qualification or reserve an approval of the grave responsibility assumed by the Executive Committee. Now, when it is remembered that the Committee in sustaining their course, distinctly and publicly took the ground that they were not warranted by the constitution to publish tracts offensive to 'evangelical Christians' at the South who co-operate with them, and when it is also remembered that the proximate cause of the action of the Committee was the rapid and wideto the South, has been most complete and triumis also remembered that the proximate cause or the and of both action of the Committee was the rapid and wide-action of the Committee was the rapid and wide-co-operate.

The dispatch states the old officers, who refused the dispatch states the old officers, who refused the dispatch states the old officers. spread withdrawal both of confidence and contribu-tions on the part of their brethren of the slavehold-ing States, this decision of the Society must be con-noxious to the Beecherites, have been sustained Society will avoid that subject in the same manner ples and practice of the Society for thirty years and for the same reason that it avoids treating the past.—Natchez Courier. mode of baptism, church government, mode of wor-ship, predestination, and kindred topics. And re-ceived in this light, we esteem the history of the DEAR REVEILLE:—Just before I wrote you last, the Secretary of the General Conference announced American Tract Society for the past three years, as

> intestine divisions, and their weakness in sustaining other Southern cities; but, so long as our own the only course upon which unity or compromise was possible among them, and through their hlind opposition to the principles and welfare of this noble institution, they have caused it to be adjudicated and recorded by an overwhelming majority to their own confusion, that until evangelical Christians at the South yield their 'approbation,' this subject must never be touched. Doubtless, their agitations will be recoved and if the true friends of the Southern cities; but, so long as our own that every served silence. Now, however, we must be allowed to break that silence. While we shall ever admire two provides the particle efforts of the Southern ladies to rescue from oblivion the asbes of the immortal Washington, and wreathe the silent shades of Vernon with garlands of love and patriotism, for one, we must enter our solemn protest against the admission of will be recoved and if the true friends of the Southern cities; but, so long as our own that was free from the degrading move, we preserved silence. Now, however, we must be allowed to break that silence. While we shall ever admire from oblivion the asbes of the immortal Washington, and wreathe the silent shades of Vernon with garlands of love and patriotism. will be renewed, and if the true friends of the Soicty are upon the alert, always with the same re-

It is matter of the utmost thankfulness to Almighty God, that this great Association may still speed on its angelic mission, bringing thousands every year to their first knowledge of the truth as it is in Jesus, and furnishing to dying saints language and thoughts with which to apprehend and communicate the unutterable glories of the rest, and the

the members present, the Report and Resolutions were unanimously adopted, and ordered to be pub-

The future relation of our Branch to the Parent Society, being brought forward for consideration, the following Preamble and Resolutions were offered:

Resolved, That we regard the action of the American Tract Society as satisfactory to its true friends throughout our land, and that we cordially renew our interest in its labors of love, and commend its work to our friends in the South.

It was further
Resolved, That the Treasurer be instructed to remit to the Parent Society \$1,000 out of any funds available for the general purposes of the Tract Society in South Carolina.

outh Carolina,
By order of the Society,
C. C. PINCKNEY, Jr., President. E. I., KRERISON, Recording Secretary.

The following report of the South Carolina Branch, approving the action of the parent Society at its annual meeting in May, will be read with pleasure. The report was adopted June 1st. After a cursory review of the Society's action in 1857, and that of the Publication and Executive Committees, that of the Publication and Executive Committees, that of Congress. I have thought for a long time, but perhaps the 'wish was father to the thought,' but among the really intelligent and good, there was a power sufficiently conservative and strong to rebuke and overawe the paerile and seditions spirit which seemed to rule in our so-called Representative that of the Publication and Executive Committees, that of Congress. I have thought that that body the representative, not of the people of these At the late anniversary of the Society, held in New York, May 12th, 1858, it was moved by the Rt. Rev. Bishop McIlvaine, "that the action of the people, in an unguarded moment, have suffered Rt. Rev. Bishop McIlvaine, "that the action of the to gain the ascendant." I trust I am not mistaken,

noxinis to the decision of the Sciency has so of noxinis to the Decisions, have dead substantial the efforts to turn them out, and to force South, that so long as Christian public sentiment here forbids the issue of tracts or books by the American Tract Society upon the subject of slavery, that to one. This is a triumphant victory over the abolition faction, and in favor of the established principles.

GOMERY FRIENDS.

most fortunate for all parties, except those whose revolutionary schemes have been so miserably defeated.

The agitators have been providentially permitted to exhibit to the world their fanatical designs, their intestine divisions, and their weakness in sustaining other Southern cities; but, so long as our own the only course upon which unity or compromise. enter our solemn protest against the admission of that man into our native State, whose eyes were bethat man into our native State, whose eyes were be-dewed with tears of sympathy when the dastardly Sumner fell by the hands of the gallant Brooks, and whose heart, to-day, is cankered by the undy-ing hatred it bears against the South, and Southern institutions. If one thing could make the bones of the 'Father of our country,' who respected 'alike the rights of the colonies,' cringe with remorse in his grave, it would be the thought that an abolition emistary, with the same voice, would sourn the nicate the unutterable glories of the rest, and the reward that is dawning upon them. 'The wrath of man shall praise thee, and the remainder of wrath of will thou restrain.'

We beg leave to offer the following resolutions:

Resolved. That this Society regards with feelings of the liveliest gratitude to the Giver of all good, the result of the late agitations in the American Tract. Society, and that we shall esteem it a privilege to coperate with that body as heretofore in the circulations of the choicest religious literature to which it is possible for us to obtain access.

After a free interchange of opinions on the part of the members present, the Report and Resolutions the bones of the mighty dead, can never add a single page in their history of glory or renown. The lowly grave of the 'bravest of the brave,' with not even a marble slab to tell, 'bere lies the dead,' mingling as it is with towering monuments created to the mighty dead, never fails to attract the at-

Society, being brought forward for consideration, the following Preamble and Resolutions were offered:

Whereas, at a meeting of the South Carolina Branch Society, on 23d June, 1867, it was

Resolved, That we will take no final action on the question of separation from the Parent Society, until the opportunity has been afforded; it, by the recurrence of another anniversary, of receiling from the unconstitutional position assumed at its last annual meeting. And whereas, the Parent Society, by its action at the late anniversary, has virtually receded from the offensive position against which we protested, and afforded us a satisfactory guarantee (by the strong majority of Northern votes) for the peaceable and favorable prosecution of the work of Christ in the Southern States. Therefore,

Resolved, That we regard the action of the American Tract Society as satisfactory to its true friends throughout our land, and that we cordially renew our interest in its labors of love, and commend its work to our friends in the South.

It was further

Resolved, That the Treasurer be instructed to remit to the mighty dead, never fails to attract the attention of the passer by. If the pocket of a Shyllock degenerate progeny of a noble sire is to be filled with Southern coin from Southern hands, at the in-stigation of a Northern fanatic, we pray Heaven the work is ended.—Dadeville (Ala.) Banner.

From the New York Journal of Commerce,

THE 'U, G. HALLROAD.'

A serious mishap has occurred on the Underground Railroad, at Petersburg, Va. It will be remembered that a few days ago the schooner Keziah, Capt. Wh. B. Baylis, of Brandywine, Del., was overhaufed by a steamer and taken into Norfolk, on suspicion of having fugitive slaves secreted on board. Nothwithstanding the captain and mate asserted that such was not the fact, five negroes were discovered among the cargo. The case of Capt. B having been submitted to trial, sentence was passed last. Express:

to the Tarol Society \$81,000 out of any funds avail-

Upon opening of court, the prisoner was brought in under the charge of the Sergeant, and placed in the docket, when, upon being commanded to stand up, he was addressed by Judge Nash, in effect as follows:

Correspondence of the New Yort Observer.

HOW IT STRIKES A VIRGINIAN.

, Va., May 29, 1858.

As I am writing, I cannot forbear the expression of my exceeding satisfaction and gratitude to God, for the result attending the recent meeting of the Truct Society. I seem to see in the conclusion to which this intelligent body have come, not only the healing of the dissensions, which were likely to destroy this world-wide blessing to the human race, (the Tract Society.) but the fresh soldering atogether of the Union of these States—a union made in the first instance by God's own right hand, and fos-

ference of the M. E. Chersh, South, the following direct and enstained these many years by the same direction, for which attention he will please accept of direction, for which attention he will please accept of direction, the following report of the M. E. Chersh, South, and seed and forty for, to eight against. The relative of God's popile, that the vile passions of men and the commotion of the earth might be overriled to fast at the first of the first of the world, and the promotion of the starth might be overriled to fast at the first of the world, and the promotion of the starth might be overriled to fast at the first of the start and the commotion of the starth might be overriled to fast at the first of the world, and the promotion of the starth might be overriled to fast at the first of the world, and the promotion of the starth might be overriled to fast at the first of the world, and the promotion of the starth might be overriled to fast the first of the world, and the promotion of the starth might be overriled to fast the first of the world, and the promotion of the start might be overriled to fast that it has a first of the start as follows:

The rule referred to in in the Methodist Discipline, at read as follows:

The rule referred to in the Methodist Discipline, at read as follows:

The rule referred to in the Methodist Discipline, at read as follows:

The rule referred to in the Methodist Discipline of the world, and the promotion of the start as follows:

The rule referred to in the Methodist Discipline of the world, and the territory of the start that the promotion of the start the first of the world, and the territory of the start the promotion of the start the first of the world, and the territory of the start the first of fore, that the heavy punishment which awaits you may deter others from the commission of a similar

> By the laws of Virginia, the vessel is confiscated Solo, and be sent to the penitentiary, on each indictment, for a term of not less than three nor more than ten years. Capt. Baylis was sentenced to imprisonment for forty years!

SLAVERY AND THE SLAVE TRADE. The following extract is the conclusion of a letter

from John Y. Mason, of Virginia, Minister to the Court of France, to Gen. Cass, dated Paris, February

· It is quite evident that a conviction is gaining strength both in England and France, that in the compulsory emancipation of the slaves in their tropi-cal colonies by nuthority of Government, a grave political error has been committed—an error unjust to litical error has been committed—an error unjust to the colonists whose rights of property were destroy-ed, and to the colonies by the annihilation of the labor which made them productive—without secur-ing any compensating benefit. It was attributed to an abstract idea; and, now, to repair the error in its politico-economical sense, measures are resorted to which amount, essentially and necessarily, to the appears determined on by that grave and learned restoration of slavery, whether of the coolies or the body.

We cannot speak for others, but to our mind, the India, far more objectionable than the regalated system of slave labor which the present generation that body of grave statesmen, that far above your found established and destroyed. It is a subject of reach and thoughts, eternal justice sits entbroned hought it not amiss to make this communication. thought it not amiss to make this communication. It appears to me that when the condition of the native-born slave of the United States, intelligent, well cared for, christianized, and happy, is contrasted with that of the coolio, or the African emigrant. If a war result from this cause, the civilized world or the transported Indian sepoy, the most fastidious will condemn us. Our own judgments and con-philanthropy will not hesitate to declare the advan-sciences will condemn us. Every honest, Christian inge to be on our side; and when enlightened Goystein will feel that our country is disgraced. ernments, at the head of European civilization, are seen, in a moment of fanaticism, to interfere with fluence in carrying on this farce; for we can characterights of property, and to destroy the labor of the rights of property, and to destroy the labor of the rights of property, and to destroy the labor of the rights of property and to destroy the labor of the rights of property. such measures to repair the wrong which they have done, all right-minded men with us will conclude that it is better to bear the ills we have, than fly to others that we know not of."

THE GARRISONIAN ADOLITIONISTS. On Wedner day afternoon of last week, we stepped into Mozart Hall, where the Garrisonian Abolitionists were in sion, as on all other occasions on which we have attended their meetings, seemed to us like a sea of iconoclastic mallets that only serve to pound things to pieces, and when they have nothing ease to pound, they pound each other.—N. Y. Spiritual Telegraph.

SELECTIONS.

From the Ashtabula Sentinel. THE SENATORIAL WAR IN VINDICATION OF THE SLAVE TRADE.

It is with great reluctance that we call attention to this subject. We view it as a grave matter, des-tined to affect the honor of our Government. The facts, as we understand them, are as follows: In our treaty of Gheat, entered into with Great

Britain in 1813, the following article is contained:

'Whereas, the traffic in slaves is irreconcilable with the principles of humanity and justice; and whereas, both His Majesty and the United States are desirous of continuing their efforts to promote its entire abolition, it is hereby agreed that both contracting parties shall use their best endeavors to accomplish so desirable an object.'

This solemn treaty stands in fall force and unrepealed. To the nations of the earth, to God and outselves, we stand pledged to 'see our Dest endeavors to extend the pledged to 'see our Dest endeavors to extend pledged to 'see our Dest end pledged t Britain in 1813, the following article is contained:

derivers to ENTIRELY ABOLISH THE TRAFFIC IN SLAVES.'
This solemn stipulation has been openly and notoriously violated. From the moment it was entered
into, until the present day, our nation has maintained a barbarous 'traffic in slaves' upon our southern
coast; supported that traffic by the aid of our public ships; by the aid of our army; by resolutions of
the Senate, and by act of Congress. While thus lend
ing our influence and power to support this 'traffic
in slaves,' we have enacted laws declaring the 'African slave trade' to be piracy; pretending that the
traffic in slaves upon our own coast is meritorious,
and worthy of national support, while the same
traffic upon the African coast is piracy, and worthy
of death.

While we have thus violated our solezan treaty,

trailie in slaves upon our own coast is meritorious, and worthy of national support, while the same traffic upon the African coast is piracy, and worthy of death.

While we have thus violated our solcan treaty, Great Britain has 'entirely abolished' this 'traffic is slaves' among her West India Islands, has even abolished the institution of slavery therein, and exerted her power and inflaence for its entire abolition upon the African coast.

We also find that by our treaty of Washington, called the 'Ashburton treaty of 1841,' we stipulated to furnish a naval force of 80 guns, to be stationed upon the African coast, for the purpose of preventing the traffic in slaves, while Great Britain made the same agreement on her part, and both powers solumnly stipulated to unite in remeastrating with any government that should permit a market for slave; that, instead of remonstrating with her for this mational crime, our Minister under Mr., Buchanan complimented that government on account of its management of the slave trade, representing that its interests and those of the United States, in relation to human degradation, are idea. That in our ports, under the eye of our povernment, more slave ships are fitted out than from all other ports of the Christian world. That many of our merchants are deeply engaged in this 'traffic.'

Now it appears to us that no just, no honorable owner or captain of a ship, cogaged in a lawful com-merce, could object to have his true character known. No just nation, no just statesman or government, ever did or ever will object to having their suspected ships visited for the purpose of ascertaining their real character.

But attempts are now being made to change the views of the Christian world, in regard to slavery; to make it respected. For this purpose, the public mind in regard to the slave trade must be modified and changed. While the civilized world regard the slave trade as piracy, they must look upon slavery with equal abhorrence.

In order, therefore, to cause slavery and the slave.

trade to be respected, Mr. Buchanan, on learning that British ships had visited our ressels in the Gulf, precisely as they had previously, becomes enraged calls a Cabinet Council, orders our own vessels o war to the Gulf, with every appearance of hostile intentions.

resolutions are presented, looking to war. Denunciations, threats, and language of intimidation are used in the Senate Chamber against a Christian nation for its honest efforts to suppress piracy, and a coup d'etat for the capture of the whole British navy

to much interest to the United States, that I have with ownipotent powers. You cannot repeal her

laws; but you may conform to them. We sincerely hope that England will carry out her treaty stipulations; that she will pursue the course which she long since adopted on this subject. soon compelled by political necessities to resort to chanan really thinks of war. But neither Senator, such measures to repair the wrong which they have Toombs, nor any other respectable southern states Toombs, nor any other respectable southern states-man, entertains the most remote idea of hostilities. They know that a war with England, in defence of the slave trade, would prove fatal to their cherished institution. The placing of twenty or thirty thous-and black troops, from the West India Islands, in Georgia or South Carolina, with a proclamation of freedom to all their brethren who should join them,

will not invite themselves.

When those regiments shall open their recruiting quarters, and the slaves begin to flee to them, we shall look to those Senators who are now so belligerent to see whether they shoulder their muskets, go South and stand guard upon the plantations, in increase the contract the second of the secon South and stand guard upon the plantations, in s-der to prevent the escape of these southern cattle of the British army. We don't expect to go. Welsire to be counted on the side of justice, of liberty. We hope that every slave may obtain his freedomn to the earliest possible moment, and at any expens, even if it cost the life of every pirate who attemps to hold him in bondage. We desire that God's activities of justice shall be vindicated, even though the Senate of the United States and James Buchanan arrea thermelyes against it.

would constitute an entertainment to which they

tribute of justice shall be vindicated, even though the Senate of the United States and James Buchanan array themselves against it.

Neither honor nor just fame awaits the man who at this day stands forth in favor of national injustice, or dishonorable war. The maxim, 'Our country, right or wrong,' is atheistic in character. The Christian rule is to 'keep our country always in the right.' If wrong, let our government be set right; and we suggest that it had been far more in accordance with the feelings of our people, with the doctrines of Christianity, with the spirit of the age, had our ships of war been sent to co-operate with those of Great Britain, and to 'use their best endeavors entirely to abolish the traffic in slaves,' than to be engaged, as they now are, in maintaining that piracy; and we would respectfully suggest that it were more statesmanlike, more dignified, more in accordance with the spirit of Christianity and the present age, for the Senate of the United States to be engaged in maintaining our treaties, than in violating them; in obeying the dictates of humanity, and maintaining justice, than it is to be engaged in attempting to involve our nation in, a war with England, because she is honestly and carnestly engaged in carrying out her treaty obligations, and performing her Christian duty.

From the Atlantic Monthly for July. THE AMERICAN TRACT SOCIETY.

who sold their fellow-members in Christ on it auction-block, if he agreed with them in condeming Transubstantiation, (and it would not be difficult for a gentleman who ignored the real present of God in his brother man to deny it in the sacramental wafer,)—if those excellent men had bee told this, they would have shrunk in horror, an exclaimed, 'Are thy servants dogs, that they should do these things?'

Society.

There are two ways of evading the responsibility of such inconsistency. The first is by an appeal to the Society's Constitution, and by claiming to interpret it strictly in accordance with the rules of law as applied to contracts, whether between individuals or States. The second is by denying that Slavery is opposed to the genius of Christianity, and that any moral wrongs are the necessary results of it. We will not be so unjust to the Society as to suppose that any of its members would rely on this latter plea, and shall therefore confine ourselves to a brief consideration of the other.

In order that the same rules of interpretation

onsideration of the other.

In order that the same rules of interpretation should be considered applicable to the Constitution of the Society and to that of the United States, we must attribute to the former a solemnity and importance which involve a palpable absurdity. To claim for it the verbal accuracy and the legal wariness of a mere contract is equally at war with common sense and the facts of the case; and oven were it not so, the party to a bond who should attempt to escape its ethical obligation by a legal quibble of construction would be put in coventry by all honest men. In point of fact, the Constitution was simply the minutes of an agreement among certain gentlemen, to define the limits within which they would accept trust-funds, and the objects for which they should expend them.

men, to define the limits within which they would accept trust-funds, and the objects for which they should expend them.

But if we accept the alternative offered by the advocates of strict construction, we shall not find that their case is strengthened. Claiming that where the meaning of an instrument is doubtful, it should be interpreted according to the contemporary understanding of its framers, they argue that it would be absurd to suppose that gentlemen from the Southern States would have united to form a Society that included in its objects any discussion of the moral duties arising from the institution of Slavery. Admitting the first part of their proposition, we deny the conclusion they seek to draw from it. They are guilty of a glaring anachronism in assuming the same opinions and prejudices to have existed in 1825, which are undoubtedly influential in 1831, and the debates in the Virginia Convention prove conclusively that six years after the foundation of the Tract Society, the leading men in that State, men whose minds had been trained and whose characters had been tempered in that school of action and experience which was open to all during the heroic period of our history, had not yet suffered such distortion of the intellect through passion, and

and experience which was open to all during the heroic period of our history, had not yet suffered such distortion of the intellect through passion, and such deadening of the conscience through interest, as would have prevented their discussing either the moral or the political aspects of Slavery, and precluded them from uniting in any effort to make the relation between master and slave less demoralizing to the one, and less imbruting to the other.

Again, it is claimed that the words of the Constitution are conclusive, and that the declaration that the publications of the Society shall be such as are 'eatifactory to all Evangelical Christians' forbids by implication the issuing of any tract which could possibly offend the brethren in Slave States. The Society, it is argued, can publish only on topics about which all Evangelical Christians are agreed, and must, therefore, avoid everything in which the question of politics is involved. But what are the facts about matters other than Slavery? Tracts have been issued and circulated in which Dancing is condemned as sinful:—are all Evangelical Christians agreed about this? On the Temperance question; against Catholicism:—have these topics never entered into our politics? The simple truth is, that Slavery is the only subject about which the Publishing Committee have felt Constitutional scruples. Till this question arose, they were like men in perfect health, never suspecting that they had any constitution at all; but now, like hypochondrism, they feel it in every pore, at the least breath from the eastward.

stitution at all; but now, like hypochondriam, they feel it in every pore, at the least breath from the eastward.

If a strict construction of the words all Evangelical Christians be insisted on, we are at a loss to see where the Committee could draw the dividing line between what might be offensive, and what allowable. The Society publish tracts is which the study of the Scriptures is enforced, and their denial to the latty by Romanists assailed. But throughout the South, it is criminal to teach a size to read; throughout the South, it is criminal to teach a size to read; throughout the South, it is criminal to teach a size to read; throughout the South, it is criminal to teach a size to read; throughout the South, it is criminal to teach a size to read; throughout the South, it is criminal to teach a size to read; throughout the South, it is criminal to teach a size to read; throughout the South, it is criminal to teach a size to read; throughout the South, it is criminal to teach a size to read; throughout the South of the criminal to the continuous the Robbert is reduced to the dilemma of either denying that the African has a soul to be saved, or of consenting to the terrible mockery of assuring him that the way of life is to be found only by searching a book which he is forbidden to open.

If we carry out this doctrine of strict construction to its legitimate results, we shall find that it involves a logical absurdity. What is the number of men whose outraged sensibilities may elain the suppression of a tract? Is the tabee of a thousand valid? Of a hundred? Of ten? Or are tracts to be distributed only to those who will find their doctrine agreeable, and are the Society's colporteurs to be instructed that a Temperance essay is the proper thing for a total-abstinent infidel, and a sermon on the Atonement for a distilling descon? If the sim of the Society be only to convert men from aims they have no mind to, and to convince them of errors that two and two make four, or mathematicians that there cannot be two

J. R. Lowell

reat horizon-line of the moral nature of man which the boundary between light and darkness. The is the boundary between light and darkness. Inc. Society, by yielding (as they have done in 1858) to what are pleasantly called the objections of the South. Objections of so forcible a nature that we what are pleasantly called the objections of the South. (objections of so forcible a nature that we are told the colporteurs were 'forced to fice.') sirtually exclude the black man, if born to the southward of a certain arbitrary line, from the operation of God's providence, and thereby do as great a wrong to the Orestor as the Episcopal Church did to the artist when they published Ary Scheffer's Christias Consolator with the figure of the slave left out.

The Society is not asked to disseminate Anti-Slavery doctrines, but simply to be even-handed between master and slave, and, since they have recommended Sambo and Toney to be obedient to Mr. Legree, to remind him in turn that he also has duties toward the bodies and souls of his boodmen. But we are

the bodies and souls of his bondmen. But we are the bodies and souls of his bondmen. But we are told that the time has not yet arrived, that at pre-ent the cars of our Southern brethren are closed against all appeals, that God in his good time will turn their hearts, and that then, and not till then, will be the fitting occasion to do something in the premises. But if the Society is to await the golden opportunity with such exemplary patience in one case, why not in all? If it is to decline any attempt at converting the sinner till after God has converted him, will there be any special necessity for a tract society at all? Will it not be a little presumptuous as well as superfluous, to undertake the doing over again of what He has already done? We fear that as well as superior and again of what He has already done? We lear the studies of Blackstone, upon which the gentlemen who argue thus have entered in order to fit themselves for the legal and constitutional argument of the question, have confused their minds, and that they are misled by some fancied analogy between a tract and an action of trover, and conceive that the one, like the other, cannot be employed till after ar

actual conversion has taken place.

The resolutions reported by the Special Committee at the annual meeting of 1857, drawn up with great caution, and with a sincere desire to make whole the breach in the Society, have had the usual fate of all attempts to reconcile incompatibilities by compromise. They express confidence in the Publishing Committee, and at the same time impliedly condemn them by recommending them to do precisely what they had all along scrupulously avoided doing. The result was just what might have been expected. Both parties among the Northern members of the Society, those who approved the former action of the Publishing Committee, and those who approved the new policy recommended in the resolu-tions, those who favored silence, and those who favored speech on the subject of Slavery, claimed the victory, while the Southern brethren, as usual, refused to be satisfied with anything short of unconditional submission. The word Compromise, as far as Slavery is concerned, has always been of fatal augury. The concessions of the South have been like the With all my worldly goods I thee endow' of a bankrupt bridegroom, who thereby generously bestows all his debts upon his wife, and as a small return for his magnanimity consents to accept all her personal and a life estate in all her real property. The South is willing that the Tract Society should

ter, but not to persuade the master that he has a soul to undergo a very different process, so far as he is unmerciful to his slave. We Americans are very fond of this glue of compromise. Like so many quick coments, it is adver-tised to make the mended parts of the vessel stronger than those which have never been broken, but, like them, it will not stand hot water,—and as the question of Slavery is sure to plunge all who approach it, even with the best intentions, into that fatal element, the patched-up brotherhood which but yes-terday was warranted to be better than new, falls once more into a heap of incoherent fragments. The last trial of the virtues of the Patent Redintegrator by the Special Committee of the Tract Society, has ended like all the rest, and as all attempts to buy peace at too dear a rate must end. Peace is an excellent thing, but principle and pluck are better; and the man who sacrifices them to gain it finds at last that he has crouched under the Caudine yoke to purchase only a contemptuous toleration that him at war with his own self-respect, and the

expend its money to convince the slave that he has a soul to be saved, so far as he is obedient to his mas-

invincible forces of his higher nature.

But the peace which Christ promised to his followers was not of this world; the good gift he brought them was not peace, but a sword. It was no sword of territorial conquest, but that flaming blade of conscience and self-conviction which lightened between our first parents and their lost Eden,—that sword of the Spirit that searcheth all things, which severs one by one the ties of passion, of interest, of self-pride, that bind the soul to earth,whose implacable edge may divide a man from fami-ly, from friends, from whatever is nearest and dearest, and which hovers before him like the air-drawn dagger of Macbeth, beckening him, not to crime, but to the legitimate royalties of self-denial and self-sacrifice, to the freedom which is won only by surrender of the will. Christianity has never be cession, never peace; it is continual aggression; one province of wrong conquered, its pioneers are already in the heart of another. The mile-stones of its ments of material power, but the blackened stakes of martyrs, trophies of individual fidelity to conviction. it is the only religion which is superior to all endowment, to all authority,—which has a bishopric and a cathedral wherever a single human soul has surrendered itself to God. That very spirit of doubt, inquiry, and fanaticism for private judgment, with which Romanists reproach Protestantism, is its stamp and token of authenticity,—the seal of Christ,

nd not of the Fisherman.

We do not wonder at the division which has taken place in the Tract Society, nor do we regret it. The ideal life of a Christian is possible to very few; but ideal life of a Christian is possible to very few; but we naturally look for a nearer approach to it in those who associate together to disseminate the doctrines which they believe to be its formative essentials, and there is nothing which the ligion seize on so gladly as any inconsistency between the conduct and professions of such persons. Though utterly indifferent to the wrongs of the fer would not fail to remark upon the wness of a Christianity which was stricken at a dance or a Sunday-drive, while it was blandly silent about the separation of families, the putting asunder whom God had joined, the selling Christian girls for Christian harems, and the thousand horrors of a system which can lessen the ago-nies it inflicts only by debasing the minds and souls-of the race on whom it inflicts them. Is your Christianity; then, he would say, a respecter of persons, and does it condone the sin because the sinner can contribute to your coffers? Was there ever a Simony like this,—that does not sell, but withholds, ift of God for a price?

New Testament into every household in the land, has voluntarily subjected itself to a graver responsibility, and renounced all title to fall back upon any reserved right of personal comfort or convenience.

We say, then, that we are glad to see this division in the Tract Society,—not glad because of the division, but because it has sprung from an earnest effort to relieve the Society of a reproach which was not only impairing its usefulness, but doing an inner only impairing its usefulness, but doing an inner only impairing its usefulness. they have mistaken notions as to what conservatism is, and that they are wrong in supposing it to consist in refusing to wipe away the film on their spectacle glasses which prevents their seeing the handwriting on the wall, or in conserving reverently the barnacles on their ship's bottom and the dry-rot in its kness. We yield to none of them in reverence for the Past; it is there only that the imagination can find repose and seclusion; there dwells that silest majority whose experience guides our action and whose wisdom shapes our thought, in spite of ourselves:—but it is not length of days that can make ovil reverend, nor persistence in inconsistency

than with the parallel claim of Biormonism? That Slavery is old is but its greater condemnation; that we have tolerated it so long, the strongest plea for our doing so no longer. There is one institution to which we own our first allegiance, one that is more sacred and venerable than any other,—the soul and conscience of Man.

What claim has Slavery to immunity from discussion? We are tald that discussion is dancerous.

What claim has Slavery to immunity from discussion? We are told that discussion is dangerous. Dangerous to what? Truth invites it, courts the point of the Ithuriel-spear, whose touch can but reveal more clearly the grace and grandeur of her angelle proportions. The advocates of Slavery have taken refuge in the last covert of desperate sophism, and affirm that their institution is of Divine ordination, that its bases are laid in the nature of man. Is anything, then, of God's contriving endangered by inquiry? Was it the system of the universe, or the monks, that trembled at the telescope of Galileo? Did the circulation of the firmament stop in terror because Newton laid his daring finger on its pulse? But it is idle to discuss a proposition so monstrous. But it is idle to discuss a proposition so monstrous. There is no right of sunctuary for a crime agains humanity, and they who drag an unclean thing to the horns of the altar, bring it to vengeance and no to safety.

to safety.

Even granting that Slavery were all that its apologists assume it to be, and that the relation of master and slave were of God's appointing, would not its abuses be just the thing which it was the duty of Christian men to protest against, and, as far as might be, to root out? Would our courts feel themselves debarred from interfering to rescue a daughter from a parent who wished to make merchandise of rity, or a wife from a husband who was ben

twelve poor men against the whole world, it can dis-pense with numbers and earthly respect. The cler-gyman may ignore it in the pulpit, but it confronts him in his study; the church-member, who has suppressed it in parish-meeting, opens it with the pages of his Testament; the merchant, who has shut it out of his house and his heart, finds it lying in wait for him, a gaunt fugitive, in the hold of ship; the lawyer, who has declared that it is no concern of his, finds it thrust upon him in the brief of the slave-hunter; the historian, who had cantiously evaded it, stumbles over it at Bunker Hill. And why? Because it is not political, but moral -because it is not local, but national, -because is not a test of party, but of individual honesty and honor. The wrong which we allow our nation to perpetrate, we cannot localize, if we would; we not hem it within the limits of Washington or Kansas; sooner or later, it will force itself into the nce and sit by the hearthstone of every citizen.

It is not partisanship, it is not fanaticism, that has forced this matter of Anti-Slavery upon the American people; it is the spirit of Christianity, which appeals from prejudices and predilections to the moral consciousness of the individual man; that spirit elastic as air, penetrative as heat, invulnerable as sunshine, against which creed after creed and institution after institution have measured their strength, and been confounded; that restless spirit which refuses to crystallize in any sect or form, but persists, a Divinely-commissioned radical and reconstructor, in trying every generation with a new dilamma between case and interest on the one hand, and duty on the other. Shall it be said that its kingdom is not of this world? In one sense, and at the highest, it certainly is not; but just as certainly Christ never intended those words to be used as a subterfuge by which to escape our responsibilities in the life of business and politics. Let the cross, the sword, and the arena answer, whether the world, that then was, so understood its first preachers and apostles. Casar and Flamen both instinc-tively dreaded it, not because it aimed at riches or power, but because it strove to conquer that other world in the moral nature of mankind, where it could establish a throne against which wealth and force would be weak and contemptible. No human majorities or respectabilities; but neither Cæsar nor Flamen ever conceived a scheme so cunningly adapted to neutralize its power as that graceful compromise which accepts it with the lip, and denies it in the life, which marries it at the altar, and divorces it at the church-door.

ANTI-SLAVERY REMINISCENCES.

D. Y.' the Boston correspondent of the Nation Anti-Slavery Standard, referring in his last letter to the New England A. S. Convention, says :-The only drawback on the perfect satisfactions of

the occasion was the gloom thrown over it by the on the afternoon of the first day of the Convention. It was a fitting time for one to die and be buried wh had been so essentially connected with the inaugura-tion of the Anti-Slavery movement, and with the establishment of this very annual gathering, during the Week of Celebrations. He could be ill spared, but he had done a good and effectual work, and was entitled to rest from his labors, if having done what his hands found to do, up to the moment of dis-charge, furnished a sufficient title to it. His character and services were so well set forth by Mr. Gar rison and Mr. Phillips, in their speeches, which you have given to your readers, that it is superfluous and vain to attempt to add anything to those well-spoken words. He was not fond of attending public meetings, and did not even frequent tho Abolitionists, after the earlier days, unless there was occasion for his words of counsel or strengthening. and then he was never wanting. There was no or who could divide the word of truth more accurately or more clearly than he, and at all the crises of t Cause, he was always sure to appear and speak the member how valuable were his suggestions, and how ready his aid, when your paper was first projected and established, in 1840. I think it was he who and established, in 1840. I think it was he who suggested the name which it has always borne. He withdrew from active co-operation with the American and the Massachusetts Anti-Slavery Societies, after they had taken their present stand as to the Dissolution of the Union; but he retained his memership, and was always prompt with advice and aid in all incidental emergencies. You may remember the letter he wrote to the Boston Post, when it at-The world naturally holds the Society to a stricter accountability than it would insist upon in ordinary cases. Were they only a club of gentlemen associated for their own amusement, it would be very natural and proper that they should exclude all questions which would introduce controvers, and that, however individually interested in certain reforms, they should not force them upon others who would consider them a bore. But a society of professing Christians, united for the express purpose of carrying both the theory and the practice of the New Testament into every household in the land, has soluntarily subjected itself to a graver responsibility, and renounced all title to fall back upon any reserved right of personal comfort or convenience.

The world naturally holds the Society to a stricter tempted to make a distinction between nim and air. In the considered as an accountability than it would insist upon in ordinary carries, in which he refused to be considered as an accountability than it would insist upon in ordinary carries, in which he refused to be considered as an accountability than it would insist upon in ordinary carries, in which he refused to be considered as an accountability than it would insist upon in ordinary carries, in which he refused to be considered as an accountability than it would insist upon in ordinary carries, in which he refused to be considered as an accountability than it would insist upon in ordinary carries, in which he refused to be considered as an accountability which he refused to be considered as an accountability which he refused to be considered as an accountability which he refused to be considered as an accountability which he refused to be considered as an accountability which he refused to expand the refused to the refused to companion in arms, either in private friendship or Anti-Slavery principle, although the land has been the interested in the history of the Anti-Slavery flows and the second has a considered as an accountability and proper that they should exc Cause, I may as well mention here that one of the old landmarks of that time disappeared last Saturday night. Julien Hall was burnt on that night in a great fire which prevailed in Milk street. You will remember it well, for you have assisted at many a meeting there. That was the only place, I think, in Boston where George Thompson's voice was ever heard in public, and there it was he helped to create that excitement which found its expression in the that excitement which found its expression in the Mob of October 21, 1835, which was aimed at Mr. Thompson, though its fury fell on Mr. Garrison.

than with the parallel claim of Mormonism? That Slavery is old is but its greater condemnation; that we have tolerated it so long, the strongest plea for our doing so no longer. There is one institution to which we own our first allegiance, one that is more sacred and venerable than any other,—the soul and conscience of Man.

What claim has Slavery to immunity from discussion? We are told that discussion is dangerous.

D. Y. has confounded the Hall which ecently injured by fire, with Julien Hall, at the ner of Congress and Milk Streets, upon which, happily, 'no smell of fire' has yet passed, and which, while it stands, will be an object of historical interest, as pertaining to the Anti-Slavery struggle.—[Ed. Lib.

Tiberator. The

NO UNION WITH SLAVEHOLDERS.

BOSTON, JUNE 25, 1858.

ANTI-SLAVERY CELEBRATION OF IN DEPENDENCE DAY. The Anniversary of American Indepen

be celebrated this year as usual, (under the direction of the Managers of the MASSACHUSETTS ANTI-SLAVER SOCIETY,) on MONDAY, July 5th, by & MASS MEETING of the friends of Universal Emancipe her purity, or a wife from a husband who was brutal to her, by the plea that parental authority and marriage were of Divine ordinance? Would a police-justice discharge a drunkard who pleaded the patriarchal precedent of Noah? or would he not rather give him another month in the House of Correction for his impudence?

The Anti-Slavery question is not one which the Tract Society can exclude by triumphant majorities, nor put to shame by a comparison of respectabilities. Mixed though it has been with politice, it is in no sense political; and springing naturally from the principles of that religion which traces its human pedigree to a manger, and whose first apostles were twelve poor men against the whole world, it can distinguish the principles of the religion which traces its human pedigree to a manger, and whose first apostles were twelve poor men against the whole world, it can distinguish the principles of the religion which traces its human pedigree to a manger, and whose first apostles were twelve poor men against the whole world, it can distinguish the principles of the religion which traces its human pedigree to a manger, and whose first apostles were twelve poor men against the whole world, it can distinguish the principles of the religion which traces its human pedigree to a manger, and whose first apostles were twelve poor men against the whole world, it can distion, at the beautiful Grove in FRAMINGBAM

Leave Boston at 9 o'clock, A. M.
" Worcester " 9 "
" Millbury " 8.30 " "
" Milford " 9.30 " " Milford " 9.30 "
Northboro" " 9.30 " RETURNING, leave the Grove at or near 5,

clock, P. M. PARES as follows :-Boston, to the Grove and back, Seventy cents for Worcester, " " adults; thirty-five Millbury, " " eents for children.

Millbury, seems for children.
Millord and Milford branch;
Northboro' and Marlboro';
Natick, Needham, Ashland,
Cordaville, Southboro', and
Westboro', to the Grove and
Vestboro', to the Grove and
Natick of the Grove and
Westboro', to the Grove and
Natick of the Grove and Order of th Grafton, to Grove and back, Sixty and thirty cent

Among the speakers expected to be present are the following: WM. LLOYD GARRISON, WENDELL PHIL-LIPS, THEODORE PARKER, T. W. HIGGINSON, CWAS L. REMOND, ANDREW T. FOSS, PARKER PILISBURY STEPHEN S. FOSTER, and WILLIAM WELLS BROWN. The House at the Grove will be open for re freshments.

In case of rain, the meeting will be held a WAVERLEY HALL, in the immediate vicinity of th Railroad depot.

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

NEW PUBLICATIONS.

PLAIN WORDS TO YOUNG MEN. By AUGUSTUS WOOL

BURY. Concord, N. H.: Edson C. Eastman. 1858. We have not the pleasure of a personal acquaintnce with the author of these Lectures, but we hear good report of him as an eloquent and faithful pulpit advocate of truth, liberty and progress, in Provi dence. The subjects treated upon, in this nest and handsome volume, are the following :- I. Introductory. II. The Young Man at Home. III. The Young Man in Society. IV. The Young Man in Business. V. Conversation-Reading-Amusements. VI. The Young Man in the State. VII. The Young Man in the Church. VIII. Address at North Granville. N. Y., upon the Position and Privileges of Woman, her Claims, Demands and Duties. These are discussed in a most practical manner, and in an attractive and lucid style. The work is replete with good sense, excellent instruction, and sterling worth, and well deserves to be put into the hands of every young strengthen him in his advent upon the theatre of manly life, and with reference to the duties and responsibilities of the age. It will at all times be valuable present to make to those for whose benefit it has been prepared, and we therefore commend is to the special attention of parents and guardians The main purpose I have in view, says Mr. Woodbury, *is, to turn the faculties of youth in the right direction-that they may engage themselves on the side of justice, of right, of liberty, and of religion, and that they may be occupied in the furtherance of all the best and noblest objects of life. We have marked a number of passages for insertion hereafter, as specimens of the style and spirit of these Lectures, which we can now only notice in this brief maner.

We must make a passing remark upon a passag which we find upon page 178-as follows:- I consider it one of the most solemn and prayerful duties which a man has to perform in our country—this of voting. He should vote, if he have the power, upon all occasions, even if he can find no one whom he may think more worthy to vote for than himself. This opens the whole question of government-a question of tremendous magnitude, and involving the most momentous consequences. Is not a bullet wrapped up in every ballot, to be used for deadly purpose at the discretion of the government, or for the en forcement of the law? How, then, can he consi ently cast a ballot, who believes in the inviolability of numan life, or rejects the penalty of death? If war and all that is necessary to carry on war, by sea and land, are provided for and sanctioned by the Consti tution, whether State or national, how can he vote who believes that war is sinful under all circumstances? If the doctrine that the majority shall gov ern is but an extension of the doctrine that migh makes right, -is the absolutism of Russia in a modified form,-how can he vote who believes that truth and right ought to govern, without reference to numbers, and that man was never made to usurp authority

over his fellow-man? they maintain them.' It would have been better either to have made no reference of this kind, or else Thompson, though its fury fell on Mr. Garrison. On one occasion, you may recollect, there were seven shaveholders present, at whom he addressed one of his Demosthenian philippies, until they were fairly swept by the very tempost and whirlwind of his eloquence out of the hall, and were found lying in wait with bowie-knives to make him the only sharp retort they could. I have forgetton how it was he passed safely through the midst of them; but he was in imminent danger of assassination that night. Perhaps it may not be unnecessary to inform your distant readers, and those not familiar with the doings of those days, that Julien Hall was the place of meeting of the persons calling themselves Infidels, who proffered the use of it to the Abolitionists, when all the churches and other public places were shut in their faces. The infidels, I believe, were no better than the Christians as to the reception of the gospel of Emancipation; but they yindicated the while the right, of which we became conscience. The oban hour ago, is more ancient than the
of the essence of Hearen. If it were prostablish Slavery to-morrow, should we
patience with its patriarchal argument,
taken, until the popular fury was so violent that the

seing governed by the highest considerations for the welfare of the country. We again commend his Lec-tures to the favorable consideration of young men.

The Infidence Text-Book: being the Substance of Thirteen Lectures on the Bible. By Ronner Coorne, Author of 'The Holy Scriptures Analyzed,' &c. First American, republished from the London Edition. Boston: Published by J. P. Mendum. 1858.

This is a work which we designed to notice at

much earlier period. Its sweeping repudiation of the Bible is a fair offset to the blind and besotted idolatry which is so widely paid to that much misused volume and may help to remove that idolatry, and thus advance the cause of mental freedom and independence. The swing of the pendulum too far in one direction is sure to bring its reaction. Since publishing his Text-Book, we see it stated that Mr. Cooper has renounced his infidelity, and become a convert to modern Christianity. Whether this is true or not—or whether, if true, he will attempt to refute his own work, or make a public recantation—remains to be een. We suspect the alleged conversion is 'a pious fraud.' It does not affect the real merits of what he has written,-much of which is unanswerable, and other portions superficial and inconclusive. There never was a more absurd doctrine than that of the plenary inspiration of the Bible, on the one hand, or its being collectively the Word of God, on the other; and it requires comparatively but little ability, where the mind is free, to refute it. Mr. Cooper however, is evidently a thinker and a reasoner, and covers a good deal of ground in a comprehensive manner. The following are the points discussed by him :- I. The History of the Old Testament. IL The History of the New Testament. III. The Character of the Christian Fathers and Apostles. IV. External Evidence, V. External Evidence, VI. The Genuineness of the Scriptures: VII. Prophecy. VIII. Miracles. IX. The Consistency of the Bible X. The Morality of the Bible. XI. The Philosophy of the Bible. XII. Influence of the Bible on Socie ty. XIII. Morality without the Bible. A separate Lecture is devoted to each of the above subjects, in the order in which they are stated—the whole making a volume of 285 pages.

CRUMBS FROM THE TRACT SOCIETY'S TABLE.

Before the memory of the late meeting of the Boston 'American Tract Society' passes quite away, it may be well to note some additional incidents of it, corroborating the abundant evidence which previously existed of these two things : first, that the movement party, in all their movements, actual and contemplated, are seeking peace rather than purity-the removal of a reproach from the Tract Society and the church, rather than their purification from an allowed and aggravated sin; and next, that, however much they may dislike slavery, and the openly pro-slavery position, of 'the management' of the New York Society, they dislike more, dread more heartily, and avoid more carefully, the results which would come to the church from their stigmatizing slaveholding as

sin. They must say something about slavery. The abolitionists have so thoroughly exposed, before the community, the guilt of silence in the church, that its members must say something. On the other hand, recognizing South-side Adams and Baron Stow a brethren in Christ,' they cannot say much. So they cunningly 'split the difference,' continuing to fraternize with the defenders of slavery on one hand, while, on the other, they declare, with vehement gesticulations, that, let what will come, they must testify against those 'moral evils and vices which slavery i known to promote.' The slaveholders and the officers of the two Tract Societies are on one side, the antislavery men on the other; and the persons who make the half-protest in question are on the fence between

At the opening of the Tract meeting in Boston, the long series of Resolutions previously arranged and printed by the remonstrants, was read by Gardner G. Hubbard, Esq., who delivered the most claborate speech that was made in support of them, though he afterwards agreed to the relinquishment of their most important specification, that of separation from the New York Society.

Mr. Hubbard urged the separation proposed in the Resolutions as a matter of harmony between the two Societies !

Far from taking the ground, that the endorsement given to slavery by the whole course of the New York different course to be right-he represented the difference between them as merely one of opinion, one which involved merely convenience, not at all princi-

He represented this difference to be such that, how ever failing in agreement, so perfect as to admit of harmonious action together, each might separately, with perfect propriety, carry on its own line of policy, and in doing so provoke each other to a holy emula-

He prefaced his defence of the Resolutions by saying that they were prepared by a committee of conservative ' members; and that he, who supported them, was neither a radical nor an abolitionist.

He wished the Society to take the middle, the con servative ground, avoiding both extremes, favoring neither the slavery of the South, nor the anti-slavery

He honored, he respected the New York Secretaries. though he thought they had made an error of judgment, in not publishing the 'suppressed tract.'

We wish to call special attention to the significan of this last position, since even the endorsement thus given to the character of the steadlest supporters of elavery is not a surer indication of the hollowness of these quasi reformers, than their approval of 'the suppressed tract,' and their wish that it should be published

by the New York Society.

The Pastoral Letter of the Bishop of Virginia, ito his slaveholding diocese, (which was printed and circulated in that State in 1834, and reprinted in 1853, as a means of upholding slavery,) forms the principal portion of that tract, and either directly affirms, or take for granted, the following things:

1st. That the servants spoken of in the Old and New Testaments were slaves. 2d. That the present slaves of this country we made such by a 'dispensation of Providence '-' Heaven's gracious design'-with which it is the privilege

of slaveholders to co-operate. 3d. That everything relating to the improve the condition of slaves should be approached and handled with great caution and prudence.

4th. That the slaveholders actually own the slaves 5th. That the claim and exercise of ownership over in the slaveholders, and with the exercise of justice certain progress, down to the dark valley of death, to and generosity towards the slaves.

6th. That when a slaveholder has given his slaves food and clothing, and also religious instruction, (of the sort hereafter to be mentioned,) he has obeyed the injunction of Paul- Masters, give unto your servants that which is just and equal.'

7th. That the slaveholders have a right, not only

to all the powers and faculties of the slaves, but to all their time, Sundays and week days, day and night, living and fattening upon human prey. and even to say not only when and where they may meet, but 'whether they shall meet at all for the worship from others. rom others.'

8th. That slaveholders may, with perfect propri-

ty, prevent their slaves from learning to read. 9th. That they cannot, however, without gullt neglect to instruct the slaves, orally, in the portions of Scripture addressed to them and mesioned rou enem, namely, those which speak of the duties of ry? It is because Slavery is the most da

portions are, Bishop Meade quotes, from the epistles of Paul and Peter, the passages commencing as fol-lows: 'Let as many servants as are under the yoke count their own masters worthy of all honor.' 'Exts, be obedient to them that are your mante ording to the flesh, with fear and trembling. Servants, be subject to your masters with all fear not only to the good and gentle, but also to the frow-ard. And the pious Bishop adds—' This is the por-tion of spiritual food which God has designed for those

who are in bondage '1!

It is well known that the colored people have a pecial taste and talent for music. It is moreove erted that great numbers of the slaves are 'pious. These, of course, seek to express their religious em tions, as well as their other emotions, in music, se ting the words of Scripture to melodies of their own Fancy a pious slave family, owned by one of Bisho Meade's communicants, (and rated on his books a worth \$4,000, thus-black husband \$1200-blac wife \$800-mulatto daughter \$2,000, this last article being cash as soon as the New Orleans trader come along,) singing one of the songs of their Zion! They have heard their pious master and mistress, who hav the whole Bible to choose from, singing at evening prayers the comfortable psalm, 'The Lord is my shep-herd! I shall not want!' They also feel the need of singing, and the need of looking to God, their Creator, before the short sleep which is so soon to be broken by the driver's call. Fancy them choosing from their Scripture-from those portions of spiritual food which God has designed for those who are in bondage, and in which their master, following Bishop Meade's counsel, has given them oral instruction—the impressive anthem, Servants, be subject to your master with all fear I not only to the good and gentle, but also to the froward '!! And then fancy their Eniscopalian master in his turn hearing their distant music, and commenting to his visitor, South-side Adams, on the piety of the slaves, and the Providential adap tation of their condition to the cultivation of plety!

The 'Pastoral Letter' of Bishop Meade, which forms the first and longest portion of the suppressed tract, declares or assumes the nine things above mentioned. And yet this is the very thing whichaccording to the protesting party in the two great tract meetings, and the organs of that party in Boston and New York, the Congregationalist and the Independent-ought to have been published by the New York Society !

The position of Rev. Jacob Ide, D. D., of Medway, n connection with his antecedent history, in regard to the slavery question, is especially instructive and important. We hope to have space for it next week.

SPEECH OF DR. J. M. HAWKS. OF MANCHESTER, N. H.

At the New England Anti-Slavery Convention, May 27. LADIES AND GENTLEMEN-I was converted, a number f years ago, to the catholic doctrines of Abolitionism, but never before made any public profession of faith; and to-day, I have come down from among the Granite Hills, and have been here baptized in the Jordan of Anti-Slavery, and now stand here to ask admission to the only living church,-the church which the world calls a band of infidels, traitors, and fanatics.

I understand that the members of this church are expected to find themselves in creeds, as the church loes not furnish any, [laughter] -so I have culled over the Sermon on the Mount, the Westminster Catechism, and the Declaration of In dependence, and from these I have made some selections, which, with slight alterations of phraseology, and additions of my own, form the brief creed of three articles to which I now subscribe. This is the creed :-1st. I believe in God, the Infinite Creator, and Sus-

tainer of all things; and in his Son, Man, the highest manifestation and best reveltion He has made of Himself; and in the Holy Spirit of Universal Love, and in the Golden Rule as an expression of our highest duty toward Man, and our only acceptable worship of

This is the infidelity of Abolitionism : it is the infidelity that refuses to do homage to that imaginary demon, the God of a slaveholding religion; it is the infidelity that has sworn eternal enmity to the Satanic portion of the Christian Church that would annul the charter of rights, which the Africans, in common with other men, received from the hands of the Creator. [Applause.] And this infidelity is infidel only to the myths and dogmas of human invention; but, it adheres ith the utmost fidelity to those vital truths, the fath erhood of God and the brotherhood of Man. [Ap-

2d. I believe that all men, by nature, are created free and equal, and endowed with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; that man is superior to all the institutions he has made; and that the security of his rights is of infinitely greater importance than the perpetuity of iny institution or government.

The action prompted by faith in this article is treason; it is the treason that has already numbered the days of monarchies and of slave-breeding republics; it is the treason which contemplates the abolition of the human ficsh-markets, sustained by this government, or the abolition of the government itself.

3d. I believe in the ultimate triumph on earth of Truth and Right over Error and Wrong, and that all should labor, according to their ability, to hasten the day of so glorious a victory. This is the fanaticism of the Abolitionists. It is fanaticism, because it insists on the practicability of the 'Golden Rule.'

It is the fanaticism that would translate into the unmistakable language of action, the best thoughts of the best men, expressed in all tongues, and in whatever times; it is the faunticism that is willing te work to help reduce to reality those glorious risions of heaven on earth, which inspired the songs of the prophets of olden times; it is the fanaticism that is willing to work to help to satisfy the divine aspirations, and answer the prayers of Jesus, and all the other saviors of man. I think it may be safely assumed that this creed agrees essentially with that of most of the members of this radical church. It is a foundation laid so deep as to satisfy the most thorough-going radical, and so broad that the farthest lights of the transcendentalist have not reached beond its verge.

Now, what is there for this church to do? Why, here is a leprous world to be cleaned and healed. its devils to be east out, whose name is legion. Look at the demon War, exulting in his battle-field all over the world; the soil of many enriched with

the mouldering ashes of its victims; that of others still red and damp with freshly spilt blood. And there is Intemperance, with his countless army hem is perfectly consistent with a Christian character of volunteers, marching with unsteady pace, but with

be covered up in self-made graves. Stern Poverty is here, with his millions of gaunt visaged victims, naked and hungry, and standing or the brink of despair, or forced to desperate deeds of shame and crime: And Slavery, with his unpaid oiling millions.

These giant evil spirits stalk abroad ever the green arth, scattering dismay and death along their paths, To exterminate this race of monsters is the Hercu

an labor of the living Church. Some assistance in of God; not only to say whether they may read the this work may, perhaps, be expected from the artillery Bible for themselves, but whether they may 'hear it of the American Church, its Bible and Tract Societies when it shall have raised the siege now so vigorousl prosecuted against such practices as smoking lancing; and if its ammunition is not all west firing blank cartridges at the shadow of ovils.

But why should reformers be Abelitionists? And why do Abelitionists make such special war on Slave servants.' To show, unmistakably, what these to the welfare of the human race. The victims of

this infernal spirit are in the worst condition into which a people can be thrown; it is worse than that endured by the sufferers from War. Intemperance, endured by the sufferers from war. Intemperance, and Poverty, because it embodies in itself the evils incident to all these, together with all the other wrongs, outrages and sufferings on the long catalogue wrongs, outrages and woes. And yet this monster Slavery the South delights to 'tote' upon her shoulden, astride her neck, as the unhappy shipwrecked mariner astride her nees, as the sailor, was forced to carry in the story of Sinbad the Sailor, was forced to carry in the story of Standard Sea; but, unlike the hero of that story, the South rejoices in her burden, and seems never fired of collecting cocos nuts and calabashes of wine, in the shape of new territories, compromises and guarantees, on which to feast her favorite pet which is already strangling her to death.

However bad the 'peculiar institution' is, candor requires of us one admission in its favor, viz:-the American species of Christianity, which, in moral both any, might appropriately be called Diabolisma Amer. icana, (laughter,) does certainly flourish best in a sol enriched with the blood and tears of the slave. It is in the sunny South that piety runs up to seed; it is there that morning and evening prayers are said at the family altar, which is erected in the house of exery professor of religion, and even profane swearen say grace over their dinners of collard greens, and hog, and hominy; and it is there that St. Nehemiah Adams and St. Henry Wood go to refresh their pions souls, and lament over the lukewarm state of Northern churches. (Laughter and applause.)

The most common objection to slavery is the physical condition and treatment of the slave. This behink is not the greatest objection to the system, for pertains merely to that part of man's nature which is common to the lower animals. Even were the physical wants of the slave all supplied, and he treated a well as the horses and hounds used to hunt him, that is not enough; for man has a higher destiny than the horse and dog.

Slavery, we know, takes all the earnings of a life time of toil, leaving nothing that the slave can legally bequeath to another, or call his own; but this is only robbery.

Slavery abolishes marriage among the blacks, and

institutes licentiousness in both races; it throws its human victims into the market with sheep and cartle, sundering the tenderest ties of earthly affection, and then with the cruel lash tortures into silence the parting cries of the bereft children and mother. But this is only adultery, kidnapping, and cruelty; and all these may be forgiven. Slavery hunts its runaways with bloodhounds, and

shoots them down in the chase like wild beasts, for no other crime under heaven than that of loving liberty, and attempting to gain it by flight from oppression. And this is only murder, the most you can make of it. These minor crimes of robbery, adulter, kidnapping and murder are the comparatively innocent amusements of slavery. Alas ! that the fiendish work could not stop here ! But, no! Slavery attempts to unsoul the man, that it may the better con his body into dollars; it receives the new-born soul fresh from the hands of the Creator, with all its & vine attributes and capacities, but little lower than the angels; it darkens the windows of that soul, shutting out from its chambers every ray of light of haman intelligence; and then, in that moral dungeon, in that gloom of mental midnight, it tries to smother and starve out the godlike faculties of the soul, and thus degrade immertal man to the level of the brutes that perish. This is the climax of the sin of slavery; it is the sin against the Holy Ghost, which hath never forgiveness. These are the reasons why some reformers choose to oppose slavery almost exclusively, a the risk of being called 'men of one iden,' though really no class of people sympathize more generally with all other reforms than the abolitionists do When the suffering, groaning slave shall be redeemed from his hell, it will be time enough to attend to the sufferings of the 'small-fisted farmers,' the 'error mechanics, the 'mudsills' and 'poor white slave of the North. Until then, we must look on slaver as the most dangerous foe to man. It is the cor Goliath in the Philistine army of devils, that his phemes the name, and defice the laws and armie of the living God : but, thank Heaven, there are David in modern Israel, and the pebbles of truth are already selected from the brook, that are to lay the monst low. (Applause.)

REMARKS OF REV. MR. HUNTING, OF NORTH BROOKFIELD.

LADIES AND GENTLEMEN-I do not speak to detia you, but simply as a relief to my conscience, and because I stand in a poculiar relation to some of my brethren who are here. I want to represent here certain class of young clergymen in the community; and the word I wish to say is simply to our young friends who are placed in peculiar circumstances son times because of these anti-slavery people, and to dfer one or two suggestions which seem to me necessary.

That we young clergymen are often placed in very mbarrassing circumstances, there can be no doubt When a man comes into our neighborhood, in the country, who seems determined to break up the idols-an iconoclast-of course, we feel very much embarrassed, and hardly know what to do, and we feel almost tempted to forget the law of love in regard to this brother who would tear down our pulpits and break up our congregations. We look down upon our congregations, and we want to speak anti-slavery, and cannot speak it half so loudly as we would. We stand full of sympathy for the slave, but here sits hard old nut, that nobody in Massachusetta can crack, and here is another, who is terribly afraid that the Union and the Church and every thing else will be dissolved, if we open our mouths to say a word in behalf of the suffering and the dumb. What shall we do? Must we not take our stand upon principle—the principle that Mr. Clarke has laid down? Must not hold to it? Must we not feel that this is the School of the Apostles, where all prophets ought to come, and then go home with the principles we have here imbibed? These are they who teach the prophets; and this is one principle of liberty which they have taught us.

Now, must we not go to our pulpits, and take this position? We stand upon the truth; we stand upon the Gospel of Christ. "Any man who is afraid to have this principle preached by anti-slavery people, who is afraid to hear the Gospel of Christ preached, is not fit to hear us preach; and if these men cannot stan up in our pulpits and preach what we consider truth, then we can stand in this pulpit, and preach what we consider truth. Let us take that position.

The freedom of the pulpit supposes two things: first, that we may speak what we consider the truth second, that we may invite this person or that, is pr will, to stand in our place. Both these things included in the freedom of the pulpit. We shall ever the control of the pulpit. tablish the principle, that the true anti-slavery doctrine shall be preached, in some way, and resolve that we will not be bound by our parishioners, who tell use if you let such and such people speak, we will as sustain you. We should take the position, as Christian and Such people speak, we will assustain you. We should take the position as Christian will we tian ministers, that on no other condition will preach. Then, if our people turn us out, we will come to the Abolitionists, and they will give us the free platform, I suppose.

Connection. There was a mistake in the Athe neeting report, in our last number, which it may b well to correct, though perhaps the meaning was sufficiently obvious. For as the Atonement, or Trib ity,' &c., read 'as to the Atonement,' &c. &c. The atement, as it now is, reads that the Atoneme Trinity, &c. &c., are errors of belief, just what " have nothing to say about on the Anti-Slavery plat

WHITHER ARE WE DRIFTING

DELE GARRISON:
The official report of the recent New England A. S. The ometal the substance of a speech, degreed by you on that occasion, which I deem essen tally at variance with the true spirit and genius o tally at Asti-Slavery, erroncous in some of its important state-Ash States, and injurious to our common ments, unjured to the common transfer I was desirous of replying to it on the occasin of its delivery, but finding no convenient opportunity, I now ask the privilege of reviewing it through

roar columns.

The speech commences by dissenting from the The special the condition of the Anti-Slavery case which it attributes to me on that occasion. I wish to say here that it was of our Society, and I wish to say men at I presented so 'sombre a view.' The distinction is a very important one, and I was careful to make it apparent; so much so that, while represented the cause as having made great progress, I represented the last eight years, I said that our Society had actually declined in numbers, and had made little and advancement in the amount of its annual coler no advancement of its papers, or the numeri est strength of the agents in its employ. In this view of our prospects I may be in error; but, if not, if it be of our prospect that our Society does not, in some deence concerns with the progress of the cause, the congree, keep pas clusion seems to me inevitable that there is something group in our policy. If our 'method' fully met the wants of the cause, in proportion as the community became enlightened and interested in it, they would give us their countenance and support. But, so far is my observation has gone, such has not been the result. We have not succeeded in securing the support of the converts we have made; but all our labors have gone to swell the ranks of a party whose highest aim is to stop the further extension of slavery. Why is this! If our position is the only true one, ought we not to be making converts to it? And if we cannot make them now, when can we ever hope to do it? will the future afford us any greater facilities than the present? Or can we reasonably hope to accomplish to morrow, by the same means, what is beyond our power of accomplishment to-day?

Bet, granting that my view of the prospects of our Society is correct, you proceed to assign 'two reasons for it-to your mind, potent reasons.

It is to these reasons that I wish more especially to direct your attention; as they seem to me to have been presented on the spur of the occasion, without much reflection, and by no means entitled to the importance which you attach to them, even if they are not entirely without foundation.

The first of these reasons is a 'sad change' which you think has 'come over the spirit of Anti-Slavery men touching the spirit of peace. You say, 'When the Anti-Slavery cause was launched, it was baptized in the spirit of peace. We proclaimed to the counter and the world, that the weapons of our warfare were not carnal, but spiritual,' &c. . But now we are growing more and more warlike, more and more disposed to repudiate the principles of peace.' This, it seems to me, is, from first to last, an entire misapprehension of all the facts in the case. The Anti-Slaverr cause, if I understand its history, was launched by persons, nearly all of whom were believers in the promety and necessity of armed resistance to tyranny and pinstice, and the very men who stood god-fathers at the altar of its baptism were, virtually, girt about with the sword. Were not even you, at that time, a supporter of this blood-stained government? In those early days of which you speak, we were in the constant use of the sword, in the hands of an armed police, for the protection of our own persons and property. It was only in the slave's behalf that we abared its use. The slaveholder was the only tyrant whose life and person were sacred in our eyes. In this regard, a 'change' has come over us; but to me it is any thing but 'sad.' We are beginning, at last, to comprehend the breadth of our principles, and to contemplate a faithful and impartial application of them. We are beginning to feel that the slave is indeed a man; that he has rights as sacred as our own and therefore that he is entitled, at our hands, to the same kind and the same measure of protection that we ask for ourselves. Do you regret this change? Do you wish to see men who will 'cleave tyrants down from the crown to the groin,' in defence of their ewn liberty, and who feel that they are in the way of daty in so doing, fold their arms, and merely remontrate, while chains are being placed upon the limos of I think it a great gain when we can make others consistent, and true to themselves, however widely their views of duty may differ from ours : and I should hail the day as one of glorious triumph when this now slaveholding nation should thus cleave down every persistent tyrant within its limits.

You say, 'I believe in the spirit of peace, and in the sole and absolute reliance on truth, and the applievien of it to the hearts and consciences of the people.' So do I. But the truth on which I more espetially rely for the overthrow of slavery is the divine tommand, 'All things whatsoever ye would that others should do to you, do ye even so to them.' Nor must it be forgotten that this truth, while it requires the slaveholder to release his grasp on the throat of his victim, also requires the abolitionist who believes in the propriety and necessity of using violence against the invader of his own rights, to use it also in behalf of the slave; and that it is only while acting thus consistently with his own principles that he can have any moral power over the conscience of the enslaver. Hence, these new evidences of our consistency, and of fidelity to our professions of regard for the siave as a man and a brother, instead of weakening our moral power, and crippling our growth, must, think, have essentially enhanced both; and if, as a Society, we are standing still, or are on the decline, the cause must be found elsewhere than in a supposed acrease of the war spirit in our ranks.

You tell us, in this connection, that you 'do not believe that the weapons of liberty ever can be the weapons of despotism -by which I understand you to mean that the cause of liberty never can be advance ed by the use of violence.

This statement surprises me, more especially as it is in direct conflict with your daily and most approved conduct; and I can only regard it as a hasty expression, uttered without thought, in the hurry of debate Did you not introduce into this very Convention a resolution that 'a memorial to the next Legislature should be circulated in every city, town and village, throughout the Commonwealth, asking that body to make decree, that henceforth every fugitive from slavery shall, on coming into this State, be free against all claimants and pursuers'? Now, you know very well that such a decree, issued by such a body, could not possibly be of any use, unless it was understood that it would be enforced, if need be, at the point of the bayonet. You have reason to suppose that, if issued in compliance with your petition, it would be so enforced. Indeed, you, in effect, ask that it may be so caforced; and, of course, you believe that its enforcement would be beneficial to the cause of freedom; otherwise, you would not ask abolitionists to spend their time in circulating the memorial. How then can you believe that the weapons of despotism never have been, and never can be, the weapons of liberty? The truth is, the sword is like alcoholic drinks, sometimes useful, but generally hurtful, and always dangerous; and hence the sooner it shall be banished from the earth, the better. But, if we cannot succeed in inspiring our countrymen with confidence in spiritual weapons, let us, at least, insist that they shall use their carnal ones in the cause of liberty and justice, and pot in the cause of oppression.

Your second reason for the decline of our Society To say, 'Then I think we are more and more dispassed to run into politics; so that if we have gone tican, and that I was urging you—the members of trees. Further up the river, the islands had dwindled to a pany size. Water everywhere was predominant. Water covered everything, or surrounded sverything.

back, or are standing still, as my friend Poster seems fore. But what is the ground of this accusation? swer for on that ground, for he is for setting saide our

politics, I can see no evidence of it, unless an undue throughout the whole country. If this makes me leaning toward Republicanism may be so construed.

True, many have left our ranks, and joined the Republican party, on account of our opposition to voting; but the leading influences of the Society were never, I law, through this present political organization, for think, more averse to the use of the ballot-box. Hab- the protection of fugitive slaves, in this Commo it of abstinence has grown into positive dislike; so wealth. I ask them to recognize this govern that what was once a matter of principle, has at length become a morbid and unreasonable prejudice. In the early days of our cause, political action was regarded as an important part of our machinery; and it.

The only difference which I can discover in the was not till we became conscious of the pro-slavery two cases is in the magnitude and importance of the obligations imposed upon the voter by the U. S. Constitution, that any objections to voting were heard my favor. You ask them to violate a Constitution to
upon our platform, and those only in consideration of which they still profess allegiance, and are bound by those obligations. The few of us who were from the solemn obligations of an oath; while I counse principle, opposed to governments of force, disclaimed them to renounce that Constitution, and recall that any wish to impose our views upon the Society, or oath, that they may stand approved before the world, in any way control its action in this regard. All we as men of principle and honor, untarnished by hypodesired was, that every man should faithfully carry critical promises which they want only the opportuhis own principles into action, always remembering nity to violate. those in bonds as bound with them. Whoever did You say, I pray you, Abolitionists, do not attempt this was regarded as a good soldier, and worthy of all any new political organization. You know very wel acceptation, whether he fought with spiritual or car, that if a genuine anti-slavery political party is ever nal weapons. But, in my judgment, a sad change to be formed, it must be done by Abolitionists, as prohas come over the spirit' of our Society, in this re- slavery men will never organize an anti-slavery party. gard. The hostility which we formerly entertained Hence, in counselling Abolitionists not to organize a sew towards pro-slavery voting is now entertained towards party. you place before them the inevitable alternative the ballot-box itself, as is manifest, among other ways, in our very decided opposition to the organiza- politically at all. The Society, I believe, to be, main tion of a political party, the position and principles ly, with you on this point, as the bud applause of which should be in entire harmony with our own. Instead, therefore, of 'being more and more disposed indicate to all who were present to witness it. Hence, to run into politics,' as you seem to suppose, we are, with the single exception of an undeserved partiality all political action, except in connection with existing for Republicanism, (in which you, I think, have man - parties; and these it is constantly, though not always ifestly taken the lead,) more and more disposed to 'run' consistently, denouncing as pro-slavery. But the from politics, insomuch that even the advocacy, upon people with whom, and on whom we are to operate. our platform, of an anti-slavery political party has are, with scarcely an exception, politicians. They become a serious annoyance, to many, and is regarded have no faith in Non-Resistance as an efficient mean as a disqualification for service in the employ of the of protection against wrong and outrage, and cannot Society. But, granting that we have, of late, become more political in our tendencies, how could that fact the overthrow of this giant evil. We have, there operate to the disadvantage of the Society, so far as an increase of members is concerned? All the abolitionists outside of our ranks are politicians, and hence a change in this regard, had it occurred, would only serve to commend us to their increased regard.

answer for, in regard to our increasing disposition to run into politics. Now, I wish to ask, on what evi dence you have such an opinion. You have repeatedly said, that I 'had failed to make a single convert to my own views of political action.' On your own showing, therefore, I have made no one more disposed to revolutionary political action. If then, I have influenced the Society at all in favor of politics, it must be in favor of acting with one of the existing political parties. Pardon me in asking when, and where, such an influence has been exerted? Was it when I objected to placing prominent Republicans upon our platform, by special invitation, at our public anniver-saries? Was it when I protested against that portion of the last annual report of the Massachusetts A. S. Society, which endorsed prominent Republicans as sound and competent Anti-Slavery teachers? Was it when I introduced into one of our anniversary meetings a resolution, declaring all voting under the U. S. Constitution to be tantamount to Slaveholding ? -a resolution which was voted down through your influence. Was it in my repeated remonstrances against the undue leaning of the Standard and Liberator to the interests of Republicanism? Was it when I objected to using the Office and Organ of the Society for the circulation of documents advocating vention-a speech, the direct and inevitable tendency end. The Society was with me. It is with you. into the Republican ranks? The truth is, I have promising and consistent opposition to all political scattered factions of Freedom's contending host. action with the present government, as by my advo-

But you seem to think that I have a good deal to

Your statement that I am for setting aside our old method, you mean the general principles on which our different measures have, from time to time, been based. We have always, in theory, recognized the ballot as a proper Anti-Slavery agency, and have often given directions for its use, as well as how not to use it; and when denominated, by our opponents the 'Non-Resistant Society,' we indignantly disclaim ed the appellation. Indeed, I well recollect how earnestly you and Mrs. Mott, only two years ago emonstrated with Mr. Parker, before a New York audience, for the offence of calling us the 'Non-Resistant Abolitionists.' I had always understood that upon our platform, the advocacy of force, in all its forms, against Slavery, was perfectly legitimate; and it was not till I began to feel the necessity of a genuine Anti-Slavery political party, for such as desire to vote, and to advocate its organization, that I had any suspicion that a movement of this kind would meet with a shadow of opposition from any one in our ranks. I had always stood ready to welcome the humblest effort, honestly made, to revolutionize either Church or State, on the question of Slavery, come from what quarter it might, and I suppose the same was true of all my associates of this Society. But in this opinion, I am sorry to say, I have been sadly disappointed. And I am even driven to the conclusion, by my own experience, that a political movement for the overthrow of the present slaveholding Confederacy is even more offensive to some of us, than is the use of the

cary of a political revolution.

ballot box in its support. allot box in its support.

Equally without foundation is your accompanying tatement, that I consider our work now to be the organization of a new political party, as our great instrumentality for abolishing slavery. With equal propriety might I affirm that you consider our worl now to be memorializing the legislature of this State now to be memorializing the legislature of this State for a law for the protection of fugitive slaves, as our great instrumentality for abolishing slavery. That measure you are now urging upon the attention of abolitionists, as a present important duty; while I, at the same time, ask them to take into consideration formitting. at the same time, ask them to take into consideration the great advantages which would result to our cause from the existence of a political party; based upon our principles, and acting in concert with us in all our important measures.

But I have never represented such a party as 'our great instrumentality, have never regarded it as such, and have never even thought of identifying myself with it, should it be formed. I am a Non-Resistant

Have I ever voted, or proposed to vote? Have I ever advised any one to vote, who does not feel it a duty old method, and considers our work now to be the organization of a new political party, as our great instrumentality for abolishing alavery.

As to our being more and more disposed to run into

of acting with one of the existing parties, or not acting which followed the conclusion of your speech would it is obvious that the Society is, at present, opposed to therefore, accept it as the proper instrumentality for fore, driven them to the necessity, if they act with us, of either accepting an instrumentality in which they have no confidence, or of submitting to our constant rebukes for their pro-slavery political connections-a position which men of spirit and sense are not likely to accept.

Here, then, I apprehend, and not in any talk about finding a joint in the neck of a tyrant, and breaking that neck, nor in any unusual tendency to 'run into political action,' is to be found the chief cause of our present embarrassment. We have placed ourselves in a position, where, from the very nature of the case growth is impossible. While the cause is steadily advancing, through the various influences which are operating upon it, prominent among which is the madness of the Slave Power, we, as a Society, are stationary, or on the decline. Nor has the expedient to which we have had recourse, of placing upon ou platform, by special invitation, popular speaker whom our policy has driven into fellowship with pro-slavery political party, been of any avail. On the contrary, it has, in my judgment, only served to aggravate the evil; since those speakers have, un doubtedly, on each occasion, by the combined force of their eloquence and their example, carried with them some of our members to the ranks of the party with which they stand identified, besides confirming many of those who have never acted with us, in their

Here, then, is precisely where we part. You are i favor, if I understand you, of a platform where moral resistance to slavery alone shall be taught and enforce the election of Fremont to the Presidency? Was it ed, with the single exception of petitioning our pro when I endeavored to show the Idol of Massachusetts slavery legislatures for action in behalf of the slave Republicanism, Charles Sumner, to be the sworn ally I am for one on which all honest Abolitionists can and abettor of the slave power, and an accomplice of stand, shoulder to shoulder, against a common foe; kidnappers, inasmuch as he had repeatedly voted the leaving each to select his own weapons, whether money to pay their salaries? Or, is it now, that I peaceful or warlike, conservative or revolutionary; object to the use of two full pages of the Liberator, in and I would welcome alike him with the ballot, and publishing, without criticism, the very able speech of him with the sword of the spirit, bidding both work Theodore Parker, delivered at the recent N. E. Con- in loving fellowship for the same great and glorious

method'; to restore the 'ancient landmarks'; to alienated my old friends quite as much by my uncom- bring together, and unite in one solid phalanx, the

The experience of the last half-dozen years do not, I think, attest the wisdom of your policy. Let mine be tried but half that length of time, and if it method, is without foundation in fact, if, by old shall leave our ranks with their present diminished numbers, and, our treasury with its scanty dimes, will abandon it, and frankly confess my mistake. S. S. FOSTER.

REMARK. This is a long letter in reply to a few words uttered by us at the N. E. Anti-Slavery Convention with reference to the tone and tendency of long, and, as it seemed to us, a somewhat lugubriou speech made by our friend Mr. Poster; and though it presents many points for close criticism, we forbear t make a single comment upon it, as we utterly despair stating the positions entertained by him in a manne satisfactory to himself, and as we cannot afford space for columns in reply to what we express in a few sen tences. For such a contfoversy, we have no taste. Our readers will make their own comments .- Ed. Lib.

THE ATLANTIC MONTHLY,' for July, is one o the most interesting numbers yet issued, and will add to its widely extended reputation as the best Monthly that has appeared in the United States. Read the article from it respecting the American Tract Society.

THE FLOOD AT THE WEST. A letter of the 15th inst., from Cairo, to the St Louis Republican, represents a deplorable condition of

seen or heard from. The water, on the inside, is now within a foot of the top of the Ohio levee, and lack only two feet of getting over it on the outside, and the river is still rising. The water is three feet over Mound City, and the passengers by the Illinois Cen-tral have to be ferried for a considerable distance to

The suffering here is fearful to contemplate, and th destruction of property is at present incalculable. The inhabitants have mostly been content with saving their

furniture.'

At Leavenworth city, the water is nearly on a line with the top of the levee, near the saw-mills. At Boonville it is up to the ground-fisor of Brent's ware-house. All along the river the bottom lands are completely submerged, and in many places present the aspect of a great lake. Farmers' residences and barns have been great as a series of the countries. aspect of a great lake. Farmers residences and oarn have been swept away, and also immense quantitie of feace, lumber, stock, grain and hay. It is impossi-ble to calculate the loss that will be sustained by th people along the Missouri River by this awful inunda

and have no occasion to use the ballot. But most of our countrymen are believers in the necessity of force in defence of their rights.

My duty, as an anti-slavery teacher, is to point out to them the course which our cause requires at their hands; and that course, I think, is reorganization of the government, placing it on the side of freedom.

In connection with the charge of setting aside our old method,' you stated that I had become a politician, and that I was urging you—the members of the country, to where the horizon is hidden by a belt of trees. Further up the river, the islands had

THE SEARCH OF AMERICAN VESSELS. ement of Lieut. Pym, of H. M. Sten The Key West correspondent of the Charles

'The British gun-boat Jasper, Lieut. Com. Pym, reposted by the Atlantic at this port on the 4th, sailed the same day on a cruise in search of the steamer Styx, having dispatches from the British Admiral for the commander of that vessel, he being the senior officer of the West India fleet. The dispatches are supposed to relate to the boarding and searching exploits of the squadron, with orders, doubtless, to discontinue the

to relate to the bounding and searching exploits of the squadron, with orders, doubtless, to discontinue the same.

An American naval officer had a long conference with Lieut. Pym, the evening of his arrival at Key West, upon the present all-absorbing subject of the right of search, and the overhauling and firing into American vessels in the Gulf. Lieut. Pym assured the officer that so sees instructions had been given him by his Government, but that he and all his consorts were acting under printed orders issued in 1849. The activity of the fleet, as manifested by their boarding and firing into some forty or fifty vessels during the two past months, probably had its origin in this wise:

A few weeks ago, said Lieut. Pym, when craising off the Moro, I boarded an American vessel that had just left port, and in answer to inquiries for news, was told that a splendid clipper ship was fitting out for the slave trade, and would be ready to sail the following day. I accordingly watched for her, and had the satisfaction the following day of taking a valuable prize. She had the most complete outfit, a large stock of provisions, ample accommodations for 1500 alaves, and besides a bag containing 2300 doubloons, with which her cargo was to be purchased. Proof being sufficient, she was taken to Jamaica, libelled, and condemned. She was a lawful prize, and sold, with all on board, for \$100,000. The steamer Styx being in sight was entitled to one-half the prize money, or my share would have been \$10,000. As it was, I received \$5000 for a couple of hours work. He should have mentioned the fact that seventeen shots were fired at the ship before she gave up, all of which were fired at the ship before she gave up, all of which were fired at the ship before she gave up, all of which were fired at the ship before she gave up, all of which were fired at the ship before she gave up, all of which were fired by Lieut. Pym, who fearing she might be a merchantman, all blame would be attached to him alone. It is reasonable to suppose that vas a commercial one.

Lieut. Pym asserts that the newspaper accounts are

much exaggerated, and in many instances altogether false. The selzure of the Cortez, an account of which has gone all over our land, is an instance of the grossest exaggeration. The captain of that vessel, when overhauled by the gunboat, threw his flag and his papers into the sea, and declared himself to be a Spaniard. Contraband articles were found on board, all clearly proving the vessel to be a slaver. She was all clearly proving the vessel to be a slaver. She was secondingly sent to Jamaica as a prize, and is doubt-less condemned and sold. Lieutenant Pym complains that many of our shipmasters have a habit of running their colors up, and instantly hauling them downnot allowing the wind to unfurl them. He thinks, as an act of mere courtesy, the colors of a vessel should be boldly shown, and allowed to remain at the peak a reasonable time. He is not aware of having exceeded any instructions authorized which is printed regulations. reasonable time. He is not aware of having exceeded any instructions authorized in his printed regulations, of date 1840. He is ready and anxious to explain each and every case of boarding in which he has been concerned—he will answer for himself and his officers, that the routine of boarding and examining American vessels has been conducted in an unexceptionable manner, and without any intention of insult or any whithing and water and it to the conduction of the conduction o exhibition of rudeness or ill-temper, and if any of our national rights have been invaded, it is his Government who gave him his orders—who must answer.

'Lieut. Pym is a lineal descendant of the celebrated Admiralty of that name, who flourished with 'cropped ages' during the reign of the First Charles. The ears' during the reign of the First Charles. The Jasper is in search of the Styx, Lieut. Com. Vessey, with orders from the Admiral now at the Bermudas. The Jasper left our harbor the 4th, sailing towards The Water Witch, Lieut. Rogers, soon after followed in her wake, bound also to Havana.

The United States Marshal has seized the brig

THE BRITISH 'OUTRAGES.' Despatches from Eng-land were laid before the Cabinet on Saturday last. They do not in any substantial form correspond to the expectations of the Administration, or the opinions authorized by Lord Napier's assurance. While they disclaim authority for any offensive acts on the part of the cruisers in the Gulf, and are prepared to make reparation to that extent, they insist upon the purpose of suppressing the slave trade by determined and effective means. A disposition to exercise the right of visitation in the most acceptable manner is avowed, and to that end Lord Malmsbury expresses his willingness and desire to receive any suggestions from the American government. The unexpected tone of these despatches has made a great impression upon the Cabinet.

In the House of Commons, on the 9th inst., Lord Goderich asked the Under Secretary of State for Foreign Affairs, whether there was any truth in the state-ments alleged to have been made by Mr. Mason, Unitd States Minister to France, that there had some communication between the government of Eng-land and France upon the subject of the exportation of negroes from the West Coast of Africa, in the course of which the British government had informed Count Walewski that they would not object to the French scheme for that purpose, while the wants of the British Colonies are being supplied by the Coolie

Mr. Fitzgerald said there must have been some grave misapprehension on the part of Mr. Mason, in the statement he was alleged to have made. There had certainly been frequent communications with the government of France, but they principally consisted of expressions of regret that such a scheme should have originated, and still more that it should have been persisted in by the French government. No concession had been made at any time or of any kind nor was there any intention of doing so. The French government had, however, consented to the appoint-ment of a minister to inquire into the scheme, and of that commission the British government could name

IMPORTANT DECISION. The High Court of Errors in Mississippi, has made an important decision upon the aubject of the rights of free negroes in other the subject of the rights of free negroes in other States to property bequeathed to them in that State. The case was that of James Brown, a slaveholder, who died, leaving a will by which his property was to be sold, land and slaves, and the proceeds, after paying his debts, to be subject to the draft of Jerome and Francis Brown. The said Browns were the were of course slaves under Mississippi law. They were sent to Ohio in 1850, by their father, and formally emancipated, and were settled in Indiana, with their mether, at the time of the testator's death. The Court decided that if the testator had taken the slaves to Cincinnati with the purpose of freeing them, and afterwards bringing them back to Mississippi, that they could not have held property, and that the set of emancipation would have been void. But, instead of emancipation would have been void. But, instead of emancipation would have been void. But, instead of emancipation would have been void to receive the property of their master and father—in other words, that the second of the National Medical Society, at Washington. Her disease was lung fever, superinduced on former affections of the respiratory organs, which had made her a good deal of an invalid, for many years, despite a full, blooming form and surpassing resolution and industry. On account of these allahents of old standing, as also the deep hold on her which the fever had taken, before she gave up to sickness and other words, that the second of the respiratory organs, which had made her a good deal of an invalid, for many years, and the state of the second of the respiratory organs, which had made her a good deal of an invalid, for many years, and the second of the National Medical Society, at Washington. Her disease was lung fever, superinduced on former affections of the respiratory organs, which had made her a good deal of an invalid, for many years, and the decased had been in failing health, for several months, and had lately returned, more feeble than more, from a journey with her husband to attend the most of the Manne feeble was lately returned, more feeble than months, and had lately returned, more feeble than months, and had lately ret to receive the property of their master and father—in other words, that the will of James Brown, the testator, is valid. The Court directed the executor to proceed to the fulfilment of the trust therein imposed upon him. It decided that there is nothing in our laws or policy which prohibits the sale of the lands other words, that the will of James Brown, the testator, is valid. The Court directed the executor to proceed to the fulfilment of the trust therein imposed upon him. It decided that there is nothing in our laws or policy which prohibits the sale of the lands and slaves of the testator, and the deposit of the net proceeds, after paying his debts, in the vaults of a foreign bank, to be paid over to the objects of the testator's bounty, even though they are free negroes; that free negroes are only debarred by Mississippi laws of the rights secured to them by the laws of other States in which they reside, or when the exercise of those rights is prohibited by positive law, or would be directly dangerous to slaves, or present a mischierous example. Had the testator left his lands and slaves directly to these free negroes, a different question would have been presented from the one actually presented and decided.—National Era.

CHARLES SUMNER. The New York Tribune has the following paragraph in regard to Hon. Charles Sumner:—

The numerous friends of Mr. Sumner will be glad to learn that satisfactory letters have been received from him, dated the 1st of June, written on board the Vanderbilt, in the English Channel. The voyage

Mrs. Caroline M. Severance, Roxbury, Mass., a Wm. H. Gray, South Acton, Mass., by Mrs. P. H. Drake,

For Truct Fund.
Sarah P. Remond, collected in Wesley Church,
Philadelphia,
Robert F. Wallout, for sale of Tructs,
200
PRANCIS JACKSON,

TREASURER'S REPORT Of Receipts, from Feb. 16 to June 10, 1858.

See'd by hand of S. May, Jr.:

From Mrs. C. M Severance, to redeem pledge, \$5; Susan Allen,
Stoneham, 2, \$7 00

Mary G. Chapman, Boston, to redeem pledge,

Mary A. Lockley, Boston, to redeem pledge,

Martha A. Lockley, Boston, to redeem pledge,

deem pledge, Deborah Kimball, Hanover, to re-Deborah Kimball, Hanover, to redeem pledge, in part,
Mrs. Mary May, Boston, to redeem pledge, in part,
G. and H. B. Draper, Milford, to redeem balance of pledge,
Terdeem balance of pledge, Lewis Holmes, Bridgewater, to re

deem pledge, 2 00
Samuel Keen, 50c, A. C. Churchill
50c, P. Connell 25c, 1 25
Henry Abbot, Lowell, 5, N. Allen 1, A. Bicknell 1, 7 00 20 20 Edward B. Perkins 9 00—132 25 lee'd by hand of R. F. Wallcut:

From David Hinckley 5. Warren Hinckley 2. Thatcher Hinck-ley 2, all of Hyannis. Reading A. S. Society, by Eliza-beth H. Porter, Treasurer. 1 Perley King, S. Danvers, for Lifemembership, David B. Morey, Boston, to redeem pledge, 16 Ebenezer D. Draper, Hopedale, to redeem pledge, Rev. M. G. Kimball, Barre, to re-

Rec'd by hand of Lewis Ford : From Worcester A. S. Society, Collections at Kingston, Donation from Dr. Jesse Merrill, Hopkinton, From C. C. Burleigh:

Collections in Oxford and Canterbury, From C. C. Hovey, to redeem pledge of 200 00 last year, SAMUEL PHILBRICK, Brookline, June 10, 1858.

REE CONVENTION .- TO THE FRIENDS OF All Philanthropists and Reformers, in and out the State, are most cordially and carnestly invited to meet in FREE CONVENTION, at Rutland, Vt., on the 25th, 26th, and 27th of June, inst., to discuss the various topics of Reform that are now engaging the attention and efforts of Progressive minds.

(Signed by JOHN LANDON, NEWMAN WETLS, AL-ERT LANDON, W. W. Russett, of Rutland, and one nundred and fifty others, belonging to various towns

FELTONVILLE .- WM. WELLS BROWN WILL

lecture at Feltonville, on Sunday next, June 27, at the usual hours of public service. CAPE COD .- WM. WELLS BROWN WILL

spend the month of July on the Cape, and will speak in the following places: At Hyannis, " East Dennis, Sunday, July 11. 18. " Harwich,

To ABINGTON.—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 the state of the state

for Anti-Slavery, be present, to consecrate the day to a genuine Independence! PARKER PILLSBURY and ANDREW T. Poss, Agents of the American and Massachusetts Anti-Slavery So-cictics, with other speakers, are expected to be pres-ent. Friends in adjoining towns are invited to at-

OLD COLONY A. S. SOCIETY.-The annua meeting of this Society, (in connection with a meet-ing of friends before advertised,) will be held at the Town Hall in Abington, on Sunday, July 4.

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

omary 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 PILLSBURY, ANDREW T. Foss and o peakers are expected to attend.

SALLIE HOLLEY, an Agent of the American Anti-Slavery Society, will hold meetings in Vermont, &c., as follows: East Montpelier,

East Corinth. Tuesday, July 1.

CONVENTION AT NATICK.—An Anti-Slavery meeting will be held at NATICK, on Sunday, JULY 4th, at the customary hours, which all persons inter-ested are invited to attend. P. HANCHETT. STEPHEN GOSS, A. H. DAVIS, S. W. TIBBETTS.

To All letters for the undersigned should be sent, until further notice, to Leicester, Mass. SAMUEL MAY, JR., General Agent Mass. A. S. S.

DIED-In Union Village, N. Y., on the 5th inst., Mrs. ALMY H. CORLISS, aged 54 years, wife of Dr.

forer had taken, before she gave up to sickness and its remedies, the case bailled the utmost efforts of the healing art, as administered by her attentive husband and his skilful partner, Dr. Wallace.

early life, she was humble, conscientious, uniform and reliable, as likewise philanthropic and truth-loving, faithful to the vital things of religion, and liberal in its non-essentials.

This being the character of the departed Mrs.

it was to be expected that she would go down into the dark valley of the shadow of death, fearless of evil and trustful in God. And thus in fact she did, from him, dated the lat of June, written on board the Vanderbilt, in the English Channel. The voyage had been a pleasant one, although rougher than was to have been expected at this summer season.

Mr. Summer had borne the passage better than on his previous voyage, and was hopeful that a few months would exterminate his deep-scated trouble. On the day after that on which he wrote, he expected to sleep at Rouen, in the shadow of its ancient Cathedral.

Fatal Railroad Accident in Belgium.—Fourteen of the forty persons wounded by the collision on the railroad between Mons and Monage have died of their wounds. Seven were killed outright at the time of the accident.

In the dark this in God. And thus in fact she did, so calmly and steadily relying on Him through the Savior, and affectionately expressing the hope that the Christian friends present might all meet her again in heaven. Her funeral was held on the afternoon of Tuesday, the 8th inst., at the Congregational Church, where she was a member, and much esteemed for worth and usefulness. A crowded and mournful gathering from both far and near attested the general appreciation of her, sorrow at her removal, and sympathy for the because kindred. And especially is the latter felt for her stricken consort, to whom she was all there was left of home and family, and whose scene of rarest domestic happiness has thus been sading broken in upon and made most desolate.

Union-Village, June 9th.

[Cont.]

Atlantic Monthly

FOR JUNE, THIS NUMBER BEGINS A NEW VOLVME Price, \$3.00 per quautin, at 25 cents a number. For sale by all booksellers and periodical dealers. PHILLIPS, SAMPSON & CO.,

May 21 rotes to saving and Publishers Bost HITCHINGS & DENNETT.

ed will give to a plant examinate no equitor in PAPER HANGINGS

AT WHOLESALE AND BETATE No. 113 WASHINGTON STREET, E. H. HITCHINGS, JERE, A. DENNETT, BOSTON. May 21. 6m

TIMES PAST.

THE SOUTHERN PLATFORM.

Manual of Southern Sentiment ON THE SUBJECT OF SLAVERY COMPILED

BY DANIEL R. GOODIOR.

A perfect magazine of Anti-Slavery sentiment, from the writings of Washington, Franklis, Jay-Person, Chase, Adams, Wilson, Madison, King, Morris, Randolph, Sherman, Mason, Patrick Henav, McDowatz, Priston, 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 & QO. May 21. Awis too twis applicant the per had.

THE REAL 'UNCLE TOM.

TRUTH STRANGER THAN FICTION

Father Henson's Story I release arrows on O Rhould a name abbeet 52 to 19

HIS OWN LIFE. WITH AN INTRODUCTION

MRS. H. B. STOWB.

A N extraordinary story of an extraordinary man. His early and his later life—his trials, his sufferings, his stripes, his wonderful escapes, and his present position. Reader, would you know what American alavery is, purchase and read this book, more thrilling than a romance, more startling in its details than any work of fiction, and yet a true story of one colored man's experience, and that man THE ONE FROM INCIDENTS IN WHOSE LIFE MRS. STOWE DREW SOME OF THE MOST INTERMELY DREW SOME OF THE MOST INTENSELY INTERESTING AND THRILLING SCENES IN HER WORLD-RENOWNED STORY OF 'UN-CLE TOM'S CABIN.'

WE SHALL PUBLISH THIS Remarkable Book ABOUT THE MIDDLE OF MAY.

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MEN AND WOMEN,

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To whom all orders must be addressed. May 14.

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OR, A LEAP FOR PREEDOM: A Drama, in Five Actes

BY WILLIAM WELLS BROWN, Price 20 cents, a real standary was as an area of REV. DR. CHEEVER AND HON. GERRIT

SMITTH. TWO PAMPHLETS FOR THINKING MEN

AND WOMEN. NO. I. Rev. Dr. Cheever's Great Speech before the Abolition Society of New York.

No. II. Hon. Gerrit Smith's Discourse on Creeds and Ecclesiastical Machinery, delivered at Peterboro'.

Price 5 cents each—\$3 per 100. Everybody should read these masterly productions.

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INFORMATION WANTED.

PREVIOUS to saying 'Farewell,' after a sojourn of nearly eight months in America—A LADY, who lived with the philanthropic, the talented and the affluent as a teacher in England, but who thought she would like to reside some time in America, ar would still remain in it on the event of her meeting with suitable encouragement, will be obliged to any ladies or gentlemen who will supply her with authentic information regarding good localities for PRI-VATE TEACHING, exclusive of the slave States. She teaches English, French, Music, Drawing, and sometimes other branches of education. Her testimonials are from the Principal of the Normal Institution, Edinburgh, Seesland, and from English, French, and American gentlemen. The desired information will be gladly received by MISS DICKSON,

2043 Chesnut street, Philadelphia.

May 28. '4 2863 Ho wil spar a a nage A . BREAD

WITHOUT POWDERS OR VEAST; How to make light, delicious Bread with simple FLOUR AND WATER ONLY.

THIS Bread is prepared for the oven in a few minutes, (with fine or coarse flour,) and may be eaten warm without injury. A little Hand-Book containing the above and 30 other receipts for Healthful Cooking, &c., sent poet free for 11 cents in stamps, by WM. HUNT, (Hoston Water Cure.)

18 and 20 La Grange Place, Boston.

May 28. May 28.

Speech by Theodore Parker. THE PRESENT ASPECT OF SLAVERY IN AMERICA, and the Immediate Duty of the North: A Speach delivered in the Hall of the State House, before the Massachusetts 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 Bromfold street.

field street.

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

Mch26 tf

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

(Pormerly Mann & Melbourne, Summer St.) 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 Dentist's Office will be waited upon at their own houses.

HI WALLES OF LINE COME OF THE COME OF THE

VICEPOETRY TRAIL

Ms. Gammon: The following effusion was left a the office of the Affar and Ree, some two weeks ago, by the request of one of the editors, with the assurance that it should be published in that paper. We have called there several times since, to inquire why it had not appeared, and was told that they had not yet had room to insert it, owing to a press of other matter.

As I have some fears that they will not have room to
publish it for some time to come, I shall feel obliged if you will give it a place in your out-spoken journa if you will give may have room to insert it.

The Author.

Boston, June 17, 1858.

The American Tract Society, and its Souther

AIR- Heavenly Union.

Come, saints and sinners, hear me tell What certain Pharisees bos Who did their Christian brothers sell, And oft exclaimed— God doth things well, And talked of Christian Union.

These 'conservators' did agree
To publish tracts on Slavery,— Enjoining masters kind to be,— And send them wide o'er land and sea, Through all this blessed Union.

But soon their Southern masters heard, And all their pions wrath was stirred, And they declared that not a word From these 'fanatics' should be heard, Or they'd dissolve the Union. They said, if we've a mind to steal,

And on our brothers place our heel, What right have they to make appeal, Pretending that they seek our weal,-And thus create dis-Union? We'll threaten, if they still persist,

We'll with our ' funds' no more assist ; They for a time will squirm and twist. But 'money' soon will make them whist, And keep them in the Union. The tidings through the nation flew,

Which soon a host together drew, Who saked their God what they should do; Who said, Be to your master true,
With 'thieves' if you'll have Union.

They said-Though slav'ry is a sin. As we're in pressing want of 'tin,'
We will not brand th' accursed thing, But to the winds our conscience fling, And with the 'thieves' keep Union.

We'll hence to 'men-stealers' be true, And always take a South-Side View, For we're convinced it will not do To part from such a 'pirate' crew, And thus break up our Union. IX.

Then there arose some noble men, Protesting both with tongue and pen, Who spoke in language strong and plain, And spurned the proffered gyve and chain, And such unholy Union.

Divided thus they took the field, Some to oppose, but more to yield ; DEXTER the shafts of truth did wield, 'Gainst which the cravens sought to shield With thieves their cherished Union.

Next CHREVER'S thundering voice was heard, And all who'd life in them were stirred; And many trembled 'neath his word ;-Some said-'It is the voice of God,' With sin to have no Union.

Though we're informed the end's not yet, When 'truth and mercy' once are met, The sun upon no slave shall set, And then shall we have Union.

THE RESTRICT AND TAXABLE O hasten. Lord, that joyous day, When man on man no more shall prey, When every wrong shall pass away, And all who on the earth shall stay Shall live in holy Union.

From the Salem Gazette. AN IMPROMPTU Een the poor slave we pass not by, A man's a man for all that!

Suggested by seeing the never-ending series of pic-tures illustrating Southern life in Harpers' Magazine, which seem intended to show the slave content with his degradation, and to familiarize the North with it.

Clothe him in mean and dirty rags, In soleless shoes and crownless hat, And sketch him thus for magazines; A man's a man for all that!

Feed him on corn, call him a brute; Braw his dull face, his feet so flat; Give him contented words to suit; . A man's a man for all that ! Starve out his mind, make him like those

Who once in thickest darkness sat ;---Call him a chattel, a machine, A man's a man for all that ! Teach him to sin, then hunt him down,

Tear quivering fiesh with rod and cat; Burn him for crimes yourselves have taught A man's a man for all that ! Then picture Southern chivalry, With broadcloth fine and white crayat,

With polished manners, shining wit; A man's a man for all that ! O, deadly sin that presses out

The soul's life-blood in Slavery's vat. Where is thy brother?' God shall say; How will the South reply to that? L L A V

SECOND PROPERTY OF THE STREET

ne, bright June, and all its smiling hours, With song of birds, and stir of leaves and wings, The run of rills, and bubble of cool springs, ourly burst of pretty buds and flowers And buzz of happy bees in violet bowers, ind gushing lay of the loud lark, who sings And quanting any or the found tark, who sings
High in the silent ak, and alecks his wings
In frequent shedding of soft-falling showers;
With plunge of struggling sheep in plashing flow
And timed plead of shorn and shivering lamb,
Answer'd in fondest yearnings by its dam; The cukoo's call from solitary woods, And hum of many sounds, making one voice That fills the summer air with most melodiou CORNELIUS WERE

Better have an act that's kindly, Treated sometimes with disdain, Than by judging others blindly, Doom the innocent to pain.

The Liberator.

THE RIGHT OF SUFFRAGE FOR WOMEN

In this age of such general criticism, it seems see ly fair that so elaborate a document as the report of the Legislative Committee on granting the right of the Legislative Committee on granting the right of suffrage to women, should pass without a single word of comment. That report, be it remembered, was made in answer to a request that the word 'male' should be stricken from the Constitution, not propos-ing any radical change in that instrument, but merely asserting the self-evident truth that all human beings are created free and equal. This was defended by able and eloquent advocates of both sexes, who did not fail to present the idea in every phase of its aspect that the most sanguine could anticipate. In due time came out the report, of satisfactory length, and sufficiently minute in its detail. It begins with this statement : 'It is difficult to admit that the wise men who framed our Constitutions of governmen should not have seen, if it were so, that the extension of suffrage to women was necessary to carry out the revolutionary doctrine of taxation and representation. As if all the wisdom of the world were exhausted when our fathers achieved the independence of the white man ! Had the authors of that report lived in the time of Galileo, they would have certainly been among his persecutors; for men of so limited a comprehension could never have been made to believe that the solid earth we stand upon does really move around the sun. It goes on, supposing that it was never contended that each member of the community should vote, as if there were any analogy between the few men who do not vote, and the entire half of the population who are excluded from that right; that the acquiescence of woman, thus far, implies her consent, a point that has been answered again and again; admitting that she is, in many respects, deprived of honorable and lucrative employments which might call forth her latent powers, that she is capable of assuming duties and responsibilities of a different na ture from those now assigned her by society, and eays :

Whether these responsibilities, or these duties, be 'Whether these responsibilities, or these duties, be of a higher nature or more important to the well-being of society generally, or of woman herself, is a question of a different character, and involves considerations which require, in our judgment, very serious thought, and which should be pondered and thoroughly weighed by women themselves, deeply and seriously, before they are reduced to a practical system in the

It is to be doubted whether the arrogance of George the Third ever reached that point. But we have been unable to see how the argument has a very material bearing on the question before the Committee the question of granting the right of suffrage to women. It has not been shown satisfactorily to us in what manner this extension of suffrage would of itself furnish to women any higher aims, or a more enlarged theatre of action. This implies an obtuseness of intellect equal to the man who wished to display a specimen of his workmanship, and judging of the intelligence of the community by his own. wrote underneath the inscription, 'This is a horse.' After expatiating on the extensive range of woman's powers and influence in the domestic circle and with public sentiment, it says, in one breath, ' Perhaps when she shall have completely fulfilled her mission in this sphere, a state of society may exist which may safely dispense with much of the labor of the law-maker." When the Abolitionist sets forth the supremacy of moral power over political influence in the present struggle, or the Non-Resistant expresses his views of the tyrannizing influence of all existing governments, he is laughed down by the community as visionary and impracticable. Here comes a Legislature tread ing on the heels of the millennium, and bearing its unequivocal testimony to the efficacy of moral power. In the next breath, it dashes to the ground all those practical results they have been laboring to flatter woman it is her powerful mission to achieve. After quoting some extracts from a talented female author, published many years ago, (probably before some of rests in Massachusetts. I hoped also to send in many us who are now making the most noise about it ever petitions, numerously signed—for the form of petition thought upon the subject, and cared less,) relative to which will be found at the close of this letter pledges the peculiar adaptation of woman's moral and reli- no signer to any party, fanatical or conservative; it gious nature to the regeneration of the world, the expresses nothing but a desire that the right should particular form of Christianity which she ought to be granted, for reasons that all republicans are supcultivate, because it is more accessible to her than to posed to accept and defend, and leaves all other quesworldly interest education and nature less selfish; since she enjoys greater opportunity for reflection and self-communion, which especially contribute to the support of consistency of conduct, of such vast importance to her beneficial influence, (surely, the age of nunneries is not yet past,) it soliloquizes- In view of these considerations, we think the question pertinent, will not woman, by mixing in the strife and excitement of political action, lessen the influence by which she is destined, in the views of the author of the above extracts, to be the true regenerator of the human race?' A sad confession! If man has had the control of the earth for six thousand years, and has not succeeded in bringing about a state of society to which he can unblushingly welcome woman in any department. it is the strongest argument in the world that it is to some other influence we must look to usher in the millennial dawn. If the result of her teaching has reached no higher standard than this, it furnishes the strongest testimony that can be adduced, that her influence in her only acknowledged legitimate sphere has failed of its object, and must seek some other chan nel through which it can be felt aside from her child's education. But then it is no matter if men do go to midnight clubs, and drink their bottles of champagne, so long as their wives stay at home to instil into the minds of their sons the principles of morality and virtue, to be cast aside when they shall step beyond a mother's influence to tread in the footsteps of their fathers. It is of no consequence if our legislators do go to Washington to enact drunken laws, and to perpetrate deeds at which the angels in heaven might weep, if their mothers will perform penance for them by the · cultivation of that divine spirit of unselfish rectitude which has love for its origin, and the good of others for its aim ; a spirit opposed, oh, how opposed ! to the selfish and grovelling utilitarianism which it appears to be the unfortunate tendency of physical improvements promote, and which intellectual culture at best serves to neutralize."

We have hitherto avoided any direct allusion to the term religion, in its technical sense, because in its pop- of sex. Nevertheless, let them help. Hoping that ular significance, it embraces such widely differing views, from the religion of Jesus, which ignores every sin, down to the last revelation of the Tract Society, which ignores no sin at all but the abstraction of moral depravity. It is the religious sentiment which first gave birth to the present agitation on this subject. When Abby Kelley, roused by a sense of wrong and injustice rarely equalled, fought, single-handed and alone, the indignant fury of Church and State, that she might help 'to undo the bonds of the oppressor, and open her mouth for the dumb, she inaugurated one of the greatest religious movements of the world It involved the right of one half of the human race to speak and act in any sphere its own sense of duty might point out. It appealed alike to the conscience of orthodox and heterodox in behalf of three million of God's suffering children, who were debarred all the blessings of civilization, and, according to the prevailing religious sentiment of the country, were doo to eternal death. The religious chord in woman's nature was touched. She began to see the utter worth-lessness of a faith which dared not trust the highest elements of her being to the guidance of Him who gave them birth, and the necessity of a faith that should quicken into action those nobler impulses ahe felt slumbering within her. Thus was kindled this electric flame, which is the quenchless glow of God's

Rémarkable, that in these days of general anxiet

for the safety of the Union, they should have dared to propose such an innovation as that! What that method should be is neither expressed nor implied. It is not to be presumed that it was intended we should vote, because there is no more reas should vote on that subject thanrany other; and as the whole thing was defeated in the House, we are re lieved from all farther conjecture about it. They ould not even meet us, on the ground of fair and im partial debate, with their own views and opinions on the subject, but must go back to the middle ages to borrow their arguments.

Was this manly, was it generous, was it just? right have they to measure our capacities, and as-sume the prerogative of the Almighty by limiting the depth of a soul-which He alone can fathom? It is a singular fact, and one which illustrates in some easure the lifeless tendency of all organizations that have survived their mission, that the member of the Committee who drew up that Report is a prominen nember of the Society of Friends, which, more than two hundred years ago, promulgated the equality of woman as one of its distinctive characteristics. They have not yet struck us from the tax list, although they may have taken one step towards it, by exempt ing five hundred dollars, provided the whole estate of the person so exempted does not exceed one thousand lollars in value. We do not care for the tax, since our object is to get the right to vote; but we know the selfishness of governments too well to doubt that statute, exempting us from taxation, would be repealed within two years; and we unto them, whenever they shall attempt to renew the taxation without granting the representation !

WOMAN'S RIGHTS! ATTENTION! WEST WHATELY, (Mass.,) June 11, 1858.

At the close of my lectures in Boston, and those counry towns in which I was enabled to speak last winter, I gave my audiences to understand that I should start a Petition for the Right of Suffrage for Women, very early in the Summer, and that I should expect their cooperation in circulating it. That petition has now been printed about three weeks. I took advan-tage of Anniversary Week to aid its circulation, and I have sent several privately to proper quarters.

But, there is only One, who, unchangeable from the beginning, may look forward stendfastly to any end; and, since my plans were laid, sickness has fallen upon me so heavily that I must ask the most generous aid of all who are interested in this reform, if we are to have any hope of success.

It was my intention, in the beginning, to make sure that a petition reached every town in the State, and if there were only one person, man or woman, in each town, who sympathized in its object, to secure that single signature, if nothing more could be done. In this way, I hoped to come at a more complete understanding of the public mind, to have some chance of deciding upon how wide a foundation our movement

This form was originally, I believe, Mr. Higginson's I adopted it, because I thought it more desirable than any I had seen, and I hope he will aid me to secure the result we both desire.

Some petitions have been left at the Anti-Slavery Office, 21 Cornhill, and any one who wishes can obtain a copy there. If any person should have the will to aid me without being able to apply, he or she can copy the form hereto appended, or can cut it out and fasten it to a column of letter-paper. It should be dated at the head of the paper, that is, the name of the town, month and year should be placed there. I hope the petitions will all be returned by the first of October, 1858, at the very latest. They can be sent to my dwelling-house, No. 49 Bradford street, Boston, or to the Anti-Slavery Office. No one will have any right to decline taking one on the old plea of want of time. I am writing this letter by snatches, my friend, as I am able to lift my head from my pillow. Is there any reason why I should tax my failing strength to say here how civilization pauses for the successful termination to this movement-how the hopes of the bes and holiest, the world over, hang, in a great measure, upon it? One thing, I may say, that I believe we can send a good petition from the city of Boston itself, and that there never was a time when the publie mind was in so favorable a condition. If a conservative of respectable standing should attempt to

circulate such a petition, I believe he would find large number of signers even at the West End; whether an Abolitionist or professed reformer could obtain such signatures is, of course, more than doubtful; but, if I live, I am inclined to try the experiment. These signatures would be given under fatal mistake by men whose eyes are open to the value of property, and shut to that of a human soulwho respect their dollars, not their daughters-who tremble for the inheritance of this world, but have not asked a question concerning that which is to come. I suppose their petition would ask for the right of suffrage for all tax-payers, without distinction this appeal may find a fitting response,

I am faithfully yours, CAROLINE H. DALL

FORM OF PETITION ... To the Honorable the Senate and House of Represen

tatives of the Commonwealth of Massachusetts, is General Court assembled :

Whereas, the women of Massachusetts are dis ranchised by its State Constitution, solely on accoun

of their sex---We do respectfully demand of them the right o suffrage; a right which involves all other rights of citizenship, and one that cannot justly be withheld as the following admitted principles of Governmen

First. . All men are born free and equal." Second. ' Government derives its just powers from he consent of the governed.' Third. Taxation and representation are ins

We, the undersigned, therefore, petition your hor rable bodies to take the necessary steps for the reviion of the Constitution, so that all citizens may en-

joy equal political rights. NAMES.

THE PROVINCIAL PARLIAMENT.

From the Toronto Globs.

On the order of the day for the third reading of the Emigrants' Law Amendment Bill being called, Hon. Col. Parses said he was wishful to move a rider to the measure. The black people who infested the land were the greatest curse to the Province. The lives of the people of the West were made wrotched by the inundation of these animals, and many of the largest farmers of the county of Kenthad been compelled to leave their beautiful farms because of the pestilential, swarthy swarms. What were these wretches fit for? Nothing. They cooked our victuals and shampooed us; but who would not rather that these duties should be performed by white men? The blacks were a worthless, useless, thriftless set of beings—they were too indolent, lary, and ignorant to work, and too provides the conducted in regular Indian and ignorant to work, and too provides the conducted in regular Indian and ignorant to work, and too provides the conducted in regular Indian and ignorant to work, and too provides the conducted in regular Indian and ignorant to work, and too provides the conducted in regular Indian to the province of their number at daybreak, as he was fishing on the south bank of the Minnesota river. The shot was fired from the north bank. The alarm was given, the Sioux then crossed over in a body, and the bastle hostile bodies commenced a rapid fire across the river. The alarm was given, the Sioux then crossed over in a body, and the battle hostile bodies commenced a rapid fire across the river. The shot was fired from the north bank. The alarm was given, the Sioux then crossed over in a body, and the battle hostile bodies commenced a rapid fire across the river. The alarm was given, the Sioux then crossed over in a body, and the bastle hostile bodies commenced a rapid fire across the river. The shot was fired from the north bank. The alarm was given, the Sioux then crossed over in a body, and the bank. The alarm was given, the Sioux then crossed over in a body, and the bank! were these wretches fit for? Nothing. They cooked our victuals and shampooed us; but who would not rather that these duties should be performed by white men? The blacks were a worthless, useless, thriftless set of beings—they were too indolent, lazy, and ignorant to work, and too proud to be taught. And not only that, if the criminal calendars of the country were examined, it would be found that they were a majority of the criminals. They were not men—they were baboons; and so detestable were they, that unless some method were adopted of preventing their influx into this country by the underground railroad, the people of the West would be obliged to drive them out by open violence. The Bill before the House imposed a capitation tax upon emigrants from Europe, and the object of his motion was to levy a similar tax upon blacks who came hither from the States. He now moved, seconded by Mr. Parron, that a capitation tax of 5s. for adults, and 3s. 9d. for children above one year and under fourteen years of age, be levied upon persons of color emigrating to Canada from any foreign country.

**More Perroy and although he seconded the country by the seconded the charge,) and encouraging their warriors. Later in the country by the seconded the charge,) and encouraging their warriors. Later in the country of the charge, and encouraging their warriors. Later in the country of the charge, and encouraging their warriors. Later in the country of the charge, and encouraging their warriors. Later in the country of the charge of the charge, and encouraging their warriors. Later in the country of the charge of the charge, and encouraging their warriors.

much to do away with that distinction which they
were anxious to establish between the United States
and the British North America. (flear, hear.)
Hon. Mr. Fergusson sincerely trusted that the
mover of this rider would withdraw it, as he consid-

ered that a more un-British and un-Christian, un-constitutional proposal was never brought before a Legislative body.

Hon. Col. PRINCE said he only proposed to tax

the black fellows who ran away from slavery, and reached these shores, in the same way as we taxed our own countrymen. Why, then, should be be called un-Christian? Ought not the western men to be protected from the rascalities and villainies of the black wretches? He found these men with fire, and food, and lodging when they were in need; and he would be bound to say that the black men of the county of Essex would speak well of him in this re-spect. But he could not admit them as being equal to white men; and, after a long and close observation of human nature, he had come to the conclusion that the black man was born to and intended for slavery, and that he was fit for nothing else. (Sensation.) Hon, gentlemen might try to groan him down; but he was not to be moved by mawkish sentiment, and he was persuaded that they might as well try to change the spots of the leopard as to make the black a good citizen. He had told black men so, and the lazy rascals had shrugged their shoulders and wished they had never the way from shoulders, and wished they had never ran away from their 'good old massa' in Kentucky. If there was anything un-Christian in what he had proposed, he could not see it, and he feared that he was not born. The Chipf of the

Christian.

Hon. Col. Tacus said the rider could not be enterained. The Bill had been first sent to the other House because it related to taxation, and a motion of this kind should be introduced in the House of Assembly. There was no analogy between the proposed tax on colored men from the States and emigrants from Europe, because the tax on emigrants was merely to form a fund for their assistance in distress. As to the character of blacks, he believed the worst were those who had see and form above the tax on the field, and one of the wounded died on the way to this city. worst were those who had escaped from slavery; but the House act fairly by them. There were many colored people in Toronto, and he had carefully examined the criminal calendars, and found less offending blacks than white men. For God's sake let them let the House act fairly by them. There were many colored people in Toronto, and he had carefully expandined the criminal calendars, and found less offending blacks than white men. For God's sake let them not condemn the black man because of his color! (Hear, hear.)

Hon. Mr. DE BLAQUIERE eloquently defended the oppressed African. If those men were degraded al-most to the level of the brute, it was because they had no means of elevating themselves in the scale of humanity. The fault was not that of the negro, but of those who had kept him in abasement. Since he (Mr. De Blaquiere) had been in Toronto, he had found the black population moral and industrious, and good citizens; and he trusted it would not go forth to the world that, because a portion of the people of color in the western counties were debased and ignorant, having been kept under the heel of tyranny in the States, a general anathema had been pronounced upon the whole race.

Hop. Mr. Ferrie had seen a great deal of the ne-

gro race. He had been amongst them in Jamaica, and he could say that the blacks were well kept, and on their part they were an orderly class of people. He thought the attack made upon them uncalled for. Hon. Mr. Ross defended the colored race, and said he was bound to say, that so far as he was acquaint-ed with them, they were honest, industrious, and

ivil.

Hon. Mr. Spyrson said he could not endorse the views of the mover of this resolution. Were they to agree to it, he thought they would stultify them-selves. The man of color had a soul as well as the white man, and it was his opinion that he quite as white man, and it was his opinion that he quite as well knew what was right and wrong. If properly educated, the colored people were an intelligent and a noble race, and he was highly surprised a the mover of this resolution describing them as baboons. He was in usual health, at work in the fields, and He hoped the motion would not be pressed; but if went to the house for some seeds, but fell dead in the it was, he for one would feel bound to show the peotit was, he for one would feel bound to show the peotit was, he for one would feel bound to show the peotit was, he for one would feel bound to show the peotit was, he for one would feel bound to show the peotit was, he for one would feel bound to show the peotit was a feel of the line that he had no symle on the other side of the line that he had no sympathy with men-stealers.

The SPEAKER then ruled the motion out of order,

on the ground that it proposed the levy of a tax; and the Bill was read a third time and passed, Col. Prince's rider being indignantly rejected.

From the St. Anthony (Minnesotal Republican BATTLE BETWEEN THE SIQUE AND CHIPPEWASI

The report reached this city, on Friday, of a bat-tle between the Sioux and Chippewas, at Shakopee, in which several were killed and wounded on both sides. We have made extensive inquiries, and have ascertained the following particulars, which our readers can rely on as mainly correct:

It seems that the recent invasion of the Sioux into the Chippewa country, and the numerous butcheries which have followed such aggressions, provoked a spirit of retaliation; and to gratify that spirit, a war party of Chippewas started for the Sioux country sometime last week. They arrived in the woods nearly opposite Shakopee, on Thursday night and followed that the recent invasion of the Sioux country sometime last week. They arrived in the woods nearly opposite Shakopee, on Thursday night and start than he had. try sometime last week. They arrived in the woods nearly opposite Shakopee, on Thursday night, and finding that their old enemies were across the river, kept in ambush, and prepared for an attack.

fourteen years of age, be levied upon persons of color amigrating to Canada from any foreign country.

Hon. Mr. Parron said, although he seconded the rider, he did not go with the mover in his sweeping condemnation of the negro race. He had seconded it, considering that black emigrants. He did not at all concur with the mover of the resolution in the character which he had given to the colored race, and he thought his Hon. friend was moved by local prejudices.

Hon. Mr. Vankousher apprehended that this was a motion which, were it in order, would not meet with the approval of the House. But it was not in order, because it related to taration, and ought to have emanated in the other House. His Hon. friend wished to tax a particular class coming from the States, whilst the Bill provided for the station of persons coming into the country by sea, and therefore there was no resemblance between the two measures. The object of the Bill was to protect people coming hither from the Old World, and if they enacted a prohibitory law against poor oppressed and down-trodden Africans, it would tend very much to do away with that distinction which they were anxious to establish between the United States and the British North America. (Hear, hear.)

Hon. Mr. Fergusson sincerely trusted that the mover of this rider would withdraw it, as he consider.

The same correspondent says of the under one of them, care, and finally kindled a fire under one of them, and burnt it up! This last sickening spectacle of barbairty is said, by those who witnessed it, to have been halled with findleds a fire under one of them, and burnt it up! This last sickening spectacle of barbairty is said, by those who witnessed it, to have been halled with findleds a fire under one of them, and burnt it up! This last sickening spectacle of barbairty is said, by those who witnessed it, to have been halled with findleds a fire under one of them, and burnt it up! This last sickening spectacle of barbairty is said, by those who witnessed it to harbairly is said, b

The same correspondent says of the interest manifested in witnessing the spectacle:

'During the whole battle, the high bank which overlooked the bottom across the river, near Major Murphy's house, was lined with spectators,—indeed 'the whole town,' might be said to have been there. watching the fight, and seeming to enjoy the unusual spectacle of two nations of barbarians murdering, mangling, mutilating each other, in full sight of a city of Christians, its churches, court-houses and insti-

We fear that our Shakopee friends are cultivating act that

Several bloody Chippewa heads were purchased as nementoes, and shown to the curious with great

· We were treated to the delectable sight of their burning the body of a large Chippewa, which they brought over, headless. A portion of our people pro-tested against such an inhuman demonstration, but others advocated non-intervention with their affairs; since we had allowed them to remain amongst us, i was not fair to meddle with their customs and mode

The Chippewa spoken of above was, we learn, a Chief of the tribe, named Noon-day. His head, arms, and legs were cut off, after which, the trunk was burned amid the most fiendish expressions of

delight.
The ammunition of both the contending partie

The number of dead Sioux is variously stated at from three to thirteen. A large number of war-

were summoned, and dressed their wounds with

No. 1; was shot with an ounce ball in the lower jaw, taking a portion of it entirely away, cutting his tongue partially off, and passing out at the other side of his face. No. 2; shot through the calf of his leg, and leg

No. 3: shot through the calf. No. 4; shot three times; one ball below the knee, and two above, through the fleshy portion of the

thigh.
No. 5; shot in the hips.

No. 6 and 7; slightly wounded. These savages exhibited a stoical indifference dur ing the surgical operations, seldom witnessed in buman being. Zeno would have relished the spec tacle. They seemed to be as utterly insensible to physical pain, as they are apparently incapable of moral growth. Their frightful wounds were lacer-ated, examined, probed and bound, up, without exated, examined, proceed and bound up, without ex-torting a groan, or causing a wink. The thirteen went up the river on the Enterprise yesterday after-noon. The remainder of the braves are yet lurking noon. The remainder of the braves are yet lurking around Shakopee, where the Sioux are strongly entrenched behind fortifications. Renewed hostilities are feared.

Mr. Husten was a native of Africa, and came t

Mr. Husten was a native of Africa, and came to this country a chattel, and was for many years held as a slave. Not having been properly instructed in his constitutional obligations, and being totally unmindful of the safety of the Union, he took leg bail some 40 years ago, and came North. For some time he followed the sea. He was once in a vessel out of Portland, when the Gulf of Mexico was infested with pirates. The vessel was spoken by a suspicious looking craft, and a boat with eight men came alongside. Mr. H. advised the captain to let them come on board, saying they are but eight, and our company is seven, which is one for each of you, and I will take care of two. He was a man of Herculean frame, and when in the prime of life, was a very powerful man, and had the pirates boarded the vessel, would doubtless have redeemed his promise to be responsible for any two.

try sometime last week. They arrived in the woods nearly opposite Shakopee, on Thursday night, and finding that their old enemies were across, the river, kept in ambush, and prepared for an attack.

There are many contradictory reports of the commencement of the battle, but a talk which we had yesterday with one of the returning 'braves,' (as far as it is possible for broken English and hroken Indian to communicate,) cleared up some disputed points. 'Hole-in-the-day' was not with the Chippewas at all, as is stated by the Minnesotean correspondent, but was, at the time of the battle, somewhere in the vicinity of Crow Wing. There were 166 Chippewa warriors, consisting only of the hands who inhabit the shores of Mille Lac. Hole-in-theday was opposed to the fight, but being out-voted by his tribe, at their earnest importunity he agreed to meet them at Clearwater on their way. Owing to some misunderstanding, the proposed junction was not effected. The warriors proceeded to Shakopee, and the disappointed Chief returned to Crow Wing for a larger bree.

A 'Minnesotian Extra' handed us last evening, contains a letter from its Special Reporter, who had been dispatched to the spot. He says that the first

IT IS NOT A DYE

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Hair Dressing.

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

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

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

GREAT BRITAIN REV. W. B. THORNELO. Prescot, Lancaskin, says - Mrs. S. A. Allen's World's Hair Restore and Zylobalsamum are perfect marrels. After a ing them six weeks, my extremely gray hair a restored to its natural color. I am satisfied his HAYTI

REV. MRS. B. C. ANDRUS, for many years Mis. sionary to Hayti, now of Martinsburgh, N.Y. The climate having seriously affected her hair and scap says, *I have derived much benefit from the user Mrs. S. A. Allen's World's Hair Restorer and Zy. lobalsamum. I have tried various other remedia for my hair, but never snything that so materially and permanently benefitted me, as has Mrs. S. A. Al.

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

RY. H. V. DEGAN, Ed. Guide to Holiness, Pos. ton, Mass. 'That Mrs. S. A. Allen's World's Her Restorer and Zylobalsamum promotes the grown of the hair where baldness has commenced, as now have the evidence of our own eyes.' RRV. J. A. H. CORNELL, Cor. Sec. B'd Edwa N. Y. City. 'I procured Mrs. S. A. Allen's World's

Hair Restorative and Zylobalsampm for a relative I am happy to say it prevented the falling of of the hair, and restored it, from being gray, to its me. ural glossy and beautiful black.' REV. JNO. E. ROBIE, Ed. . Chr. Ade., Bufel N. F. Mrs. S. A. Allen's Hair Restorer and Zyla-

balsamum are the best hair preparations I have ever known. They have restored my hair to its criginal REV. J. WEST, Brooklyn, N. Y. 'I am happy to bear testimony to the value and efficacy of Mn.

S. A. Allen's World's Hair Restorer and Zylobel.

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

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

REV. MOSES THACHER (60 years of age,) Pitche, N. Y. Since using Mrs. S. A. Allen's Works Restorer and Zylobalsamum, my hair ceases to fil, and is restored to its natural color. I am satisfied 'tis nothing like a dye.'

REV. D. T. WOOD, Middletown, N. Y. 'Mylat has greatly thickened. The same is true of ancle of my family, whose head we thought would been almost bare. Her hair has handsomely thicked and has a handsome appearance since using Ma Allen's World's Hair Restorer and Zylobalsamon."

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REV. J. P. TUSTIN, Ed. ' South Baptist,' &c., Charles ton, & C. 'The white hair is becoming obviated by new and better hair forming, by the use of Mr. S. 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 Works Hair Restorer and Zylobalsamum. The latter! have found superior to anything I ever used.

REV. JOS. McKEE, N.Y. City. . Recommends then. REV. AMOS BLANCHARD, Meriden, Ct. Wt think very highly of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum."

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a great many who have had their hair restoredly the use of Mrs. S. A. Allen's World's Hair Restorer and Zylobalsamum.' REV. E. EVANS, Delhi, O. I have used Mr. S. A. Allen's World's Hair Restorer and Zylobals

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A. Allen's Hair Dressing has no superior. It cleanses the hair and scalp, removes hardness ad dryness, and always produces the softness, silkings and natural gloss so requisite to the human hair. REV. C. M. KLINCK, Lewistown, Pa. 'Mrs. 8.1. Allen's World's Hair Restorer and Zylobalsanus has stopped the falling off of my hair, and causel new growth."

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